

Mrs. Rachel Stumpff R. 1

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

# OLD PATHS ADVOCATE

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

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

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No. 1

## THE NEW LEAF

He came to my desk with quivering lip—

The lesson was done—

"Dear Teacher, I want a new leaf," he said,

"I have spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one all unspotted,

And into his sad eyes smiled,

"Do better now, my child."

I went to the throne with a quivering soul,

The old year was done—

"Dear Father, hast Thou a new leaf for me?

I have spoiled this one."

He took the old leaf stained and blotted,

And gave me a new one all unspotted.

And into my sad heart smiled,

"Do better now, my child."

—Author Unknown

(Selected by D. B. McCord)

## TIMELY SUGGESTIONS

"As we forgive others. After the many fine lessons which our dear Lord has taught us along the line of forgiving others; it is always strange to me to see some brother or sister seemingly very righteous and good, faithful in many ways, but who are so puffed up at some other brother or sister until they will not even speak to them. Jesus says that we are to pray like this: "And forgive us our debts, as we forgive our debtors." Just before this, He told the disciples to pray: "Give us this day our daily bread," thus showing how utter dependant we are, and should feel, toward, and upon, our Heavenly Father for everything. I feel that we really do need to realize just how little and useless we really are: and how much we have to depend upon the Lord and upon each other in life.

Peter evidently thought that his patience had been worn threadbare, when he asked the Lord one time, "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?" Evidently he felt that such a task as this would try the patience of Job, and this is far beyond many of us today. But Jesus says in reply to him, "I say not unto thee until seven times: but until seventy times seven" (Matt. 18:21-22). Again the Lord says to the disciples in Lk. 17:3-5, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a

(Continued on page seven)

## THE DRINK ELEMENT

There is some controversy concerning the drink element in the Lord's Supper. There are those who contend for the fermented fruit of the vine. In this article, I invite your attention to a refutation of this contention.

The grape producing plant is the vine. The term "vine" is sometimes figuratively applied to other plants, to nations and to men. Christ, in instituting the Supper, used the modifying phrase, "the fruit of the vine," in reference to the drink element. He had reference to that which was produced by the vine. Strong drink is not produced by the vine; it is not a product, but a by-product. Yes, strong drink is the product of man's skill and labor; it is not, we repeat, the fruit of the vine. Scripturally and logically, the foregoing is irrefragable.

For forty years, the Hebrew nation, in the wilderness, drank neither wine nor strong drink (Deut. 29:6). Typically, Christians are journeying through the wilderness to the promised land! If there is any significance in type and anti-type, the foregoing is worthy of our acceptance.

There are those who construe that Deut. 32:14 admits of strong drink. The contention is based upon the Hebrew term "chemer." The context will not bear this violent twisting! It is of interest to note in this connection that the word "chemer," or its Greek equivalent, is not in the Septuagint, nor in the Hebrew text translated by the Bible revisers. Refer to the revised version—Deut. 32:14.

We are reminded that "wine is a mocker, strong drink is raging" (Prov. 20:1) and that it "bites like a serpent and stings like an adder." It is, indeed, paradoxical that Christ would appoint strong drink for His solemn remembrance. It is significant in this connection to note that the term "wine" is never used in connection with the Lord's Supper; it seems that God, in His infinite providence, has so simplified this.

The word "gleukos," used in the original in Acts 2:13, means "sweet, agreeable, cooked wine and every kind of sweet liquor." The context proves that it was intoxicating (poisonous). It is quite a different word to the New Testament generic word for wine—"oinos." "Gleukos" was used by mockers!! During the Passover, old testament law prohibited all fermented substances. A Dr. Isaacs, a New York Rabbi, stated, "Fermented liquor was excluded from Passover and Marriage Feasts." He knew Jewish law.

It is a serious offense to have strong drink at the Lord's table and risk the overthrow of a

brother for whom Christ died. "It is good not to drink wine whereby your brother is caused to stumble (Rom. 14:12). Do demons drink strong drink? How they must rejoice to see the cursed liquor in God's house!! Drunkards shall not inherit the Kingdom of God (1 Cor. 6:10). Brethren, let us use only grape juice, the fruit of the vine, at the Christian feast, and refuse to take "the viper" into our beings.

—W. H. Cummins,  
London, England

### INDIVIDUAL COMMUNION CUPS IN HISTORY

Of course, we cannot tell by the Bible when, or by whom, the Individual cups were introduced into the worship of the Churches, but I have before me some interesting History on the matter which I pass on to those who are interested in the truth. I might also state that the History is not from any of our "One cup" brethren, but instead, by those, who in the main, use the Individual cups in their communion service.

I quote the following from "The Sacrament of The Lord's Supper," By Thomas H. Warner—Pages 237-238, "Until near the end of the nineteenth century the chalice, or cup, was used in the distribution of the vine at the Lord's Supper. At that time more attention began to be paid to hygiene, and the use of the common cup began to be unpopular with communicants.—Rev. J. G. Thomas, who was both a minister and a physician, was the originator of the idea of Individual cups. From his medical practice he learned the uncleanness and danger of the common cup and felt that the Lord's Supper could be made more attractive and beautiful by the use of Individual cups. His first patent was granted in March 1894. The first Individual cup service was held in a little Putnam County Church in Ohio."

Please notice that the "danger of the common cup," and the "attractiveness of the Individual cups," were NOT learned from the Bible; and that the Individual cups were first used by a denominational Church, and in Ohio, in 1894—which is many miles from Jerusalem, and 1861 years after Jesus instituted His Supper.

Now please read Isa. 2:2-3, Matt. 28:18-20, Lk. 24:49, Jno. 14:26, Acts 1:8, Acts 2:1-17; Then, please turn and read Matt. 26:26-27, Mk. 14:22-23, 1 Cor. 11:2, also verses 23-25, 2 Thess. 3:6.

Now on page 238 of this same History we read more about these Individual cups (which came into use 1861 years too late to be Scriptural). This experience took place in 1896—two years after all of these microbes were discovered on the common cup, and the Individual cups were instituted. It reads as follows: "On entering a church, he was directed to a disinfecting room where he was sprayed with a solution of carbolic acid. Then he was taken to the kitchen where the rector was examining with a powerful microscope the Individual communion cups to see that all the microbes had been removed. Each cup bore the name of an individual and no one could take the sacrament unless he had his own cup. When the sacrament was celebrated there was a great deal of confusion because of the difficulty of getting

the right cup to the right individual, and because so many of the communicants were using huge microscopes to make sure their cups were properly disinfected.

"From the time of its invention to the individual cup has been a live topic in Church circles. In the Luthern Quarterly, April 1899—Rev. S. S. Rahn said that perchance the idea germinated in the fertile brain of one skilled in the new theology or latest science. Doubtless he had a dream—fell into a trance while worn with study, etc., suddenly awaking, thrust the problem upon the Christian world as a fresh revelation from heaven! He argued that there was no more danger of infection from using the common cup than from people sitting together in Church or from 'handling of bank bills.' **The one cup for all is not a mere accident but significant of the one redeeming blood**"

There you have from history, the origin of the Individual cups, and you see that others besides we, have opposed them all along. Italics mine.

—E. H. Miller

### AN ABORTIVE ATTEMPT

By Paul O. Nichols

In the November number of "the Vindicator" a flagrant and insane effort was made by the publisher to disprove and nullify the import of God's word concerning the teaching service of the church and the communion of the Lord. The fight is primarily between the individuals mentioned in the articles and the writer, but an attack was made on all who do not stand for "cups and Sunday school" in the church. So, I feel that I have a perfect right to reply to his sophistry. His attempt is certainly characteristic of the calloused bigot with a warped and seared conscience. A person of this calibre can twist and wrest the scriptures until there is not a law of language that will uphold his reasoning nor a scholar that will agree. His theological exegesis is tainted with the deep-rooted lust to keep abreast with the times and with other digressives.

The writer's aggressive arrogance in the two articles "A God Dishonoring Fanaticism" and "Hurtful Absurdity" is openly demonstrated by such pithy little phrases as, "absurd notion, pure ignorance, no-class heresy, purile notion." I have heard of the writer for years, and to say the least, he certainly lives up to his opinionated reputation and crass behavior. His method of exposition is so antithetical to humility that it rather has a repelling effect on his readers than what the ordinary scribe would desire from his efforts to gain people to his way of thinking.

I do not disagree with all that the publisher of "The Vindicator" has to say. In fact, to the contrary, there is a great deal about which the writer and I do agree, I am sure. But when he gives a warped view of the scriptures to uphold a digression in the church and blandly attacks those whose practice he does not question as being acceptable, that is where we disagree. I agree with him that Eph. 5:19 and Col. 3:16 teach the women to sing in the church. But he attacks the practice or views of those who believe in one speaker at a time for an assembly of the church

and the use of one cup (drinking vessel) for the distribution of the fruit of the vine in the Communion. He does not believe the practice to be wrong. Yet, his attack in the afore mentioned articles is so severe that the ordinary reader would logically conclude that he thinks it is sinful to contend for it. If the practice is right it is right to stand for it.

The man speaks of a woman's teaching a "private class" in the meeting house on Lord's days. Talk about "a warped mind incapable of true reasoning" (the phrase is his, not mine). His "private classes" are about as private as a side-show at a circus. The public is invited and even urged to come. He and his brethren advertise in the public newspapers and with signs at the meeting places and by word of mouth, trying to get more attendants to these classes. And when they get the public in these classes, they close the doors and they become private classes. Inteleigencia supreme! His classes may be restricted, but they are not private.

Further along the writer says, "When a woman speaks in the sense of taking part in the public affairs of the church, she goes beyond her authority. Amen!!! But when a woman teaches she certainly speaks; the classes are an affair of the church, and they are public; therefore, according to his own statement, the woman goes beyond her authority when she teaches said classes.

In reference to 1 Cor. 14:34, 35 and 1 Tim. 2:12 he says, "It prohibits only their (women) exercising the role of teaching or having the dominion over the men." If by this vague way of putting it he means that a woman is divinely prohibited from teaching a man anything anywhere, then he contradicts Acts 18:26 and Acts 21:8, 9. Priscilla helped "expound unto him (Apolos—a man) the way of God more perfectly." The four virgin daughters of Philip, an evangelist, prophesied, evidently in the presence of the apostle, Paul, and his company v8. In view of these scriptures, then, we know that Paul was not just condemning a woman's teaching a man, but he was prohibiting her teaching anyone in the place where he said it is "a shame" for a woman to speak—"in the church" (1 Cor. 14:35). Therefore the only logical and scriptural conclusion to which we must come is that a woman may teach a man anywhere she may teach anyone else. And she has a perfect and scriptural right to teach anyone where the Bible allows her to teach. But one never reads in the word of God where a woman taught one of several classes being conducted under the auspices of the church with the public invited. The New Testament knows nothing of such a system; it is an invention of man.

After "Mr. Publisher" gives that question a whirl, then he takes a shot at the "Cup Question." It seems that he gets pretty upset at the thought of anyone's claiming that Christ used a literal drinking vessel, which the Bible terms "cup," when He inaugurated the Communion. He acts as if it were almost a personal offense. What earthly difference does it make to him if Christ chose to drink the fruit of the vine out of a cup? If the Lord had said He took "an eyedropper, a teaspoon, or a gourd," we could all understand

that. But when inspiration says, "He took a cup" (Matt. 26:27—A.V.), it does not mean cup at all, it means "fruit of the vine." If that is the case maybe "fruit of the vine" does not mean "fruit of the vine;" maybe it means something else, too.

"There is no use coming back at me. . .," he says. That is the way he would like it. He would like for all of us to just be silent, and let him have his way. He does not want his sophistry called in question. But, thanks be to God, there are some that will not sit back and let a man carry the church of our Lord farther and farther into the bonds of digression. Someone will call his authority in question. The idea of his saying, "There is no use coming back at me."

The writer takes the position that if the Lord took a literal cup in the institution of the Supper and spoke as He did, that the cup would have to be broken into pieces. And, "lo and behold," before he finishes his writing he gives a solution, and the only thing for which any of us is contending. Hear him, "We can divide the cup, as Christ commands, only by dividing the contents — the fruit of the vine." That is just exactly our position. You see, he reduced his own argument to an absurdity. That shows that we are not as simple and "purile" as he would like to make it appear. Maybe he is learning the Truth on the question after all.

Our digressive brother likes to "lay at the door" of those who contend for a "thus saith the Lord" for the work of the church the blame for dividing the body of Christ. But remember, "It was not he who obeyed the first commandment of the Lord, but he who made the golden calf who wrought confusion in Israel." Most everyone can agree that it is safe, sane, sound, and scriptural for a congregation to use one cup in the distribution of the fruit of the vine in the Lord's Supper. So it is not he who fights for a common ground of unity, but he who contends for something that is questionable that is guilty of causing division in the church. "Thou art the man," Mr. Publisher.

Men of authority such as Thayer, Robinson, and others agree that the word "cup" in Matt. 26:27 is used literally. (See Thayer's Gr. Lex., P. 533). There are places in the Bible that the term "cup" is used figuratively, but not in Matt. 26:27. And this literal cup contained literal fruit of the vine, concerning which Christ said, "This is my blood." The antecedent of the pronoun "his" is "fruit of the vine," not "cup." (See "Grammar As A Science," by B. F. Sisk, P. 66) But the writer says by his actions, "Step aside Thayer, step aside Robinson, step aside Sisk, step aside all you men of authority, and let me pass by."

Brethren, lets lay aside all these things that cause division and unite on things the Lord teaches in His Word. Let us fight shoulder to shoulder the battle of right. Christ prayed for unity.

—Hollywood, Calif.

The great commission, "Go ye into all the world," does not apply only to foreign missions, for the world begins where your front yard ends. When you leave your own doorstep, you are in the world. —Selected by Mrs. James D. Corson

## Old Paths Advocate

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### HERE AND THERE

**Song Books**—A few months ago we asked for the sentiment of the brethren relative to putting out a song book composed of about all old and tried songs. To date a very few have responded for or against the idea. So, unless we have more interest manifested, we shall drop that idea for the present. However, I am wondering if the brethren, generally, feel that we should have a new song book of the composition similar to our all-purpose books the past few years, and when? We are glad to serve the brotherhood in their needs, if within our power.

**Song Books in Stock**—We can still supply your needs in song books compiled for general use in "Favorite Spiritual Songs" (1944), 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100, postage prepaid by us. **Old Paths Melodies**" (1947), or "Old Paths Melodies" (No. 3, 1950); either of these for 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us. We think no better books can be found anywhere for anything like the price we quote above.

**"Old Paths Pulpit"**—A book of 33 sermons and essays by as many preachers of the Church of Christ, discussing a great variety of important subjects, and besides you get a life history and a picture of each preacher. While they last you may have them from us at \$2.00 per copy.

**"The Communion"**—We are having a reprint of this tract made, and we wonder how many churches or individuals can handle as many as 100 copies. They will sell for 35c per copy or \$25.00 for 100 copies. Please, let us have your orders at once.

**As We Begin The New Year**, it will mark the beginning of a new year for the "Old Paths Advocate," under that title. Brother H. C. Harper (deceased) turned the publication to me in late 1931, and I began as publisher in my weak way, January 1, 1932. Thus, we are beginning the 19th year, still realizing our inferiority to our predecessor and to many others, but with the help of the Lord, my wife, children, and good brethren, we shall strive to make the paper even better so long as we are able and the lot ours. We, too, would like to have a "permanent office" in which to do work on the paper, etc., but until some plan

or way is worked out to finance such a plan, I shall feel compelled to go wherever the brethren may call me. May God bless you all.

—Homer L. King.

### THE NEGLECTED NORTHWEST

Having made two trips into this field and observed the crying need of the pure gospel being sounded out in regions beyond our present limits of labor, I feel compelled to come to the rescue of the few struggling brethren trying to keep the banner waving in the breeze.

At Odell, near Hood River, Oregon, we have a very fine congregation, who now own their building, and they seem to have competent teachers, song leaders, and a number of staunch, faithful members. Were it not for their already financial burden, they would be able and willing to support some evangelistic work beyond their immediate community; but for about six months, they will need about all of their finances to meet present obligations. Yet, they are anxious to see the work progress.

**Kennewick, Washington**—We have a struggling, small congregation at this place. They tried to build a house, 215 E. Fourth St., which, if completed, would be adequate for their needs. They have it sufficiently completed for their meetings, but I would say they need to spend another thousand dollars to complete the building. For seats, they have nothing but some crude benches without backs. They owe about \$350.00 on the building, and Bro. G. M. Everett, Route 1, Richland, Washington, one of the recognized leaders, took this note, and he is paying it out of his personal earnings \$50.00 per month. If seven congregations would send him \$50.00 each, it would lift this burden, without hurting anyone.

**Yakima, Washington**—This place is about 80 miles up the beautiful and prosperous Yakima Valley from Kennewick. Here, Brother Amos E. Doud, 2501 Englewood St., has made a great sacrifice in an effort to build up a faithful church. He personally built a small church house and seated it with the help of his family and possibly a few others. I do not think this church numbers more than twelve members, but they are zealous and willing to sacrifice. I conducted them a meeting in November, with fair results. One was baptized and three families said they were convinced on the Communion questions. One of these families of four have started meeting with them, and they feel encouraged.

Now, brethren, we need to send a competent preacher into this field for six months or a year to strengthen these churches and to build others. Who will help and how much?

—Homer L. King.

### OUR HELPERS

Below you will find the names of those who sent us one or more subscriptions the past month (Nov. 20 to Dec. 20), and following the names the number received by us. Our very kind thanks to all who say a word or do a deed for the paper. We need your hearty co-operation in an effort to increase the circulation and usefulness of this

paper. May we have your name every month. Check the following:

Homer L. King—16; Mrs. L. N. Byford—15; Ervin Waters—11; Homer A. Gay—10; Don McCord—10; Carl Willis—10; Clovis T. Cook—9; Arthur Wade—6; F. S. Wilburn—6; Edwin S. Morris—4; Osie Callaway—4; Clyde Lamkins—3; Wm. McLemore—3; Edna Wyatt—3; T. R. Chappel—3; E. H. Miller—3; James Winchester—3; Mrs. W. A. Macy—3; B. F. Leonard—3; Bess Reynolds—2; John Thomson—2; Bill Van Stavern—2; Gayland Osburn—2; Oscar Golden—1; Mrs. Carl Nelson—1; A. W. Fenter—1; A. R. McMullen—1; Wilson Burnell—1; W. Curtis Porter—1; J. R. Tidmore—1; Mrs. G. E. McGowan—1; Dora Barker—1; Bernice Howard—1; Mrs. J. M. Perkins—1; Marie Bagley—1; J. H. Roberson—1; Mrs. Virgil Lancaster—1; Billy Jack Ivey—1; E. M. Huguley—1; Total—149.

### EDGAR ALBERT GUEST

Why go to war when at its close  
The victors have to feed their foes?

Why hail that victory with joy  
Which means: "Restore what shells destroy?"

Why town and city blow to dust  
Which after peace re-build you must?

Why crush a nation when 'tis plain  
You'll have to lift it up again.

Why slaughter and destruction choose,  
When if you win the war you lose.

(Selected from "The Stockton Record,"  
Stockton, Calif.)

### Comment

What a pity the above little poem cannot be read all around the whole world, and more especially by the leaders of this nation; take notice, and heed the wise, timely, sensible, reasonable, profitable warning above by Edgar A. Guest? "Why?"

—H. L. K.

### THE 1951 CHURCH DIRECTORY

I have not published a Church Directory since 1948, but I plan to issue another sometime in 1951. I would like again to ask all loyal congregations to send me information concerning their place of worship. If you are already in the Church Directory write me anyway, for you may have made some changes and it will keep me from having to write to you. You can send the information that I want on a post card, and if two or more from a congregation send me the same material that will be alright too. Tell me the address of your meeting place, or location of your meeting place. The time of worship and the names and addresses of the leaders of the church. The sooner that I have this information the sooner I can have the directory out. If you are just meeting in your home let me know that, for I get many inquiries from people wanting to go somewhere but we do not know of any one meeting in that vicinity. Brethren lets make the 1951

Church Directory as complete as possible. Thanking you in advance, and send all mail to:

—Ray Asplin  
3617 NW. 15th. St.  
Oklahoma City, Okla.

### OUR DEPARTED

**Hale**—Susie Eudora Wragg was born in Texas, December 27, 1878, and departed this life at the home of a daughter, Sister Wilda Egurolla, in Calexico, California, November 18, 1950. She was married to Rufus Booker Hale, April 17, 1898. To this union six children were born, they are: Mrs. Vida Morrow, Raymond B. Hale, Mrs. Gladys Kenfield, Mrs. Glendoline Smith, Mrs. Wilda Egurolla, and Mrs. Lee Wanda Larson, all of whom survive and were with her at the end, and for the funeral. Also eighteen grand-children and twelve great grand-children survive. Sister Hale obeyed the gospel in her early teens and continued to live a faithful Christian life until death. The husband preceded her in death Jan. 17th., 1916.

It was in 1916 that I became acquainted with the Hale family, when I boarded with them at Gunter, Texas, where I was attending school, and Sister Hale ran the boy's dormitory, and down thru the years since then I have known the family—some of them quite well, as Sisters Smith, Morrow, Kenfield and Egurolla are with the faithful churches of Christ, where I have preached. Wife and I were thankful that we could be with Sister Hale during her departing days, and offer what comforts we could.

Services were conducted at the Chapel of the Rose Hill Cemetery, Los Angeles, Cal., Nov. 21, by the writer, in the presence of a very large crowd of sorrowing friends. The floral offering was very beautiful.

To the bereaved ones we say, "weep not as those who have no hope" for we do have a hope of being "caught up together with" her to meet the Lord in the air, where we shall ever be with the Lord.

—Homer A. Gay.

### THEY WANT TO BUILD

So many appeals have appeared in the columns of the OPA that it seems very little attention is paid to them any more but because of the dire need for help we submit this one.

At Quincy, Illinois, where Bro. Ervin Waters recently held a discussion with W. Curtis Porter on the classes and cups questions, we have a small congregation, with Bro. Wm. R. Heimer as the leader.

These brethren have secured a location (donated by one sister and her husband), and have started to build a house of worship. They have about enough blocks for the foundation and the basement, which they expect to use as a place of worship for the present. They have already incurred considerable indebtedness and it will take considerably more to get the place to where they can worship in it.

Brother Heimer has done much of the work, and has assumed this debt, and we wish to commend him to the brethren everywhere as being

worthy of their help and confidence. Both he and the congregation are loyal and faithful.

Send them a contribution to Mm. R. Heimer, Palmyra, Mo. Signed: J. Ervin Waters, Clovis T. Cook, H. E. Robertson.

#### NEWS FROM THE FAITHFUL CHRISTIANS IN NYASALAND

From several letters which I have recently received from Bro. E. C. Severe, Wende Wende Village, Nyasaland, I give some excerpts.

"We Africans are very much in need of God's word, and while being so anxious for teaching, Satan seeing his chance, being transformed into an Angel of light, takes advantage of the weak and is misleading many of the brethren. Satan, who caused the fall in the Garden of Eden, made a strong effort to destroy Jesus Christ, and after he failed in that, and Christ arose from the dead, still he did not repent, but still goes about in the person of men claiming to be gospel preachers to do all the harm to the cause of Christ he can. So, today we have people in Africa who wear the name of Christ, to try to cheat and mislead the natives.

In such a case, we have the Bible as our guide, and the true Church—as the Bride of Christ, must be true to Him. This, we believe to be the true Church of Christ, to which both you and I belong and refuse to depart from the common faith.

My will to you is for you to continue to preach the gospel as you are, and that I shall continue to do—for we are the same in faith and spirit, and even tho far apart I want us to be great friends like Jonathan and David. But as a black man of Africa, I beg of you to send us a white missionary to teach us and to see that we worship as you do there, and if in anything we are wrong to show us the right way for many may tell lies just to try to take advantage of us. If Africa of today would permit me, I would come up there and see you, and learn how you do there and bring it back to my people here. I do not doubt that we are the same. We pray for you to send us a brother and a sister from there to teach us.

A strong request has been raised up by the true Churches of Christ in Nyasaland that I must translate the following books and tracts you sent to me from English into the Chinyanja language: Building a Christian Home, Old Paths Pulpit, Clark-King Discussion, The Communion, and other tracts. I have agreed to translate them and we hope that we can get them printed, as we feel that they will do much good here when read by our people.

I can get permission from our chief for missionaries to come here. If you can send us a missionary, I shall be glad to make all arrangements for everything over here, and we can get them at the depot. We are now building a house for them. We are bending our knees to you to send us a missionary. A Church here without a white missionary is nothing in the sight of the natives. If we get missionaries we will save many hundreds of souls, and if we do not get one we will lose many of our members to the individual cups departures.

A. T. Phillips, a white man from California, has lead many of the Churches off with him after the individual cups departure. Thru his influence, the brethren called me before twenty of their elders and demanded that I break fellowship with you and the Old Paths Advocate. I refused to break fellowship with you, and refused to fellowship with any departures from the truth of God. Many are already turned aside, who could yet be saved if we had a white missionary."

Also a brother Stony Chakhame, writes me from Manyumba Village, N. A. Nhanda, P. O. Mlanja, Nyasaland, "We here stand with Bro. E. C. Severe, opposed to all departures from the true way of worship, many people come to us to be taught the way of the Lord and to pray also many young people who are after education, and we know that Christianity and education go together. So, we too, want you to send us some one to teach school for us."

These folks want some used school books—up to the sixth grade. Who will send them?

—Homer A. Gay.

#### A MACEDONIAN CALL

"... Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). "Go ye therefore, and teach all nations..." (Matt. 28:19). This is the teaching of the Son of God for the purpose of saving all that would desire salvation. The apostle James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

Brethren, these scriptures are going to judge us in the last day. What are we doing about obeying the Lord in these commandments? If we fail, we shall be condemned. That is, if we do not take advantage of the opportunities as we have them, there is no salvation for us. "As we have therefore opportunity, let us do good unto all men, especially unto the household of faith" (Gal. 6:10).

Paul, the apostle, when in Troas, received a call from Macedonia, another country. The man in the vision said, "Come over into Macedonia, and help us" (Acts 16:9). And Paul went!

Now, in our own day we too have received the same call. This time it is from Africa. Bro. E. C. Severe has pleaded and begged for the brethren, yes, for us, to send someone to his country and to his people to preach the Gospel. Will we or will we not take advantage of this opportunity to prove that we are Christians? Do you want to help, brother? Well, let's do it!

Bro. Paul O. Nichols has said that he would go to stay for at least six months, if conditions permit for him to stay that long. And he says that he is willing to stay longer if necessary. We have the man, and he will be ready to go soon after the first of the year. We also have \$600 dollars toward sending him and his wife—\$400 from Waterford, Calif. and \$100 each from two individual members. This amount is almost enough for one oneway fare. Brother, let's get behind this thing! "... Behold, now is the day of salvation" (2 Cor. 6:2).

If you want a part in this work, please send your contributions to Brother Darnold B. McCord,

Gen. Del., Modesto, Calif. or directly to Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif. Do it now!

—H. R. Wilson.

#### Endorsement

We, the undersigned, desire to give our endorsement to the above. Brother Bill Van Stavern, Lebanon, Mo., writes at length suggesting about the same movement. We, therefore, urge the congregations and individuals to back this work with their prayers and finances.

—Homer L. King  
Homer A. Gay

#### TIMELY SUGGESTIONS—

(Continued from first page)

day turn again to thee, saying, I repent; thou shalt forgive him." Then the Apostles said to the Lord, "increase our faith." We now have the solution to the whole problem: It is the nature of the flesh to want to get even with one who mistreats you; but it is the "fruit of the spirit, and of faith" to be forgiving.

This, of course is a work for both parties. The willingness of the offender to repent, and the willingness of the offended to forgive, and generally the one who gives the offence would be more ready to forgive if the offending party would just be big enough to say, "I have sinned;" "I repent... I'll do better."

Another thing: If the brother sins against you "rebuke him." I find so many members of the Church who are offended at some one—all swelled up, and will not go to church or do anything for the church. And when I talk to them I learn that they have never even mentioned it to the brother who offended them. And a lot of times the offending brother or sister does not know that they are in the wrong; maybe do not even know what the other is pouting about. And, usually, if he had gone to the brother who offended him in the first place, instead of telling it to everyone else first the whole affair would have there and then been settled.

But there is still another thing to consider, and that is the way, or the spirit, in which this rebuking is done. In Gal. 6:1, we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This "spirit of meekness" will work wonders in settling difficulties. One who can be offended (have his feelings badly hurt), and can still manifest a kind and humble spirit toward the offender, has imbibed deeply of the spirit of Christ. Then, if the offending party will manifest an equally meek spirit, a forgiving spirit, the trouble is settled.

In Matt. 18:23 to the close of the chapter, we have a great lesson from the Saviour along this line. In the lesson, He tells of the man who owed a large sum of money, and was asked to pay off. The man said he had nothing to pay with; So, he commanded that the man and his family be sold, and the debt paid off. The man begged for mercy, saying "have mercy on me, and I will pay all." So, the King had mercy on him, and forgave him the whole debt. Now, this same

man went out and found one of his "fellow servants" who owed him a very small amount, and told him to "pay off." The fellow servant fell down at his feet, and said "have patience with me, and I will pay it all." But the one who had been forgiven the large amount, refused to have any mercy, but collared him and demanded that he be cast into prison until he had paid the debt. It would seem to me that he would have a rather hard time paying off the debt while he was in jail! But the Lord called him a "wicked servant," and said if I forgave you the large debt, surely you could have forgiven your brother this small debt. His Lord was wroth, and delivered him to the tormentors, and concludes by saying "So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verse 35. Also in Mark 11:25-26, Jesus says, "And when ye stand praying, forgive, if ye have ought against any; that your father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your father which is in heaven forgive your trespasses."

**Suggestion:** Let us keep in mind how many things we ask the Lord to forgive us for, and then it will be easy for us to forgive our brother the few little things he does and says against us.

**Suggestion:** "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

—Homer A. Gay

#### IN MY FATHER'S HOUSE

No, not cold beneath the grasses,  
Not close-walled within the tomb;  
Rather in my Father's mansion,  
Living in another room.

Living like the One who loves me,  
Like my child with cheeks abloom,  
Out of sight, at desk or school book,  
Busy in another room.

Nearer than my son whom fortune  
Beckons where the strange lands loom;  
Just behind the hanging curtain,  
Serving in another room.

Shall I doubt my Father's mercy?  
Shall I think of death as doom,  
Or the stepping o'er the threshold  
To a bigger, brighter room?

Shall I blame my Father's wisdom?  
Shall I sit enswathed in gloom?  
When I know my loves are happy,  
Waiting in the other room.

—Selected by Mary Lou Smith

Discouragements and obstacles can be used to strengthen character as dams make it possible for rivers to generate electricity: they impede the flow, but they increase the power. Defeats are inescapable; failures are as certain as the sparks fly upward. By the side of every mountain is a valley, and by the side of every oasis is a desert.

—Marion de Velder.

## From the Fields

E. M. Huguley, Rte. 2, Kinston, Ala., Dec. 14.—The church here is doing fine, with good attendance for the winter months. Here is a sub. for the OPA.

L. C. Taylor, 2834½ So. 6th. Ave., Tucson, Arizona, Dec. 11.—The church here meets at the above address, and all faithful brethren will find a welcome. We are ordering new song books from the OPA.

A. W. Fenter, Rte. A, Jacksboro, Texas, Nov. 20.—We meet at the Unionpoint School house, eight miles N. E. of here. All faithful brethren are invited to stop and worship with us. I read the OPA and enjoy it very much. I believe it is loyal to the cause and the best in the brotherhood.

Arthur Wade, 753 So. Campbell, Springfield, Mo., Dec. 12.—Recently, I held a meeting at Jamesville, near here; and I conducted a meeting at Sweet Water, with two restorations. I am now in a mission effort in Springfield with a view to establishing a faithful congregation. I preached at the Lees Summit church, near Lebanon, Dec. 10.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Dec. 15.—We had a good meeting here, with Bro. Gillis Prince doing the preaching, which was fine, and two obeyed the gospel. We hope to have Bro. Tommy Shaw in a singing school in the future. He and Bro. Larry Robertson were with us one night. I heard Bro. Miller two nights at Piney View.

Wilson Burnell, Route 1, Salona, Pa., Dec. 12.—We enjoy reading the OPA, and we look forward to its coming each month. We have enjoyed a number of gospel meetings the past year, by Brethren Tommy Shaw, J. D. Corson, M. J. Bufington, Lynwood Smith and Johnny Elmore, Billy Orten, and Ervin Waters. We are planning greater things for 1951.

J. H. Roberson (colored) Route 7, Butler, Pa., December 12.—The church here is doing very nicely. On Oct. 22, I baptized two and two others made confessions of faults. Brother J. D. Corson was with us once since my last report to the OPA, and he gave us a good lesson. We are glad Sister Corson is improving in health. My plans are to be with Bro. Canfield in May.

Clovis T. Cook, Lebanon, Mo., Dec. 14.—My meeting at McAlester, Okla., resulted in two baptisms. We had wonderful cooperation from the Ada brethren. I really enjoyed this meeting. The Church there is doing fine. I am to return next year for another effort. The meeting at Clio,

(where I preached Dec. 8) was put off until a more suitable time. I ask the brethren to do this, and I appreciate their granting it.

James D. Corson, Mahaffey, Pa., Nov. 26.—Bro. Nelson Nichols is here at Love Joy doing some very fine preaching. He has recently come from LeContes Mills where he had good attendance. I visited the brethren at Butler, Pa., a few times the last few months. There have been several additions there. The Ferd Robersons are continuing faithful. Regards to the brethren.

James R. Stewart, Rt. 6, Box 49-A, Waco, Texas, Dec. 11.—Since last reporting, I have preached at Temple; the interest is apparently on the increase there. The fourth Lord's Day in every month, I am assisting the new congregation in Dallas. They are doing fine. Brother Broseh has just closed a good meeting in Waco. Two confessed faults and one was immersed. My brother, T. F. Stewart, recently underwent surgery at Temple; he is doing well.

G. M. Everett, Rt. 1, Richland, Wash., Dec. 14.—Bro. Homer L. King's efforts in this part of the country were not in vain. We want to thank the Lord, Bro. King, Bro. C. H. Lee, and the churches of Oklahoma City and Lodi, Calif. for making it possible for us to have a meeting. I certainly hope that Bro. Darnold B. McCord can come our way in the Spring. All faithful preachers will find a welcome with us.

A. L. Scott, 716 E. Putnam, Porterville, Calif., Dec. 17.—The church that formerly met for worship in Poplar purchased a building in Porterville, 300 So. Hackett St., near Walnut St., and beginning Dec. 24, we shall have the regular worship there each Lord's day. This location, we think, will be much better, as about all the members live in or near Porterville. All the faithful gospel preachers are invited to stop over with us and preach for us.

Amos E. Doud, 2501 Englewood Ave., Yakima, Wash., Dec. 12.—The meeting here by Brother Homer L. King was not in vain, for it resulted in a family of four being added to our number, for which we are very thankful. Others were convinced that the Church of Christ is the right church, and that the simple way of worship as practiced here is the right way. We miss the Andersons very much. All faithful members will find a welcome in our home and in the church, at 608 N. 25 Ave.; 10:30 a. m. and 7:30 p. m.

Virgil Ash, Edwards, Missouri, Nov. 22.—While in Washington, I visited the faithful at Yakima, Oct. 29, for Lord's day worship. I am very thankful for the hospitality shown us there. I plan to return to that state in May, 1951, the Lord willing. Since returning to Mo., I have been teaching in my home church, Cable Ridge, and at Sweet Water. Last Lord's day, Bro. Wade and I were with the Odom brethren, where I met some fine brethren, who show the Christian spirit. Pray for me and mine.

L. N. Byford, 410 Clay, Waco, Texas, Dec. 11.—We had a good meeting, recently, continuing for a week, with Bro. Broseh doing the preaching. We had nice weather and good crowds. Two confessed faults and one was baptized. We have people who are outside the church at nearly every service of the church. The one baptized was a mother of two children. So, we continue to grow in number and in faith. We are encouraged to read so many good reports in the OPA. Bro. Roy Spoons was here over last Sunday.

T. R. Chappell, Box 5148, Sonora, Texas, Dec. 4.—The church here is doing fine. I baptized four fine young people last Lord's day night, consisting of three young men and the wife of one. We thank God for the gospel and its power. We have just completed repairing our building on the outside, which makes it very comfortable now. We are sorry to hear of the church building at Washington, Okla., being badly damaged by fire. Bro. Billy Jack Ivey was with us one night last month. Pray for us here.

W. M. McLemore, 3140 N. W. 28th., Okla. City, Okla., Nov. 20.—Bro. Barney Welch is with us in a series of meetings now, having begun yesterday. I cannot remember the time that we had so many good preachers in the field. They are doing much fine preaching and all seem to be trying harder to cooperate now than ever before, for which we are thankful. We were with the Washington congregation last Lord's day, and we are sorry to report that their meeting house was badly damaged by fire last week. However, the building was insured, and they plan to soon repair or rebuild.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Dec. 14.—Nov. 19-Dec. 3, I enjoyed attending the meeting at National City conducted by Homer A. Gay. Bro. Gay's throat was not well during part of the meeting, and because of this ailment, one night I preached in his stead. I also preached there on the afternoon of Nov. 26, and assisted with the teaching on the morning of Nov. 19. On the last Lord's Day of the meeting, there was a singing in the afternoon. Dec. 10, I preached at Glendora in the morning and heard Abe Smith preach at Montebello that night.

Wilson Thompson, Box 45, Piney View, W. Va., Dec. 6.—The Warden church is doing fine. Brother E. H. Miller recently closed a meeting with us. He is esteemed highly in this community; even those not of the household of faith deem him one of the best. Bro. Guy Mallory of Spring Hill preaches for us once a month; he is a promising young preacher. We love him dearly; he has been a great help to us. We were glad to have Bro. B. F. Leonard of Huntington for 2 nights of Bro. Miller's meeting. Bro. McKeand of Huntington was with us also. All gospel preachers passing this way are cordially invited to visit us; Piney View is 6 miles north of Beckley, on Highway 19.

Edwin S. Morris, 1201 N. Washington, Odessa, Texas., Dec. 15.—Bro. Fred Kirbo conducted a meeting here Dec. 3-10. Because of the good interest, I continued for 4 more nights. The results during the meeting was 5 confessions of faults. The prospects at Midland look very good. Since we moved here, 1 has been immersed and 2 confessed faults. I am to work with the Odessa and the Midland congregations for the coming year. "The harvest truly is plenteous, but the laborers are few." Best wishes to all the faithful.

Billy Orten, Rt. 2, Lawrenceburg, Tenn., Dec. 15.—In spite of the inclement weather, we had good crowds at the Ben Davis, Mo. service of meetings, conducted Nov. 17-26. I enjoyed this meeting very much. Nov. 28-29, I preached at McAlester Okla. It was good to see them again. I heard Bro. Barney Welch at Oklahoma City, Nov. 30 and Dec. 1. Bro. Welch preached a splendid sermon on the "War Question." I preached at Chapel Grove, Dec. 3 and Dec. 10. I begin at Woodlake, Calif. Jan. 7. Regards to the faithful.

Leonard Copeland, 409 Irvington Courts, Houston, Texas, Dec. 4.—Since my last report to the OPA I have been helping with the work at Richmond, and Houston, Texas. Bro. Gillis Prince has just closed a ten days meeting here in Houston. The crowds were not large, however, two were restored and two were baptized into Christ. Bro. Carlos Smith, of Mississippi, was also with us, and preached one night. These are both fine men and good gospel preachers, who should be out in the field preaching all the time for indeed the fields are white unto harvest, but the laborers are few. My prayer is for all of the faithful.

Tom E. Smith, Healdton, Okla., Dec. 13.—I recently conducted a mission effort in the Roady community. We had good attendance and interest. Brethren from Healdton, Oak Grove, Sulphur and Wynnewood were in attendance; their interest was appreciated. The monthly all day singing at Davis was well attended. Bro. Barney Welch and a group from Oklahoma City drove down to be with us. We are thankful for such fine folk as they. The next all-day singing will be in Oklahoma City, the fourth Lord's Day in Jan. I enjoyed being at Oak Grove last Lord's Day. I was at Wynnewood that evening with good attendance. The Christian fellowship was greatly enjoyed. May God's blessings attend my faithful brethren and sisters in the coming year, and may the Cause of the Lord go forward.

Jesse N. French, Box 85, Corcoran, Calif., Dec. 17.—Today marked the close of the meeting in Corcoran with Bro. Homer L. King doing the preaching. Although we had not the best of attendance, we had some very good preaching and three precious souls yielded to the gospel call, for which we are thankful. We enjoyed having Brother King in our home during part of the meeting and learned to love and appreciate him very much. May the Lord bless him in his efforts. For the past few months I have been doing most of my work around this part of the valley. I also

had the privilege of meeting Bro. Gay and hearing him preach at Sanger, Dec. 10. The congregations of Woodlake, Poplar, Armona, and Corcoran are to support Bro. Billy Orten of Tenn., in evangelistic work for a part of 1951. May we all press on and carry the Lord's banner high. Pray for me and mine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Dec. 15.—The morning and night of Nov. 19, I preached at Stockton, with nine confessions of faults resulting. Nov. 20-29, I assisted the congregation at Merced in a singing school, preaching on the 26th. Nov. 30-Dec. 3, I held a week-end meeting at Lodi, which resulted in four confessions. Dec. 10, I was with the Waterford congregation for two sermons, where we had seventeen confessions and three baptisms. We have some very fine and contrite members there. Brethren, the Body of Christ is imperiled by world conditions. We had better do all we can to encourage the church to claim its rightful place in the world. May the Lord help us to stand for the Truth, regardless of the persecutions and afflictions that may await us in the future. Remember, Jesus said, "... Whosoever will lose his life for my sake shall find it."

A. J. Mason, Rt. 1, Box 60-A, Aromas, Calif., Dec. 3.—Since last reporting, I have seen lots of this world, met new friends and met many of my old friends again. Among the old friends were J. Ervin Waters and Clovis T. Cook. While working in Detroit, I worshipped with the congregation at Pontiac. I immersed one and two confessed their faults. Bro. Carl Willis is doing a fine job there; he is a fine young man. On my return to California, I preached at Lebanon and Lees Summit, Mo. I visited Bro. Clovis T. Cook's meeting at Joplin. It was good to meet the Johnsons there. Since being in the state, I have preached at Compton, Graton, Salinas and Greenfield. There were two confessions of faults at Graton, and at Greenfield, I immersed one and one confessed faults. We look forward to Bro. J. Ervin Waters' meeting at Aromas. Let us press forward; faith does not look back.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Dec. 16.—I preached at Chapel Grove and Shady Grove, Nov. 19, beginning Bro. Thomas Murphy's meeting at the latter place. We enjoyed hearing Bro. Murphy preach three sermons before departing for the work in Penna. He is true to the Book in his preaching and, I believe, adorns the doctrine with his godly life. My family accompanied me to Penna. I held the Flemington meeting Nov. 24-Dec. 3. The meeting was interrupted for several services by the Lock Haven flood and the weather. I appreciate the zeal of this congregation. Dec. 3-12, I held a meeting at LeContes Mills, Penna. The snow and bad roads hindered attendance somewhat. This congregation has intensified its efforts greatly during the past year. I taught some lessons in the rudiments of music at both places. For the benefit of the curious I will add that the students paid for this secular learning out of their pockets and not out of the church treasury.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Dec. 12.—The meeting at Piney View, W. Va., closed prematurely due to the snow and bad weather. We had but one good day for this meeting, and when we closed four days ahead of schedule, the snow was four feet deep in places. I was asked to return in 1952. My next was at Jerusalem, Ark., and although warm and nice when I arrived, the next day it began raining, then turning to sleet and snow, and the cold went to record low of two degrees below zero, for that country. While but few non-members attended, yet the members attended well. One was baptized and one confessed faults. I was asked to return in 1951. The church in LaGrange is still doing very well. We have plans for much sowing and reaping in the new year ahead. I would like to suggest that every member of the church begin January 1, or as soon after as possible, to read three chapters in the Bible every day in the week and five chapters on Lord's days. At the end of 1951, the whole Bible will have been read. It is a shame that so many Christians (??) have never read the entire Bible through, when it is so easy to do.

Howard McClintsey, Rt. 4, Salona, Pa., Dec. 3.—We have just closed a meeting at Flemington with Bro. Ervin Waters doing the preaching — from Nov. 24 to Dec. 3 Bro. Waters had his family with him, and we enjoyed having them with us. There were no additions, but we feel that the Church was made stronger. We had a short singing school. Brethren Lynwood Smith and Billie Orten held us a meeting Sept. 20 to Oct. 1. Bro. Johnnie Elmore was with them, and lead the singing, also Bro. Tommy Shaw was with us some of the time. These are all fine boys, and useful anywhere. Nov. 5, Bro. Dick Gabrick and I met with the brethren at Love Joy. Bro. Nelson Nichols, of California, preached at LeContes Mills, Nov. 20 to 23 and we expect him to preach for us at Flemington Dec. 4 and 5. Since my last report to the OPA, I have moved from MaHaffey, to the above address, and am meeting with the faithful brethren at Flemington—a very fine band of brethren. May we all press on toward the goal.

Carl Willis, 21 Cherry Court, Pontiac, Mich., Dec. 16.—Brother Peek and family and I made a trip into Alabama, and the first Lord's day, Bro. Billy Orten and I gave lessons in the home of Bro. G. M. Peek, of Decatur, Ala. He is the father of the Bro. Peek mentioned above, and is to be commended for his firm stand against innovations and innovators. We regret to hear that since we were there he has been stricken by a paralytic stroke. Let us pray for his recovery. On the same Lord's day, I gave a lesson at the home church, Chapel Grove, near Lawrenceburg, Tenn., and again on Wednesday night. I was glad to hear other lessons while there, by Brethren James Orten, young Bro. Warrick, and Waters. I appreciate the encouragement given. Bro. Nelson Nichols was with us, giving good lessons morning and evening, Dec. 10. The church in Pontiac is doing fine, and with the help of other churches, we hope to sponsor some mission work in this part, and

whatever we do, may it be "in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

Verlin Elliott, 3311 Pioneer Dr., Bakersfield, Calif. Dec. 14.—Since my last report I have been with the congregations at Corcoran and Poplar, one Lord's day each, and talked at both places. The congregation at Poplar has purchased a building at Porterville, and I believe this will greatly help the cause in that vicinity. My present plans are to be with them once a month for a while. I attended one night of Bro. King's meeting at Corcoran last week. I attended one night and one Lord's day of Bro. Gay's meeting at Sanger. I enjoyed the preaching of both, and also the singing in the afternoon. It surely is strengthening to me to be associated with both of these gospel preachers, with whom I have been acquainted for many years. The Church in Arvin enjoyed a visit by Bro. Billie Jack Ivey, of Sentinel, Okla. recently. He preached for us on Wednesday night of last week, also last Lord's day morning and night, and this Wednesday night. This was his first trip out in this part, and we were glad to have him and hope that he can return.

Darnold B. McCord, 552 North Wabash, Glendora, Calif., Dec. 11.—The meeting at Ceres closed Nov. 19. Brethren Abe Smith, Paul Nichols and John Reynolds were visiting preachers. The meeting with all of these good people was enjoyed immensely. Nov. 20-26, I preached at Graton. During this meeting, it was good to have my good friends, the Blantons and Agnews of Stockton and Bill and Joyce Massengale of Waterford, drive over to encourage these brethren. I enjoyed meeting the Graton folk. Nov. 30-Dec. 1, I enjoyed hearing Brother Gay at National City. Dec. 3, I was at Montalvo in the morning and at Siskiyou St., Los Angeles in the evening. Dec. 5, I was with Bro. Gay at Sanger and Dec. 6, I was by Corcoran and heard Bro. King in his meeting there. Dec. 10, I preached at San Bernardino in the morning and at Orange in the evening. Part of this week, I am doing personal work at Montalvo, in an effort to find more faithful members to worship with the small congregation there. Next Lord's Day, Dec. 17, the Lord willing, I begin a series of meetings at Waterford to continue through Dec. 31. May God bless the church in the new year. I solicit the prayers of God's Elect.

C. Nelson Nichols, 849 Wilcox Ave., Los Angeles 38, Calif., Dec. 13.—Bro. B. F. Leonard and I went over to the Spring Hill congregation at Charleston, W. Va., Nov. 15. I preached at Huntington, Nov. 18-19. I then went by Bethany, W. Va. and visited the Alex. Campbell home and also the college. Then into Pennsylvania and preached at LeContes Mills, Nov. 21-23. The mission work that we had planned was postponed because of conditions, and the brethren decided to have the meeting for the congregation at Lovejoy. This was to have been a ten-day effort but the bad weather forced the brethren to cancel several nights. This was the worst storm of its type in Penn. in twenty-five years. One Lord's day morn-

ing seventeen faithful were "instant out of season," in that they walked, some as far as four miles, through the thirty inches of windswept snow and sleet, in order to assemble for worship. I preached at Flemington, Dec. 4-5. On Dec. 6, I heard Bro. Ervin Waters at LeContes Mills. Dec. 10, I preached at Pontiac, Mich. I have known many of the folks there, at other places. This congregation has a very encouraging future. On this portion of my journey I enjoyed very much being with and working with preaching brethren J. W. McKeand, B. F. Leonard, Tommy Shaw, (and Tommy's father) Thos. J. Shaw, J. D. Corson, and Ervin Waters. My heart rejoices at the love and cooperation so apparent now among the brethren—especially the preaching brethren.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Dec. 18.—We had a good meeting at National City (San Diego) Calif., even tho there were none baptized. We feel much good was accomplished, and the members all seemed more determined to press on with the good work. Bro. Gayland Osbourn was with me thru this meeting, and was certainly a lot of help in every way. He preached twice. Once, while I had trouble with my throat, and one Lord's day afternoon. We had Bro. Abe Smith, and Bro. Don McCord with us part of the time, and a number of other visitors—all of whom we greatly appreciated. Closing Dec. 3 we went to Glendora and spent a night with our old friend and brother, Abe Smith, where we had a very nice visit with a number of the brethren. The next day Bro. Don McCord took wife and me to Sanger, Cal., where we began a meeting that night, closing last night with two baptisms and four confessions of faults. The crowd and interest were not as good as they should have been, however, we enjoyed our work with them. Most of the members there are those whom we have known before at other places. The first Lord's day of the meeting, the 10th., we had all day services with many visitors present, including my old pal, Homer L. King. During the meeting we had a number of other preachers visit us one or more times, Paul and Ray Nichols, Don McCord, James Russell, and others. Brethren Bobby McGill and Robert Falvy are doing a good work among the young people there. We spent an enjoyable day with Bro. Chester King at Orange Cove. We begin the last of this week at Stockton, closing the last day of this year. Our next will be at Arvin, January 7 thru the 21st.; Compton, for the last Lord's day in Jan. and the first in Feb., then to Waterford for the second and third Lord's days in Feb.; other work is pending here. We begin in Okla. City, April 15. Love to all.

Homer L. King, General Delivery, Lodi, Calif., Dec. 20.—The meeting at Yakima, Washington, resulted in one baptism and three families expressed themselves as being convinced that we have the truth on the simple form of the Communion, and we hear that one of those families (four members) is now meeting with the faithful church on 25th. Ave. We closed here Nov. 26, Lord's day morning, and Bro. Doud and family took us in their car to Odell, Oregon, over 100

miles away, for the night services, where I preached to the faithful one night, and Bro. Lee and I took our leave by train early the next morning. We rejoice that Bro. Don McCord is to be with them (all three churches) next year for three or more months. I have just closed a series of meetings, embracing three Lord's days, at Corcoran, Calif., where we baptized three and the church seemed much strengthened. This is the home of Bro. Jesse French, a young preacher. We were disappointed that, Sister E. L. Allen being seriously ill of a stroke, she and Bro. Allen did not get to attend the meetings. Brethren from Armona and Arvin co-operated in this effort, and many from various congregations were present for lunch and afternoon service the last day. Among the number was my old pal and co-laborer, Homer A. Gay. I was with him a week before in an all-day meeting at Sanger for the afternoon services and the lunch. Sister Gay accompanied him. Too, we enjoyed a visit with them in our little apartment in Lodi, as they accompanied me and family from Fresno to Lodi, this week. Brethren Gay and Don McCord assisted much in preparing the copy for this issue of the OPA, for which I am thankful. We enjoyed a visit in our home by Bro. and Sister Paul Nichols a few weeks past, and I heard him deliver two good sermons at Lodi. We were very glad to have Bro. James Winchester and family for two nights in the meeting at Corcoran. I was gladly surprised to have Palmer Wheeler, whom I had known in Tenn., with us the last Lord's day afternoon at Corcoran. I plan to go next to Arvin for a short meeting, then to Merced over the week-end, and I am to begin at Armona, Jan. 21, the Lord willing. May the good work "go forward" all over the land, in spite of the dark threatening war clouds hovering ever lower and nearer. Let us be often in prayer and may we be ever "strong in faith, giving glory to God." When you speak to the Father, remember me and mine.

#### THE CONTRIBUTION

By James W. Russell

The above is a tract by Bro. James W. Russell of Fresno, Calif. It is now off the press and will sell at thirty five cents per copy. It may be ordered direct from the author at 755 Orange Ave., Fresno, Calif., or it may be ordered from me. I consider this tract to be the most comprehensive ever to have been written on this subject by a gospel preacher. Whether or not you agree with every statement of Bro. Russell's, you will be stimulated to deeper thinking and, I think, to more generous giving by this tract. I pray that it will have a wide circulation among the brethren. Brethren, who want to really assist the churches in their financial ability and thereby contribute to the salvation of souls in a greater degree, would do well to buy a hundred, or a few, and distribute them among the members of the congregations. I commend this tract to you as being worthy of your reading, and I commend Bro. Russell both for his labor and his courage in writing it.

—J. Ervin Waters  
Rt. 1, Lawrenceburg, Tenn.

#### ADVICE TO MINISTERS

Pray every night and shave every morning. Keep your conscience clean, also your linen. Let your light shine and shine your shoes. Press your advantages, your opportunities, and your trousers.

Brush the cobwebs from your brain and the dandruff from your collar.

Be filled with the Spirit, but not with spirits. A delinquent debt is like an addled egg in an omelet.

Be poor in spirit, but not in vocabulary. You cannot put fire in your sermons unless there is fire in your heart.

It is better to lose a good fight than to win a bad one.

Call in the homes of men if you would have men call in the house of God.

Never allow temporal trivialities to displace eternal verities.

The approval of God is more to be desired than the patronage of a rich, unscrupulous pewholder.

Always be content with what you have, but never with what you are.—Advance.

—Selected by Paul Nichols

#### HAVE YOU HEARD THE GOOD NEWS?

Jesus died for you. He didn't have to. He died because He loved you. But you don't understand why it is such good news that Jesus died for you?

You aren't perfect; no one is. You have sinned, violated God's laws and the wages of sin is death (Rom. 6, 23). This isn't physical death, but a second death, an everlasting punishment and separation from God (2 Thess. 1. 7-9).

If Jesus had not died, you would have to die the second death. But He gave His life for you. Does that mean nothing to you?

Jesus has already done His part. He died to obtain your pardon, and He alone can pardon you. If you obey Jesus, He will not only save you from the second death (Heb. 5. 9), but you will receive the gift of God, which is everlasting life (Rom. 6. 23). To obey Jesus is to obey God. Jesus is the Son of God (Mark 1. 1).

God's directions are found in His Book, the Bible.

#### Change Of Heart

'He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb. 11. 6). Believe that Jesus is the Christ, the Son of God (Acts 8:37).

#### Change Of Actions

'Godly sorrow works repentance to salvation.' (2 Cor. 7. 10). The dictionary defines repentance, 'A turning with sorrow from a past sinful course.'

#### Change Of Citizenship

To become God's child one must be baptized (immersed) into Christ (Gal. 3. 26, 27).

After you are delivered from the power of darkness and translated into the kingdom of God's dear Son, you are a Christian (Col. 1. 13), and can sing the praises of the resurrected Saviour.

JESUS DIED FOR YOU  
DID HE DIE IN VAIN?

—W. H. Cummins,  
London, England

O. W. Foster, R. A.

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. XXIII

LEBANON, MISSOURI, FEBRUARY 1, 1951

No. 2

#### THE BIBLE

By Alexander Campbell

There is, perhaps, no book read more than the Bible, and it appears as though no book generally read was less understood. This, no doubt, has risen from a combination of causes which exists in relation to no other book in the world. If any other book in the English language had as many commentaries written upon it, had as many systems based upon it, or upon particular constructions of it; if any other book were exhibited in the same dislocated and distracted light, had as many debates about its meaning, and as many different senses attributed to its words; if any other book were read as the scriptures are commonly read, in the same broken, disconnected and careless manner; with the same stock of prejudices and preconceived opinions, there is every reason to believe that it would be as unintelligible and as little understood as the Bible appears to be. We often wonder at the stupidity of the Jews in our Saviour's time in relation to his pretensions and claims, and no doubt posterity will wonder at our stupidity and ignorance of a book which we read so often and profess to venerate so highly. There is a greater similarity in the causes and reasons of their and our indocility than we are aware. The evil one has the same interest in obscuring this volume which he had in obscuring the evidences of his mission; and the vitiosity of man, both natural and acquired, exhibits itself in the same aspect towards the Bible as it did in reference to the person concerning whom it was all written.

But among the myriads who religiously read the Bible, why is it that so little of the spirit of it, seems to be caught, possessed, and exhibited? I will give one reason, and those more wise may add to it others. Many read the Bible to have an idea what it contains, as a necessary part of a polite education; many read it to attain the means of proving the dogmas which they already profess; many read it with the design of being extremely wise in its contents; many read it that they may be able to explain it to others; and alas! but few appear to read it supremely and exclusively that they may practice it; that they may be conformed to it, not only in their outward deportment, but in the spirit and temper of their minds. This is the only reading of it which is really profitable unto men, which rewards us for our pains, which consoles us now, and which will be remembered for ages to come, with inexpressible delight. In this way, and in this way only, the spirit of it is caught, retained and exhibited. Some such

(Continued on page three)

#### AN EXEMPLARY CHURCH

By E. H. Miller

I suppose it is natural for children to think that they have the best parents who ever lived; too, it seems that it is just as natural for preachers to think that their home congregations are the best existing.

In this brief thesis, I am endeavoring to tell the brotherhood why I esteem my home congregation so highly. I sincerely believe it is an exemplary church. It is a church that believes in working in the Master's vineyard, with all of the members working together with assiduity. It is not afraid for the preacher to reprove and rebuke. It does not let the preacher sit idly by at any service of the church and let those who are not apt to teach take his place. It believes in working the preacher.

I have been a member of this congregation for about 30 years, having obeyed the gospel when the congregation was established. I have been preaching in it for over 19 years, with all of the members working with me and standing behind me. It conducts 2 or 3 meetings a year. The members attend the meetings by the local preachers as well as they do a man who comes from afar. The church knows that a preacher can not conduct a successful meeting alone.

Brother Gillis Prince, one of our well-known and beloved evangelists, had his beginning with this congregation. He has been responsible for the salvation of many. This congregation held his hands aloft that he might tell the story to others. Brother Prince and I are only two of the many it has succored. It is constantly training young men in the public work of the church.

Brother Bud Parker is another fine preacher, whom this congregation developed. He continues to preach here through the years. His family has stood behind him in his every spiritual endeavor. They are examples of what this church is composed.

The two preachers mentioned and myself often labor with those who are not financially able to support us. We do not have to tell our home congregation of our dilemma; it answers before it is asked. It is a church, which in its strength, bears the burdens of the weak and unfortunate.

It can readily be seen that this congregation believes in developing workers from its ranks and then supporting them in their labor of love, either here at home or in the far away places. It does not allow delinquency to develop in those it has trained.

This is a congregation that believes in estab-

lishing churches. It does not support meetings at mission points and then leave in a short time; it supports workers to keep the congregation going and continues until it is established in the faith.

I am sure that all congregations that evangelists call home will find that the evangelist has several weeks a year that he is free from outside calls. The congregations should see to it that the evangelists are not allowed to become indolent. He should be supported in doing personal work and developing others for the work. He should be allowed to visit the sick, strengthen the weak, hunt the lambs gone astray, and lead others to the Lamb of God.

It is my desire that others will emulate this congregation in its works. While time and opportunity is ours, let us work and collaborate as God would have us do. God give us more congregations with a will to work!

—LaGrange, Ga.

#### TIMELY SUGGESTIONS

I am frequently told that thousands of people read my "timely suggestions" each month. Now, I truly appreciate that and I hope that all of our readers will especially read the ones that I am offering this time.

I have just received word from the brethren in Oklahoma that they have purchased land upon which to erect a Tabernacle under which to hold the camp meetings, at Sulphur, Okla. This is real good news to me, and I believe it is to hundreds of other brethren. I have been waiting for this letter for some time.

They have purchased one quarter of a block of land, near the National Park in Sulphur, on 13th Street (I hope they do not start the work on "Friday the 13th."). It is a good location, and should be a good place for the tabernacle.

Four or five congregations in Oklahoma put up the money to buy this tract of land, and they are going to also help to erect the tabernacle. A brother writes me "we made a certain contribution" for this work, and that if the other congregations who attend and enjoy the meetings there each year would "go and do likewise," that we can build the tabernacle and pay for it as we go. He says further, tho, "If this is not done, then I suggest that we go ahead and go in debt for the Lord's cause, and build the tabernacle. We go in debt for other things." This is good reasoning, and I really believe that if some one in the various churches over the country, who has been to the meetings at Sulphur, which we have each year—which includes the 4th. of July, would just get up and tell their congregation about it, and of our need there for a tabernacle large enough to shelter those who attend the meetings, (you might also tell them how it has rained there every 4th. of July for the past several years, and how all have to hunt for a dry place), and how that others are willing to make a sacrifice in order to build, and suggest that a special contribution be made for it, I believe that the necessary amount can easily be raised. Remember, if the Lord wills it to be so, we are going to build the tabernacle, and that the only thing for you to decide is whether or not you are going to have some fellowship in the work.

If you help in the work you will be glad you did and if you do not, then you may always feel that you should have.

If, as an individual, you want to send a contribution, that is fine: and if as a congregation, you want to give, that is better. I am not trying to tell anyone just how you must get the money, whether out of your pocket, or the bank, your shoe, or where. But let us "Every man according to his ability, determine to send relief to the brethren" which are in Oklahoma, and are going their limit in preparing for US a place that we may assemble there in comfort in these great meetings (Acts 12:29).

I understand that the deed to this property will be made to the Tishomingo Avenue Church of Christ, in Sulphur, and by agreement, several of the faithful brethren will be trustees.

We are hoping for a fuller report on this work next month. In the meantime, my suggestion is: send a good contribution for this work to Bro. J. E. Phillips, Route 1, Box 193, Ada, Oklahoma. He will report all donations thru the OPA; and be assured that if anything comes up that causes the tabernacle to not be built, he will return every cent of the money that you send to him. Such faithful, tried, and true men as Tom E. Smith, Wm. McLemore, T. L. Rickard, J. D. Elmore, Homer Smith, Clint Sargent, and others are behind this work, which makes me feel safe in the matter.

Suggestion: "Let us rise and Build" (Neh. 2:18).

—Homer A. Gay.

#### SUPPORTING PREACHERS

I am not writing this article because I am not being supported. I work for my living, and preach a little as I can on Lord's days. But due to the fact that in the past, and at the present time, many of our good preachers have been and are being forced out of the preaching field for the lack of financial support; and because I believe that it is our duty as members of the Church to see that those who devote their lives to the preaching of the gospel should be supported so as to have a decent living for themselves and their families. I believe that one who devotes his full time to the preaching of the gospel, and the upbuilding of the Church, holds one of the most important positions in this life. And remember that Paul says "how shall they preach except they be sent?" and "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15). But the way some of our preachers are supported, it would seem that we do not think their job amounts to much.

I here refer to a few reports of such cases: One of our preachers was called to a congregation about one hundred-forty miles away, where he preached four sermons, for which he received \$3.60. Another preacher had an invitation to stop by and preach any time that he could. This preacher was going to another place to begin a meeting one time, and had another preaching brother to start his meeting for him on Lord's day morning, so he could go by and visit this congregation that had invited him. He drove approximately three hundred miles to be with this con-

gregation and preach for them on Lord's day, for which he received \$4.60. Another preacher was called for a two weeks meeting; the first Lord's day he contributed five dollars, the next Lord's day he contributed two dollars—and at the close of the meeting his support was five dollars! Another one of our preachers was called for a meeting—over three Lord's days; his support was eleven dollars!

Now, brethren, these are just a few of the many cases that we could mention. And these were not just "jack-leg preachers"—as some want to call some of them: these were active evangelists. Brethren, is this being "liberal" like Paul told the Church at Corinth to be?—(2 Cor. 9:13). Jesus tells us in Luke 10:7, that the laborer is worthy of his hire. Again, in 1 Tim. 5:18, "For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." Too many times the laborer does the work, but does not get his reward. One brother says that means their reward will be given them in heaven. Now if that is right, then where will our part of that reward come in? Hear Paul in Phil. 4:16, "For even in Thessalonica ye sent once and again to my necessity" V. 17, "Not because I desire a gift: but I desire fruit that may abound to your account." In this way those who do not do the actual preaching, can have their share in the reward of saving souls. It seems to me that we should want to support the preachers liberally in their work, and see to it that they are able to dress as well as the other members, live as well as they do, and that they can keep busy in the work of saving souls so that we, too, may have some reward. Again we read from 2 Cor. 9:6-7, "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Notice also verses 8 and 9, "and God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)." If we believe that "we reap what we sow," and surely we do, then we should be glad to do all we can to support the cause. How much of a reward do we expect to have in heaven if we continue to sow so sparingly here?

We are told that we cannot buy a home in heaven, that the Lord gives that according to our works. That is right, but remember that the giving of our means is a part of the good works which we are to do. So, if we do not give as we are prospered, we have faith without works, which Jesus says is dead.

Let us turn it around like this: How would we like to work for the same time, for the same amount of money we pay the preacher, do the travelling he does, and so on? No, we cannot take care of our business or work at our jobs and get

out and do this travelling and preaching; we do not have the time to study and prepare our sermons, neither can we get away to go and do the preaching. So, those who are willing to make this sacrifice should be supported so where they will be able to live and take care of their families as well as the brethren do. There is no greater promise made to any one than to those who preach the gospel, let us support the work of preaching the gospel everywhere.

If the sectarians can spread their doctrine all over the world, by giving one tenth of their income, surely we can give that much, or more, to spread the gospel. Our preachers are our representatives, let's not be ashamed of them.

—Verlin Elliott.

#### THE BIBLE

(Continued from first page)

readers seem to be enrapt or inspired with its contents. Every sentiment and feeling which it imparts seem to be the sentiments and feeling of their hearts; and the Bible is to their religion what their spirit is to their body—the life and activity thereof. The Bible to such a person is the medium of conversation with the Lord of Life. He speaks to Heaven in the language of Heaven, when he prays in the belief of its truth, and the Great God speaks to him in the same language; and thus the true and intelligent Christian walks with God and converses with Him every day. One hour of such company is more to be desired than a thousand years spent in intimate converse with the wisest philosophers and most august potentates that earth ever saw.

(This short masterpiece on the Book of Life appeared in The Christian Baptist March 6, 1826. Its thoughts are as worthy of acceptance now as then; it, too, remains to our good day, and shall remain as long as time, as the Book of books.—Darnold B. McCord)

LET ME be a little kinder,  
Let me be a little blinder  
To the faults of those about me;  
Let me praise a little more.  
Let me be, when I am weary,  
Just a little bit more cheery;  
Let me serve a little better those that I am striving for.  
Let me be a little braver, when temptation bids me waver;  
Let me strive a little harder to be all that I should be.  
Let me be a little meeker with the brother that is weaker;  
Let me think more of my neighbor and a little less of me.

—Selected.

The apostles did not substitute sprinkling or pouring for baptism. And that settles it with all who desire to be guided by the Bible.

## Old Paths Advocate

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### HERE AND THERE

**Do You Have It?** I have been contemplating a reprint of the "Clark-King Discussion," and since a number of quotations in this discussion were made from the "Clark-Harper Debate," I would like to put both of these discussions on the number of drinking vessels for an assembly for the Communion into one binding for distribution in the brotherhood. The latter debate was carried in "The Truth," published by Brother Harper. I would appreciate it very much if our readers would search for this particular issue, if you have kept them on file, and send me a copy, please.

**Now Available—"The Communion,"** by Ervin Waters, is now available to all who may desire them. We have word from our printers to that effect as we go to press. Let us have your orders for any number that you need. We want to get them out where they will do good. The price is 35c per copy; \$25.00 for 100.

**Paul Goes to Africa**—Again a Paul receives and responds to a "Macedonian Call"—this time Paul Nichols to Africa. He tells us that they hope to set sail, February 8, the Lord willing. We are thankful that he and his Christian wife have the courage to carry the message to this far-away land. His greatest service in that land, I presume, will be to strengthen the hands of Bro. E. C. Severe and other colored preachers there, who are striving to stem the tide of digression among the churches already established. We hope Paul can visit other lands, where we have brethren, before he returns to his homeland. We rejoice that sufficient funds are being assured by liberal, faithful brethren, but they will need considerable finances to maintain the work after they land. It was decided at the all-day meeting in Fresno, Calif., January 1, that brethren be instructed to send their contributions direct to Paul, 849 Wilcox Ave., Hollywood 38, California, until his departure, Feb. 8, then to his father, Carl N. Nichols, same address above. Some have already sent to me, and of course, I am glad to do all I can for the cause, but it will save delay if you will send direct to Paul or his father.

**Another Way**—If you are interested in spreading the gospel to saint and sinner, why not select

a list of names and addresses of your relatives and friends, or of brethren who may be deceived by innovations in the work and worship of the church, send them to us with a dollar for each, that we may send them the "Old Paths Advocate" for a whole year. You might save a soul from death thereby. Remember they need the truth being taught through the columns of this paper, and we need the money to keep the truth flowing out to regions beyond. We urge all our faithful preachers to keep up an incessant solicitation for subscriptions in every community wherever their lot is to labor. Too, we urge all our readers, who are interested in the simple worship as taught in the New Testament, to continue to tell their friends and brethren of its merits and ask them to subscribe with you. Make a resolution to send us one or more subs. every month. Your every effort is always appreciated, even though we are unable to write you a personal letter.

**Song Books**—A few months ago we asked for the sentiment of the brethren relative to putting out a song book composed of about all old and tried songs. To date a very few have responded for or against the idea. So, unless we have more interest manifested, we shall drop that idea for the present. However, I am wondering if the brethren, generally, feel that we should have a new song book of the composition similar to our all-purpose books the past few years, and when? We are glad to serve the brotherhood in their needs, if within our power.

**Song Books in Stock**—We can still supply your needs in song books compiled for general use in "Favorite Spiritual Songs" (1944), 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100, postage prepaid by us. **Old Paths Melodies** (1947), or "Old Paths Melodies" (No. 3, 1950); either of these for 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid by us. We think no better books can be found anywhere for anything like the price we quote above.

**"Old Paths Pulpit"**—A book of 33 sermons and essays by as many preachers of the Church of Christ, discussing a great variety of important subjects, and besides you get a life history and a picture of each preacher. While they last you may have them from us at \$2.00 per copy.

Address all correspondence to Homer L. King, Gen. Del., Lodi, Calif.

### OUR HELPERS

Below you will find the names of our helpers for the past month (Dec. 20 to Jan. 20) and following their names the number of subscriptions received by us. Please, always check for any errors and report the same to us immediately. Our very sincere thanks and appreciation to all for everything done for the OPA. Please, help us increase the circulation of this paper that the good may be increased accordingly. Note the following:

Carl Willis—18; Tommy Shaw—9; Homer L. King—8; Huntington, W. Va., Congregation—8; Clovis T. Cook—8; Ervin Waters—8; Guy Mallory—7; Billy Orten—7; Don McCord—6; Mrs. Katie

Thompson—6; David C. Jones—5; Mrs. A. J. Bunderson—5; Paul Nichols—4; W. P. Perser—4; B. F. Leonard—4; Homer A. Gay—3; James Winchester—3; Tom E. Smith—3; Barney Welch—3; Mrs. L. N. Byford—3; C. R. Nelson—3; Amos Allen—3; Mrs. Louis Costa—3; Thomas Murphy—2; John Thompson—2; J. T. Broseh—2; H. E. Bates—2; Ellis McCabe—2; Lee Ashley—2; C. C. Brown—2; Mrs. W. W. Townsend—2; Lynwood Smith—1; E. H. Miller—1; Nelson Nichols—1; Mrs. Abe Smith—1; Mrs. Kenneth Astley—1; Mrs. Glen Jamison—1; Mrs. E. A. Worrell—1; Adrian Swindler—1; H. E. Thompson—1; Earl B. Wooster—1; A. H. Pinegar—1; Edna Wyatt—1; Mrs. E. L. Agnew—1; Mrs. J. P. Palmer—1; Overa Freeman—1; Mrs. C. A. Allen—1; Homer Smith—1; Oscar King—1; Geo. F. Scott—1; Mrs. Don B. McCord—1; A. M. Graham—1; Virgil Ash—1; D. C. Kelley—1; J. W. Anthony—1; R. V. Parks—1; Abe Young—1; Timothy Phillips—1; M. G. Spigener—1; Mrs. Cara Mae Teague—1; Total—176.

### A TRACT ON FIRST PRINCIPLES

We have had considerable talk of a tract on first principles for some time, and at last I believe we will have one.

I have a copy of the special issue of the OPA which we put out several years ago on first principles, and in this we have an article by Bro. Clovis Cook, on Repentance, one by Bro. Fred Kirbo on the Confession, and one by myself on Baptism, and Bro. Ervin Waters has promised to write an article on Faith. So, that would be the line up of the tract. It will be small, and yet it will teach people what to do to be saved. The printers tell me that they can print us three thousand of these tracts for approximately one hundred dollars.

Now, I would like for the tract to be for free distribution, and if about four congregations or some individuals would pay for the printing of them I would divide them up with them to be distributed free. However, if I have to pay the printers, then I will have to put a small price on them to cover the expense—this will be perhaps 10c each, or say, five dollars per hundred.

You need not send me any money, but I wish that you would write and let me know if you want to help to print them, or, if you want to "buy" a few hundred of them, for I expect to soon have the material in the hands of the printers. This should also be translated into the Chinyanja language, and sent to Bro. Severe in Africa. Let me hear from you.—Homer A. Gay.

### SENTINEL, OKLAHOMA MEETING

By Tom E. Smith

This meeting was held at Sentinel, Oklahoma, Dec. 31, at the close of Brother Lynwood Smith's series of meetings. A beautiful and edifying lesson was given by Brother Lynwood at the morning worship of a retrospective and a prospective nature.

In the afternoon, we convened, beginning with some beautiful singing. The reading was from 1

Cor. 10:31-33. Subsequent to the reading, a most appropriate prayer was led. There were fourteen speakers on the agenda, consisting of preachers and leaders of the various congregations which were represented. Some of the subjects taught were: "Love and Fellowship," "Building the Church," "Resolutions," "Glorifying God," "Leadership of the Church," and Luke 9:57-58, "Looking to the future," "The Good Fight of Faith," "World Crises," and "What A Christian's Attitude Should Be in a Time Like This." The closing thought for the afternoon was presented from 2 Tim. 2:15.

In the evening, at 7:30, we convened for the closing service of the day. The singing was most appropriate for the occasion. The reading was from Phil. 3:12-15. Twenty young men did the speaking after prayer. This is a partial list of the subjects: "Idle Words," "Joy of Heaven," "The Church," "Carnal Warfare," "What Seek Ye?" "Consider Him," "Faithfulness to the Lord," et cetera.

The proceedings of the day were carried on according to the scriptures found in Matt. 28:19-20, 2 Tim. 2:1-2, 1 Cor. 14:29-33. None of the young men, doing the speaking, had ever been in a Sunday School class, but had been trained in their respective congregations and Christian homes. This, alone, proves that man-made organizations are not necessary to train the young folk efficiently. The young sisters present conducted themselves in a most commendable way. The older sisters had discharged their duties set forth in Titus 2:2-5. They know where a sister is to keep silent and where she is to speak (1 Cor. 14:34,35, 1 Tim. 2:11-15). It would be well if the Sunday School brethren would attend such meetings to observe how they are carried on before attempting to criticize or ask Bible authority for such.

### OUR DEPARTED

**Smith**—Brother Geo. W. Smith, of Midland, Texas, was born at Rome, Ga., July 20, 1880; departed this life Nov. 19, 1950, due to a heart attack.

Survivors include his wife, two sons, two daughters, three sisters, one brother, sixteen grandchildren, and three great grandchildren.

Brother Smith had been a member of the Church of Christ for over 50 years, being a faithful member at Midland at the time of his death.

Funeral services were conducted by the writer, Nov. 20, at the church of Christ, 907 So. Terrell, in Midland. His departure will be felt by many besides the family. Our sympathy is extended to Sister Smith and all the bereaved.

—Edwin S. Morris

**Peek**—Brother Geo. M. Peek, gospel preacher, of Decatur, Ala., was born in 1877; departed this life recently at the age of 73. He was a native of North Carolina, but died while visiting his daughter, Sister Clarence Davis, of Lawrenceburg, Tenn.

Brother Peek had preached the gospel for forty years, being a faithful soldier of the cross. His thoughts were ever on the word of God. He stood

for a "Thus saith the Lord," and in his life one could see the reflection of the life of the Son of God.

Surviving are, the widow, a daughter, Sister Davis; six sons, Robert, of New Mexico, Melvin, of Ark., Joseph of Ala., George, of Pontiac, Mich., Milton, Ala., and Tom, of Mo.; also, 17 grandchildren.

The writer was called to conduct the funeral at Brown's Chapel, Decatur, Ala., and burial was in the City Cemetery.

We believe our loss is Heaven's gain, and we "sorrow not even as others who have no hope," and may we all ever live in a way that we may sweetly anticipate a happy reunion in the Heaven of Rest.

—Thomas Murphy.

#### Note of Appreciation

We wish to express our appreciation and thanks to all for the help and sympathy shown in the sickness and death of our father, G. M. Peek, as mentioned in the obituary above; also for the kind consolatory words by Bro. Murphy at the funeral. May God bless all who assisted in any way.

—G. M. Peek, Pontiac, Mich.

**Richardson**—John H. Richardson, of Ireland, Texas, was born in Kent County, Texas, Jan. 31, 1878; departed this life Jan. 4, 1951, at his home.

In 1900, he was married to Bettie Jane Johnson, to which union eleven children were born, five girls and six boys. The boys are: Habouns, Michel, Leigh, Ezra, Elmer (missing in action June, 1944), Earnest (died at the age of 4). The girls are Mrs. John Lynch, Mrs. Dick Bullard, Mrs. Reacie Davis, Mrs. Archie Adams, and Mrs. Cecil Moxley. His wife, nine of the children, fifteen grandchildren, four great grandchildren, and a number of other relatives are left to mourn his passing.

Brother Richardson obeyed the gospel in his teens and was a leader in the church at Ireland for years prior to his death. He will be missed greatly, in the church, the home, and neighborhood, but we believe our loss is Heaven's gain. Our sympathy is extended to Sister Richardson and all the family.

The writer spoke words of comfort to the bereaved.

—James R. Stewart.

#### MARRIED

**Davis-Roden**—On December 10, 1950, at the home of the bride, in Oklahoma City, Dortha Lynne Roden and Charles Davis, exchanged wedding vows. Dortha is the daughter of Brother and Sister R. B. (Bill) Roden, and Charles is the son of Bro. and Sister Clifton Davis, all of Okla. City.

Brother Lynwood Smith officiated at the wedding.

—Homer Smith.

"Thoughts are often hard and green until the warm sunshine of the heart ripens them."

#### OBITUARY—A DEATH NOTICE

**MRS. PRAYER MEETING** died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and scriptural holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

For the past several years Sister Prayer meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were enquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, all disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with a lack of fasting, faith, heartfelt religion, shameless desertion, and non-support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pall-bearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favourite hymns, 'Amazing Grace' and 'Rock of Ages,' were not sung. Miss Ima Modern rendered 'Beautiful Isle of Somewhere,' but none had any idea where this fancied isle might be. The body rests on the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honour of her going, the Church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to members of the men's handball team.

—'Southern Presbyterian Journal.'

Note: Please consult the "Great Physician," and see if our declining attendance at the evening meetings are not caused by some of these horrible maladies, and if so, then why not apply a liberal supply of "eyesalve," so as to be able to see our "nakedness" and clothe ourselves with "white raiment"—righteousness, (Rev. 3:18), and "awake thou that sleepest, and rise from the dead" (Eph. 5:14).

The above Death Notice was clipped from the Scripture Standard.

—Homer A. Gay.

P. S. Words of warning were spoken by the writer.

A man who has failed at everything else can always be a successful pessimist. It does not take any initiative, courage or hard work to criticize, mourn, groan or gripe.—Apostolic Times.

The ability to speak several languages is an asset, but to be able to hold your tongue in one language is priceless.

## From The Fields

W. H. Bowerman, Rte. 1, Stratford, Okla., Dec. 23.—I am happy to report that the small congregation meeting at the Gailey School, 14 miles from Ada, is doing fine. We meet every Lord's Day at 2:00 P. M. All of our faithful preachers are invited to visit us. Good wishes to all.

Burnice Weeks, Rte. 2, Kinston, Ala., Jan. 6, 1951.—The church at Lowery, Ala., is doing fine, for which we are very thankful. I spoke at Colquitt, Ga., over the fourth week-end in December. I enjoyed my stay there, and was glad to see Miles King over there. Let us all watch and be faithful, and work, for the night soon cometh when no man can work.

Homer Smith, Sentinel, Okla., Jan. 16.—We had a very good meeting embracing the New Years Day. Brother Lynwood Smith did a good job of the preaching, and the annual meeting was very fine. Due to the weather, I was unable to attend the meeting to decide on a tabernacle at Sulphur. Be sure to come by on your way to Missouri, Bro. King.

Roy Barnes, Rt. 4, Green Forest, Ark., Jan. 8.—Our meeting closed Jan. 3, Bro. Tommy Shaw having done the good preaching. One was immersed. We think Tommy is a very fine young man and a splendid preacher. Anyone needing a good preacher will not go wrong in calling him. We, too, are in favor of a preacher's going to Nyasaland to preach the gospel.

Virgil Ash, Edwards, Mo., Jan. 1.—Since last reporting, Brother Arthur Wade conducted a meeting at Sweet Water congregation. Bro. Wade is now engaged in a mission effort at Springfield; let us remember him in our prayers. I recently closed a meeting 10 miles north of Stover, Mo.: the attendance was good. We have no faithful congregation in that section; however, it is a ripe field. Pray for me and mine.

A. B. Caudle, Rte. 1, Box 1037, Fair Oaks, Calif., Dec. 23.—I want you and all the brethren who make the O.P.A. possible to know that I enjoy the paper immensely and look forward to getting it every month. I enjoyed Bro. McCord's article in refutation of the idea that singing is teaching. It is good that some of the qualified brethren are coming out on these timely issues. May God bless the faithful.

Carl Willis, 21 Cherry St., Pontiac, Mich., Jan. 15.—We are doing fine in the new congregation here. We are expecting Bro. M. J. Buffington to work in this part through most of May and June, and we hope Bro. Homer Gay will be with us

some of that time. We appreciate the courage of Bro. Paul Nichols and wife in answering the call from Africa. We need more men with that same degree of courage. Love and best wishes to them in the work.

Oscar Johnson, Rt. 4, Box 171, Joplin, Mo., Dec. 20.—I have just returned from Mt. Home and Clio, where I preached. This visit was very enjoyable. Next Lord's Day, I preach at Burkhardt. The brethren at Stapleton are doing fine. I must visit Anderson, Mo. soon; according to the OPA, there is a faithful congregation there. I may go to Lees Summit after the first of the year. Bro. E. H. Miller conducts our meeting in April.

C. Clarence Kessinger, Rt. 3, Ada, Okla., Jan. 15.—I have been preaching regularly these winter months on the Lord's Day and working at my job during the week. Since last reporting, I have preached one or more times at the following places: Sulphur (3 restorations), Lexington (2 restorations), Ada (1 immersed), Ardmore, Heaton, McAlester, Oak Grove, Davis, Garr Corner and possibly others. I am happy to say that all of these churches seem to be zealous in the Lord's work. Pray for me and mine.

M. Lynwood Smith, Box 893, Healdton, Okla., January 17.—Brother King, I am leaving today for home, as I received a call just now that Mamma is in the hospital in Brookhaven, Miss. She is not too serious, but I am worried about her. (Note: This word from Lynwood was sent from Modesto, Calif., evidently mailed there after he left Stockton, Calif., en route home. We regret that Lynwood had to leave us prematurely, and we pray for the recovery of Sister Smith.—H. L. K.)

The Byfords, 410 Clay, Waco, Texas, January 11.—Brother Tommy Shaw was with us over last Lord's day. Some of us from the So. Fourth St. Church here are sending \$80.00 to help Brother Paul Nichols and wife in their work in Africa. We appreciate their courage. It is our prayer that we may be able to spend much of 1951 attending meetings over the brotherhood. We are enclosing some subscriptions for the OPA. As we begin the new year, we continue to think of our old friends in the Lord's work.

Ellis McCabe, Goodman, Mo., Jan. 15.—I have been preaching for the Mt. Zion congregation at Anderson, Mo. We are sorry to report the passing of Sister Neva England, mother of Brethren Byron and James England of Anderson. Brother Hine of Carter, Okla. has located here and is a valuable addition to the church. I had a nice call from Brethren Cox, Chris Adams and Son of Swars Prairie. Any church small or large, needing my services, please call me. Pray for me.

A. M. Graham, Rte. 2, Box 166, Purcell, Okla., Jan. 11.—The church at Lexington is doing well. We are now paying for our property with the help of other brethren. Brethren Elwin Cutter, Cude Smith, and Raymond W. Bray visit us once

each month and do splendid teaching. We were happy to have Bro. Clarence Kessinger with us for two Lord's days last month. We are looking forward to our meeting the first two weeks in August with Bro. Joe Howard doing the preaching.

James R. Stewart, Rt. 6, Box 49-A, Waco, Tex., Jan. 10—The Waco congregation is doing fine. I have preached there several times recently. There were 2 immersions. Dec. 5, I preached at Dallas, baptizing one. The church there is doing fine. I recently preached at Temple and Jones Hill. Jan. 5, I was called to Ireland, Tex. to assist in the funeral for Bro. John H. Richardson; he was a faithful servant of the Lord. He will surely be missed by the church there.

Amos E. Doud, 608 N. 25th Ave., Yakima, Washington, Jan. 14.—The church here is doing very well since our meeting, conducted by Bro. Homer L. King in November. There were 19 in attendance today. Another family has begun meeting with us since the meeting, in addition to the one reported in the January OPA. We extend a cordial invitation to all faithful brethren passing this way to visit and worship with us, each Lord's day at 10:30 and 7:30. We miss the Andersons very much. Please, pray for us.

Mikel Everett, Route 1, Richland, Washington, January 15.—The church in Kennewick continues in the good work. We had two new families in attendance last Lord's day, for which we are thankful. We are very thankful to the church in Graton, California, for a nice contribution of \$50 to apply on our note for the church building. Had it not been for this donation, we could not have met our payment this month, as I have been sick and was in the hospital for 18 days due to pneumonia and bronchitis.

Abe Young (colored), Rt. 2, Box 184, Hallsville, Texas, Jan. 8—I am glad to report that the church at Ash Springs is at peace; we are few, but faithful. I am still hoping and praying that some white brother will come to Harrison County, Tex., and duplicate the work that was done in Dallas by the faithful only recently. I am waiting anxiously for the Waters-Porter Debate to come from the press. We desire the prayers of the faithful few.

Thomas Murphy, Rt. 5, Liberty, Ky., Jan. 3—I have been preaching locally; two have been restored and one immersed recently. I conducted short meetings for both the Chapel Grove and Shady Grove congregations, both in Tennessee, Nov. 19-26. I enjoyed these meetings very much. It was good to be associated with Bro. Waters a few days. I have time open for meetings this year; anyone needing my services, feel free to call me. May God bless the faithful everywhere.

John Thomson, 2738-179th St., Lansing, Ill., Jan. 15—There is much interest being manifested in the colored effort at Robbins. I have convinced 3 colored brethren of their error and they

are interested in building the Cause. Many of the sectarians that I have taught from house to house seem more favorable now. Help from the faithful brethren is sorely needed. I am still hopeful that more brethren will move here to live. May the Lord bless the brotherhood this year is my prayer.

Adrian C. Swindler, Elmwood, Ill., Dec. 13—The church at Oak Hill continues in the love of the Lord. Oak Hill is a village 18 miles from Peoria. Since some of the brethren have trouble finding us, we are planning to build either in Peoria or near there. I would like to take this opportunity to invite any and all the faithful, in passing through this area, to visit us in our home, as we have plenty of room. People often have difficulty finding hotel accommodations here. May God bless you all.

Ferd Roberson, Sr., Butler, Pa., Dec. 19, 1950—Glad to say that we are continuing in the work of the Lord here in the Bible way. Bro. Robert Cobb, who put on Christ by baptism in July, preached us a wonderful sermon Dec. 17, it was truly wonderful. Also, our new Brother Brewer will bring us the lesson next Lord's day. He was baptized the third Lord's day in September, and is rapidly growing in the work of the Lord. So, pray for us that we may continue to grow and be faithful.

J. T. Broseh, 2704 Vaughn Blvd., Fort Worth, Texas, Dec. 20—Since my last report, I have been very busy. Nov. 26-Dec. 3, I enjoyed conducting a series of meetings at Waco. There were 2 confessions of faults and 1 immersion. I have preached at DeLeon several times recently. They are doing fine. We have recently moved to Ft. Worth; our plans are to do personal work during the week and assist the congregations on the Lord's Day. I have time open for meetings, if any desire my services. I enjoyed the O. P. A. immensely. Best wishes to all the faithful.

Leslie Cato, Rt. 1, Colquitt, Ga., Jan. 5—Sept. 23-Oct. 1, Bro. Homer A. Gay conducted a very good meeting here with one confession of faults. Brother Gay did some wonderful preaching. We appreciated his encouraging words. Brethren Miles King, Belton, Texas, and Bernice Weeks of Kinston, Ala., were with us in Dec. Both of these young men are very zealous in the work of the Lord. Bro. Bud Parker of LaGrange, Ga., was with us Dec. 31; he gave us a very interesting lesson. We look forward to our summer meeting with Bro. Gillis Prince doing the preaching.

W. P. Perser, 314 Vernon Ave., Lubbock, Texas, Jan. 15.—It has been sometime since I have reported the work in our little congregation here, at 2012 Third St. We meet at 10:30 A. M. each Lord's day, and we extend a welcome to all faithful Christians passing this way to worship with us. We have been greatly strengthened and encouraged here. I believe we have an average of about 50 members present on Lord's days, with a number of visitors quite often. A number of

preaching brethren have stopped by to visit us, among whom was Bro. Billy Orten en route to Calif. We all love him for his work's sake.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Jan. 11—The church here is doing fine. We have several boys who are aspiring to becoming preachers some day. Jan. 1, here at home, 3 confessed faults, one was restored, and one was immersed. Brethren Billy and James Orten, of Lawrenceburg, Tenn., were with us Dec. 23-24. Both of these young men are fine, having been reared in a Christian family; they have the potentialities of some day being among our very, very best. If I can be of assistance to any of our young preachers in preparing outlines, etc., I am at their service. I, too, was a beginner once upon a time and I still remember how it was to receive a helping hand. God bless the faithful.

Bro. Store Chakhame, Manyumba Village, Nyasaland, Africa, writes, Jan. 1st. 1951, "Dear Bro. Gay: Please tell me just how to conduct the Holy Communion, I mean how to prepare it. I was very much pleased to get the papers (OPAs.) which gives us encouragement. But please send them to us each month to keep us well encouraged in the Lord's work. I am very much agreed with Bro. Severe, and yet we need help and much instructions from you on our duty. We are depending on you, Bro. Gay to help us in the right way, to be more faithful to our God."

Guy E. Mallory, Jr., Rt. 7, Box 330, So. Charleston, W. Va., Jan. 8.—Oct. 14-15 and Nov. 19, I preached at Clendenin. In Nov., I visited the meeting at Warden, W. Va., conducted by Brother E. H. Miller. I preached there Dec. 17. Oct. 21-22, and Nov. 26, I preached at Long Bottom, Ohio. Nov. 4-5, I preached at Killbuck, Ohio. I enjoyed this visit very much; it was my first. I am still preaching for Spring Hill and Mallory Chapel. We have been happy to have visitors from Huntington recently, also Brethren Nelson Nichols and Leo Eddy. Pray for me in the work.

Tommy Shaw, Commodore, Pa., Dec. 15.—From Nov. 24 to Dec. 3, Bro. Nelson Nichols and I attempted to hold a meeting at my home church, Love Joy, but due to a heavy snow the meeting was hindered much, but the church enjoyed the preaching by Nelson. I preached the following Lord's day at Love Joy. (Date of Jan. 13, Bro. Tommy reports.) I conducted a series of meetings near Green Forest, Ark., Dec. 22 to Jan. 3, and one was baptized. Brethren, from Mountain Home, Mo., attended a number of the services, and we appreciated their co-operation very much. Jan. 6 and 7, I preached at McAlester, Okla., and on the 11th., I preached at Dallas, Texas. I am now attending the Stamps School of Music in Dallas.

Billy Orten, Box 85, Corcoran, Calif., Jan. 9.—Dec. 16-17, I enjoyed a visit with the Harrodsburg, Ind., brethren, preaching 3 times. Dec. 23-24, I preached at La Grange, Ga., enjoying the association very much. The association with Brother

E. H. Miller was especially enjoyed. James, my brother, accompanied me. I was privileged to hear Bro. Lynwood Smith at Sentinel, Okla. once. Dec. 30-31, I preached at Lubbock, Tex. It was good to be with these folk again. Jan. 2, Lynwood and I began our journey to Calif. Jan. 5-6, we heard Brother Waters in his meeting at Fresno, Calif. I began at Woodlake Jan. 7. This meeting continues through Jan. 21. I begin at Porterville, Jan. 24. I ask the prayers of the faithful.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Dec. 20.—We are ordering four copies of the OPA sent to the library in this city, each month. Too, we are ordering four copies of "Old Paths Pulpit" to put in the library here. We believe this will help spread the truth and enlarge the borders of Zion, as we mean to mention this in our ad in the local paper. Others might want to try this. We would like to see a special issue of the OPA, dealing with various subjects to use in mission work. I wonder if enough churches would be interested to have several hundred copies sent to them for such use? The church here is doing very well now. Our contributions the last three Lord's days have averaged \$86.83 per week. If we can keep the devil from hitting us another blow. I think we shall accomplish much good. Pray for us here.

Clovis T. Cook, Lebanon, Mo., Jan. 15th.—Since last report I have been doing some week-end preaching at the various congregations here in the Ozarks. In general they are doing well. My plans are to help many of these little congregations this winter, as much as possible. I have recently been with the churches at Ben Davis, Drury, Mt. Home and the home congregation. The churches here and at Lebanon, are bearing quite a financial load in the work being done by Bro. Wade, in Springfield. They are to be commended. Bro. Wade is in a meeting in Springfield, Mo., at this writing. I plan to help him all I can. Brethren! we must be making an impression on some folk for it is difficult to pick up a S. S. paper without finding something about the "one cup" or "non-Sunday School" people.

Edwin S. Morris, 1201 No. Washington, Odessa, Texas, Jan. 18.—The cause in Odessa and Midland is doing fine. In Midland, last night, we had about 55 present and four confessions of faults: three of whom were from the cups and classes. Others are investigating these innovations which have divided the churches. The churches here, using these innovations, have challenged for discussions. Truth will prevail. Midland is finishing their building on the inside, while Odessa is planning a new building. This will help at both places, we trust. We baptized a fine young man at Midland, and we think he will help much in the work of the church. Since I am now giving full time to preaching the gospel, I would like to hold some meetings in different parts, so as to do all the good I can, and that I may get better acquainted. If any of the brethren desire my services, they will please write me as above. Pray for us here.

Tom E. Smith, Box 893, Healdton, Okla., Jan. 13—The fourth Lord's Day in Dec., I was with the faithful at Wilson. They are now meeting in the city hall. I was at Graham last Lord's Day; I was at Healdton in the evening to hear Bro. Johnny Elmore preach a fine sermon. I went to Norman, Jan. 11, to discuss the innovations with 2 preachers. Brethren Raymond Bray, Glenn Bray, W. M. McLemore and Cude Smith met me there to assist in this investigation. The 2 digressive preachers expressed their willingness to have a discussion on the Sunday School and Cups questions. They were assured that they could be accommodated, and with great pleasure. They suggested that the discussion be conducted either at Norman or Oklahoma City. We are hoping that this materializes. The next monthly all-day meeting in Okla. will be at Ada. Everyone is urged to attend.

H. O. Allen, Box 1264, Midland, Tex., Jan. 6—Since last reporting, the church at Midland and Odessa have been doing fine. We are supporting Bro. Edwin Morris. We are all pleased with the work of Bro. Morris; he is certainly a good man and a fine preacher. If anyone needs the services of Bro. Morris, I am sure they will not go wrong in calling him. "How then shall they call upon 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, and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things" (Rom. 10:14-15)! Please pray for the churches at Odessa and Midland; too, pray for Bro. Morris. Pray for me and my house that we may lay up treasures in Heaven. Let us send the ministering brethren forth!

Barney D. Welch, 1707 So. 13th St., Temple, Tex., Dec. 19—Since last reporting, I had the pleasure of attending the Waters-Porter discussion at Quincy, Ill. I am happy to know the Truth shines with such radiance as it did in this discussion. Nov. 19-Dec. 3, I conducted one of the most enjoyable meetings of my life at Oklahoma City. They have the enthusiasm some have talked about, others have thought about, while others have only dreamed about. I commend them highly for their works. They enjoy the presentation of facts, with no "beating around the bush." There were 18 or 19 confessions of faults and one immersion. The house was almost full every night and overflowing the last night. The first Sunday of the meeting, we attended a soul-inspiring gospel singing at Davis. I went with Brother Blackburn to Shawnee to talk with a digressive brother over our differences; I hope to hear from him soon. God bless my brethren.

Darnold B. McCord, Gen. Del., Modesto, Calif., Jan. 17—The Waterford meeting closed Dec. 24, with 2 confessions of faults. I enjoyed being associated with the people very much. Dec. 31, I enjoyed a visit with the faithful at Sanger. It was edifying to hear Bro. Ervin Waters in part of

his meeting at Fresno. Jan. 1, I enjoyed the association with so many of God's children at Fresno. Jan. 5-6-7, I preached 4 times at Ceres. Jan. 8, I began collaborating with Bro. Paul Nichols at Waterford. This effort continued through Jan. 14. It was a pleasure to work with Paul. It is good to have Bro. Lynwood Smith to visit the churches here. He has done good in his short sojourn, I am sure. The Cause is blessed, too, with Bro. Billy Orten's being in the state. During the December Waterford effort, it was good to have preaching brethren Homer L. King, Homer A. Gay, John H. Reynolds, and Paul O. Nichols attend some. Tomorrow, the Lord willing, I go to Salinas for the remainder of the week, preaching nightly. I solicit the prayers of the Elect of God.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., Jan. 15.—Dec. 16, I was very happy to hear Billy Jack Ivey preach at Los Angeles. I assisted with the teaching at Los Angeles, Dec. 17, 20, and 26, and I preached there on the night of Dec. 17. Dec. 24, I assisted with the teaching at Carlsbad in the morning, attended the singing at Compton that afternoon, assisted with the teaching that night, and there was one confession of faults. I preached twice at Orange Cove, Dec. 31, and gave a talk with others at Fresno that afternoon. Jan. 1, I enjoyed hearing Homer Gay and Homer King preach at Fresno in the morning, and I attended the business meeting there that afternoon. I rejoice in the fact that Paul Nichols is to be sent to Africa, the Lord willing. Brethren, let's get behind this good work. Jan. 7, I preached at Pomona in the morning, attended the singing at Los Angeles that afternoon, and assisted with the teaching at Orange that night. Yesterday, I preached twice at National City and also enjoyed the singing there in the afternoon. I am now back in the evangelistic work full time. My recovery from my illness is something for which I am thankful to God. I very deeply appreciate all the help that I have received, both morally and financially. Especially, I am appreciative of your prayers in my behalf, and I ask a continuation. If you wish to help me, I appreciate any advice, but other than that, please treat me normally as you would any well person. If I can help any one, let me know for I am your servant.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 18.—Since last reporting, I have preached one or more times at Merced, Siskiyou, Montebello, and Compton. On Jan. 5, I began a series of meetings with the Waterford congregation, and Bro. Don McCord, Jan. 7, joined me, and we preached night about until the close. This was our first time to collaborate in such an effort, and I enjoyed it immensely. He is a true "yoke-fellow." During this meeting, the wife and I had to make a trip to Los Angeles to take more shots (yellow fever and typhoid), preparatory for our trip to Africa, and to transact other business, needful in the preparation. Concerning the proposed work in Nyasaland, B. C., Africa, in answer to the urgent call from Bro. E. C. Severe; if it were not for the

faith of our brethren in the commission, "Go, preach the gospel to every creature," this effort would be impossible. But, as Paul later asked, "How shall they preach, except they be sent?" (Rom. 10:17), and we are very thankful that our brethren are willing to send us to answer this appeal. We have learned that much more "red tape" and expenses are necessary in preparing to leave, than we had anticipated. To date, we have received \$3711.86. to finance this work, and the Lord willing, next month we shall give an itemized statement concerning donations received, expenses, etc. May the Lord bless all who have thus far had a part in this work. If all details can be cleared in time, we hope to sail from New York, February 8. We shall keep in touch with the brotherhood through the columns of the OPA. Pray for us, brethren.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Jan. 17.—Wife and I surely did enjoy our visit with Bro. King and Helen, recently. We have no dearer friends than they. We also were glad to visit in the Roy Arnett home at Waterford and attend two nights of Bro. Don McCord's meeting there. The meeting at Stockton closed the last day in December. We were treated royally. One of our best congregations is at Stockton. We had nice crowds, and good interest but no additions. From Stockton, Bro. James Winchester took us to Fresno, where we enjoyed the all day meeting Jan. 1, and a good visit with so many good folk. We enjoyed the good hospitality of the Jim Russel home for a few days and got to hear Bro. Ervin Waters in his meeting there. We taught a singing school last week in Arvin, and began the meeting the 14th. We are to close here Jan. 21, and go to Glendora, and preach thru the week, then beginning at Compton on the 28th., we are to continue for two weeks, instead of one week as we had originally planned. So, we are to close at Compton, February 11, and go to Waterford from the 18 thru the 25th. of Feb. After which, I hope to preach at Merced for a few nights, then to Yuba City for the first three Lord's days in March. I may hold another short meeting, or make two or three short visits before holding a meeting, at Lodi the first two Lord's days in April. I hope to preach a night or two at Sentinel, Oklahoma on my way to the City. After the meeting at Oklahoma City, the last three Lord's days in April, we are to go to Pontiac, Michigan, for a month with the little church there. My work leads me into Alabama, and Texas this summer. I still have time for a meeting in August, and possibly, one in September. We have been made glad by the visits of many brethren including Billie Jack Ivey and wife, Lynwood Smith, Billie Orten and others. Love to all my fellow laborers in the Lord.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 18.—I was scheduled to be with the brethren in Iowa, Dec. 11, 12, but because of a call from my draft board I was forced to cancel that appointment, also two appointments in Mis-

souri. I was forced to report to the draft board three times in two weeks to prove my convictions and that I have been active as a preacher for the last five years. As proof, I submitted letters from my home congregation in Los Angeles; Montebello, Calif.; Oklahoma City, Okla.; Ada, Okla.; and a letter signed by six of the preachers living in Oklahoma. I have obtained a suitable classification, thanks to the Lord and the prayers and cooperation of the brethren. Dec. 15, I preached at Mountain Home school house, near Galena, Mo., and Dec. 16, 17, at Council Hill, Okla. Dec. 18, 19, I preached at Ada, Okla., and we were pleased by the love and cooperation manifested by all. Dec. 20, I preached at Sulphur. Dec. 22 at Davis, and Dec. 23, 24, at the Carter congregation, near Davidson, Okla. The night of Dec. 24, I preached at Eola, Tex., and Dec. 25, at San, Chelo. Bro. Ervin Waters was there and accompanied me to Carlsbad, Calif., stopping for a visit at Deming, New Mex., and at El Centro, Calif. of some meeting for developing young men of visit, a success, with much singing and an Angeles, talks by promising young men, of Calif. masterpit we have started this work and found passing, and up-building, I hope that the brethren Life continue it from time to time throughout the state. Jan. 1, we had a get-together meeting at Fresno, with many of the California congregations represented. Bro. H. L. King and Bro. H. A. Gay gave us helpful and instructive lessons in the morning, and the main topic of general discussion in the afternoon, was the urgency of the plea from Africa. All seemed agreed that all the churches able should help send Bro. Paul Nichols to take up that work. Jan. 7, I preached for my home congregation. Jan. 14, I preached at Orange Cove. I go next to a singing school at Corcoran, Calif. Pray for me in the work.

Homer L. King, General Delivery, Lodi, California, January 19.—I certainly enjoyed a visit with the faithful brethren in Arvin Dec. 22 to 27, preaching three sermons. To know these brethren is to love them. Dec. 27 to 30, we visited in the homes of Brethren Abe Smith and Don McCord, at Glendora, and we attended services with the faithful at Compton, Dec. 27, where Bro. Nelson Nichols and I delivered lessons. I was glad to see all in that part again, including my brother, Chas., in L. A. On Dec. 31, I preached for the faithful at Merced. January 1, I attended the all-day meeting at Fresno, where I met many of the brethren from various parts of the state. The first Sunday in January, I preached morning and night at Manteca, where we had very fine crowds at both services. I was glad to hear Brethren Paul Nichols and Don McCord a few nights in their meetings at Waterford that week, and I enjoyed a very fine singing there in the afternoon of Jan. 14, having preached at Ceres in the forenoon to a very nice crowd. I was glad to see Bro. John Reynolds and many others in this church. On January 14 to 16, I was privileged to hear our beloved Bro. Lynwood Smith at Stockton, and to have him visit two days in our home in Lodi. It was good to be with Lynwood again and to hear

him preach three very fine sermons. He continues to grow in grace and knowledge in the Lord's work. I am very thankful for all of our splendid young men who are dedicating their lives to the cause of our Lord. One of the most encouraging things in the present out-look of the church is the goodly number of talented young men, who are now giving full time to the evangelistic work. May God bless them and help them to work together as "laborers together with God" in the vineyard of the Master, is my humble plea. It has been good to be associated again with my old pal and co-laborer, Homer A. Gay, while he and Sister Gay are in this part. I am to begin a series of meetings at Armona next Lord's day, continuing two weeks; then to Manteca for two weeks, beginning February 4, following which I am scheduled to assist Bro. Don in a meeting at Lodi, and to "the states" in late spring or early summer. Best regards to all my fellow-laborers and brethren. Please, pray for me and my wife.

J. Ervin Morris, Jr., Rt. 1, Lawrenceburg, Tenn., Jan. 15. I preached at Ft. Worth, Texas, Dec. 21. There I saw Jesse Broseh who is doing a splendid work for the Lord in that region. I preached at the 15th St. church in Temple, Texas, Dec. 22, and there I saw Barney Welch, Cyrus Holt, and James R. Stewart, all preaching brethren. I also visited Bro. T. F. Stewart who was in the hospital convalescing from an operation. I preached on the Temple radio program on the morning of Dec. 24 at Barney's invitation. Barney supervises this program and is stirring up interest with it in central Texas. I preached at the 29th St. church in Temple on the morning of Dec. 24, and preached that night at the Lakeview church in San Angelo, Texas. I heard Nelson Nichols preach there Dec. 25. The next day I accompanied him in his car to Calif., where we spent part of the night of the 26th in the home of Guy Phillips at El Centro, Calif. Dec. 27, I preached to a small group in the home of Don Crossman at Carlsbad, Calif. Gayland Osburn was there and we had a good visit. I was blessed in getting to see that aged, and yet virile, disciple, J. H. McKaig, at this place. Dec. 28, I preached at Compton, Calif. This young church seems to be moving forward in the work swiftly with unity and a lot of talent. There I saw Paul Nichols, and Don McCord, preaching brethren, and a host of brethren with whom I have labored through the years. Dec. 29, I began at Fresno, Calif., and continued through Jan. 7 with five restorations, four from the S. S. brethren. I made my home with James W. Russell while there and never was treated more hospitably. I enjoyed working with Jim in this meeting and assisting him in preparing several radio programs. He, too, is doing a great work in that field. Homer A. Gay and wife were with us four days and he preached once during the meeting. He is of incalculable worth to the cause of Christ. It is remarkable that this man, as he ages, travels more, preaches more and bet-

ter sermons, continually imbibing more deeply of the spirit of the Lord. God grant that this will be my lot. Paul O. Nichols, Nelson Nichols, Don McCord, Gayland Osburn, Homer L. King, Billy Orten, Lynwood Smith, V. C. Elliott and Chester King were some of the preachers attending. On New Year's day plans for the Africa work with Paul Nichols were discussed. He and his wife may be gone by the time you read this. Doors of opportunity are being opened. Paul and Welma Jean are sacrificing to go to this far off land to help build up the Lord's cause. May we set our faces and declare that we will leave no stone unturned to make this venture succeed. Your contributions may be sent to Paul Nichols, 849 Wilcox Ave., Hollywood, Calif., and in his absence his father, Carl Nichols, will attend to his financial matters. The Fresno church has greater unity and more of a mind to work than I have ever seen there. They are sponsoring me in a meeting at Madera, Calif., in an effort to plant a church there. We will begin, the Lord willing, Jan. 19. Since Jan. 7 I have been with the brethren meeting in Alisal, Salinas, Calif., in a meeting. Aromas and Greenfield are cooperating splendidly and Aromas is sponsoring the meeting financially. These three churches manifest their love for the Lord and one another by their actions. Lynwood Smith came by and preached one night. This is his first trip to Calif. Wherever he preaches a sermon, he books a meeting. His stature as a preacher is growing rapidly. While at Fresno I visited brethren in several cities in the valley. Homer Gay and I visited in Bro. E. L. Allen's home in Corcoran one day. He had been sick and Sister Allen is still very low from a stroke suffered several months ago. This makes me sad indeed, because, as so many know, this has been one of my many adopted homes through the years. Will you breathe a prayer for them? Jeanne and Susanne are visiting with Jeanne's people in San Angelo, Texas, while I am out here. Susanne has had pneumonia since I left, but is doing nicely now. And some brethren refuse to think that it is a sacrifice for a preacher and his family to be thus separated amidst life's complexities.

#### WHEN I LOST MY TEMPER

When I have lost my temper, I have lost my reason, too;  
I'm never proud of anything which angrily I do.  
When I have talked in anger, and my cheeks are flaming red.  
I've always uttered something which I wish I hadn't said.  
In anger I have never done a kindly deed or wise,  
But many things for which I felt I should apologize.  
In looking back across my life, and all I've lost or made,  
I can't recall a single time when fury ever paid.

—The Christian Visitor.

Mrs. Rhéal Stearns, P.O.

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. XXIII

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No. 3

#### THE WORD OF GOD

To many people today, the Bible is a great book of mysteries, which cannot be understood by mortal man. The religious condition of this world has brought about this opinion. In II Timothy 3:16-17, we have the statement from Apostle Paul, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Then, if man cannot understand the word of God, why should the above statement be given? An unknown writer has this to say about the Bible:

##### I. THE BIBLE:

"This book contains—The mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Here paradise is restored, Heaven opened and the gates of Hell disclosed. Christ is its grand subject, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open at the judgment and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."—Anon.

##### II. FACTS ABOUT THE BIBLE:

The word "Bible" comes from the Greek word "Biblos," which means a book, thus the Bible is the book of all books to the Christian as stated in John 5:39, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which do testify of me."

In point of time the Bible covers three dispensations of religion which are: The Patriarchial, from the creation to the giving of the Law from Mount Sinai, about 1491, B. C. The second dispensation is the Jewish, from the giving of the Law from Mt. Sinai to the death of Christ 33 A. D. The third dispensation is the Christian, from the death of Christ to the end of time.

The Bible is divided into two great divisions—  
(Continued on page three)

#### TIMELY SUGGESTIONS"

Christ Jesus: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). I am afraid that in these busy days people do not think enough about "Christ Jesus." The other day, thru the kindness of some friends, wife and I had the privilege of visiting "The Garden" at Clifton's, in Los Angeles, and while there we heard the following masterpiece by recording, which I feel is worth passing on to you.

##### The Influence Of One Life

Millions have perished in war and terror.

We survive.

Millions are homeless.

We are sheltered.

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

We are fed.

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

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

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

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

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

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

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

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

His native land was ruled by conquerors and foreign legions. While still in the flush of youth, His own people turned against this Man who

strangely taught that evil can only be overcome by good.

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

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

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

He died asking forgiveness for His persecutors while His executioners gambled for His only earthly possession—His robe.

He was laid in a borrowed tomb.

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

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

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

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

Where does such power dwell?

**"Be ye not therefore anxious saying: 'What shall we eat?' or 'Wherewithal shall we be clothed?' But seek ye first His kingdom and His righteousness—and all these things shall be added unto you."**

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

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

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

**"What shall I do?"**

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

Suggestion: Let us consider Christ Jesus.

—Homer A. Gay.

The generous man enriches himself; the miser hoards himself poor.

The apostles did not substitute sprinkling or pouring for baptism. And that settles it with all who desire to be guided by the Bible.

## HOW TO FILL IN FORM 150 FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

Since some difficulty is encountered by conscientious objectors because of ineffective completing of Form 150 and lack of enough supporting evidence, I shall mention a few points for consideration.

### Claim For Exemption

If one is conscientiously opposed to any type of military service and desires a 4-E classification, he should sign (B), Series I.

### Religious Training and Beliefs, Series II

(1) Affirms belief in a supreme being.

(2) **Nature of that belief.** We believe that God is the Creator of the earth and of man (Gen. 1:1, 27). Quote those verses and any other bearing on the matter. Explain that since God created us and we are his offspring (Acts 17:28), we have duties and responsibilities with reference to Him which are superior to our responsibilities to man. "We ought to obey God rather than men" (Acts 5:29). We believe the Bible to be a revelation from God (2 Timothy 3:16) and that it teaches against carnal warfare (2 Corinthians 10:3-5). The following is a list of relevant passages: Isa. 2:2-4; Matt. 26:52; Matt. 5:39; Matt. 5:43-45; Rom. 12:17-21; Eph. 6:12; Luke 2:14; Rom. 14:17; Rom. 14:19; Gal. 5:22; 2 Tim. 2:22; Jas. 3:17; 1 Tim. 2:2; Matt. 5:9; Jno. 18:36. We believe in worshipping God and observing the communion every first day of the week with those of like faith and practice (Heb. 10:25; Acts 20:7). We do not believe in taking oaths (Matt. 5:34).

(3) **Source of belief and training.** If you were taught by parents this doctrine, mention it. If from infancy, mention it. If from religious instructors in the church, mention it. If from personal study of the Bible, mention it. If the congregation, or congregations, where you have had membership have taught such, give their addresses.

(4) Here must be placed the name and address of the individual upon whom you rely most for religious guidance. It would be well for the objector to secure an affidavit from this person and have it ready to attach to Form 150. If in the judgment of this person, the registrant is conscientious and really is an objector, let him affirm such in this affidavit. This individual need not be an evangelist. He may be some elder or teacher under whose instruction the registrant was brought up.

(5) **Use of force.** Be careful in answering this. We believe in the use of force as a restraint in disciplining our children when necessary. This is not for their harm but for their good. It is to save and not to destroy.

(6) **Actions and behavior.** Mention the actions and behavior in your life which demonstrate the depth of your convictions. Mention when you obeyed the gospel and were baptized. Mention your constancy in church attendance, prayer and study of the Bible. Mention your song leading, your teaching, or any participation in public wor-

ship if you thus participate. If you have been obedient to your parents, mention this. If you get along well with your associates, your school mates, your fellow laborers, mention these things. If you do not drink alcoholic liquors, curse, attend the movies, dance, etc., tell about it. This is not bragging. The information is needed. Have you been honest, paid your debts, etc.? Boys who are not conscientious in their living have no right to fill in this form. They must expect those of us whom they give as references to speak the truth about them as we know it. We intend to defend the just but we cannot shield the guilty by perjuring ourselves. Insincere objectors hurt the cause of sincere ones and weaken their cause also. 4-E classification is not a catch-all for sinful cowards and draft dodgers. It is for brave, courageous and sincere conscientious objectors and is thus provided for them by Congress in the Selective Service Regulations.

(7) **Public expression.** If you have ever mentioned your position publicly, in writing or speaking, mention it here. It would be well for those preparing for the future to place themselves on record in the OPA and also in the pulpit now. Do not wait, young men, under registration age. Lay your foundation now.

### Creed and Official Statements

Under Series IV, (2), (e), the registrant is to describe carefully what the creed and official statements of the religious organization of which he is a member have to say about participation in war. Mention that we have no human creed but we accept the Bible only as authority. Refer back to the Scriptures mentioned in Series 2, No. 2. Then it would be well to file written copies of Alexander Campbell's "Address On War," delivered in 1948, Popular Lectures and Addresses, Pages 342-366, and "The Kingdom of Christ Versus the Kingdoms of this World" by M. Lynwood Smith, *Old Paths Pulpit*, Pages 161-170, and "The Christian and Carnal Warfare," by Paul O. Nichols, *Old Paths Pulpit*, Pages 171-178. You may explain that the *Old Paths Pulpit* was published by us in 1944. It contains recent public pronouncements of our position. Brethren, while tracts are being printed, will some church finance the printing of these three articles in one tract for free distribution and use by objectors? In the absence of published copies, file type-written copies. It might help.

### References

You may supply several references under Series V. Be sure that those references know about your sincerity and convictions. These references need not be members of the church if they know about your convictions and will state the facts. It may be best for boys to give more local men as references instead of so many in distant places. It is advisable to secure affidavits from these references to begin with and have them ready for insertion in your file. Do not wait for investigation. Have this material to start with and it may save a lot of trouble. Have four or five such references at the least. Begin to prepare now for the future. Some boys have lost their cases, or been put to a lot of trouble, because of insufficient

evidence placed in their files. The local Board, the appeal board, the State Director, the National Director, the Presidential appeal committee, or someone down the line, may have only the evidence in this file upon which to base a decision with reference to your case. It is better to be safe than sorry. A boy, who, for years, has known that his case would come up some day is without excuse when he makes no preparation for it and tries to learn nothing about his problem and how to deal with them. If we are to gain our rights, we must fight for them, not with carnal weapons, but with words, influence, and moral suasion.

—Rt. 1, Lawrenceburg, Tenn.

### THE WORD OF GOD

(Continued from first page)

The Old Testament and the New Testament. The Old Testament was written most of it in the Hebrew, though some was written in Chaldaic. The New Testament was written in the Greek. The word testament means will or agreement. The Old covenant or Testament was taken away by the death of Christ, Col. 2:14, "Blotting out the handwriting of ordinances that were against us, which was contrary to us, and took it out of the way nailing it to his cross." We are now under a new testament, Heb. 8:6, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

The Bible is divided into sixty-six books: 39 in the Old Testament and 27 in the New Testament. In the Old Testament, the thirty-nine books were written by not fewer than thirty persons. All were Israelites except Job, who was a sage of Idumea. The New Testament was written by eight men, six apostles and two evangelists.

The Bible was written by about forty persons during a period of 1500 years. Among the authors were kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers and priests, a tax collector, a doctor. Some rich, some poor, some from the city, some born in the country. The Old and New Testaments are separated by an interval of nearly 400 years.

The Bible has been translated into every prominent language in the world. The first book printed from movable metal types was the Latin Bible which was published in 1455. The King James Translation was made in the years from 1606 to 1611 in England, and the First King James Translation of the Bible was printed by Robert Barker in 1611. The Cambridge University Press, the earliest of existing presses to produce a Bible, issued the King James first in 1629. The first Bible printed in America was in the Indian language in 1669 by John Eliot, a Colonial Indian missionary. The first English Bible was printed in this country in 1782. The first Pocket Reference Bible was printed in 1812 and the first Bible in flexible binding was bound in 1816. The Revised version was made in 1885. Thus, a few facts about the great "Book of Books."

—Ray Asplin,  
3617 NW. 15th. Street  
Oklahoma City, Oklahoma

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### HERE AND THERE

**The Draft**—We regret more than words can express that the present administration seems determined to reach down and force the children, the 18-year-olds, of this nation into the armed forces, and beyond our prayers, there seems little we can do to prevent it. However, we are very thankful to the Lord for putting it into the hearts of the law-makers to provide an escape for the conscientious objectors. If you are the father, mother, or other relative of such as may be compelled to register, be sure to read the articles in this issue and succeeding issues by Bro. Waters along this line.

**Appreciation**—We "thank God and take courage" for the continued and increasing interest in the welfare of the "Old Paths Advocate" among our loyal readers and supporters. We are very grateful for the ever increasing number of subscriptions reaching us. However, it is very evident that many are not doing their full share, and some are doing little or nothing to advance its cause. We could very easily double our effectiveness of the truth being taught in its columns by putting the paper into more homes. We could double the number of readers if every subscriber would send the paper to one new home; but, since all will not do that, let all who will send as many names as possible at the very low pre-war price of one dollar the year.

**What We Need**—As the burden of publishing the paper, compiling and selling song books, handling tracts and other books, continues to increase, for sometime we have seen the need of a permanent office for our work, and yet, I continue to see the need of laborers in the "fields white to harvest," so much so, that I cannot think of giving up the work that gives me the greatest joy on earth, **preaching the gospel**. This is my highest ambition in this life, and I pray that I may be able to do so to the very end of my little day on this earth. However, it could be arranged by a few congregations so that I could preach in a limited field, close enough to my office to labor in it as would be required. I would be interested in moving into such an arrangement as the above. If brethren anywhere should be interested, I would be glad to take the matter up in correspondence.

**Common Honesty**—Knowing that we shall prosper only as we "walk in wisdom toward them that are without," as well as those within, knowing, too, that if we are to be worth anything to the cause of Christ in a lasting way, we shall be compelled to practice common honesty, for we are no better than our word. If our word is untrustworthy, so are we. We all should know that we shall get no where with God or man if we are untrustworthy. Jesus said: "He that is unjust in the least is unjust also in much." Let us "be sure your (our) sin will find you (us) out" (Num. 32:23). The preacher who goes about making debts and obligations, in or out of the church, which he does not meet, nor even tries to make arrangements to satisfy, or making promises to pay at a given time, yet disregards those promises when due, cannot be honest, nor can he while doing so be a Christian, much less a faithful gospel preacher, "walking worthy of the vocation where with he is called." It would be well for churches and individuals to use a little more wisdom in dishing out the Lord's money, or even their personal belongings, to those they do not know to be worthy and honest. They ought to investigate the hard-luck stories" preachers tell them before turning their pockets wrong-side-out to all who come their way for sympathy. Let us "be wise as serpents, but harmless as doves."—Jesus.

**Preach What?**—"Preach the word" (2 Tim. 4:2); "Go preach the gospel" (Mk. 16:15). Therefore, **preach the gospel**. Why? "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. 1:16). Now, what is the "power of God unto salvation?" Paul said it is "the gospel." We preachers should ever remember that, since our preaching should ever be to the end that people may have salvation, and this salvation is produced as a result of preaching the gospel; **not our opinions; not our imaginations**. I have listened to a few sermons the last few years by some of our younger preachers, in which the things not in the gospel, not in the word, but purely and wholly their imaginations, which they read in "between the lines," composed at least 75% of the words in those sermons. This may be entertaining and interesting to some people, but I do believe it is a dangerous trend. Brother, you can read in the gospel, in the word, what you need to preach.

—Homer L. King.

### "THE COMMUNION"

This tract, dealing with all the essentials of the Communion, by Bro. Ervin Waters, has been revised and enlarged in the new edition, which is just off the press, and it is now available in any quantities from one to a thousand. Every church needs a supply of this valuable tract to hand out to members who may be confused on some of the questions concerning this part of the worship. The price is reasonable—35c per single copy, three copies for \$1.00 (to one address), ten copies for \$3.00 (one address), 50 copies, \$13.00; 100 copies, \$25.00; postage prepaid by us to one address. Send all orders to Homer L. King, P. O. Box 554, Lodi, California.

### OUR HELPERS

Will you please check the list of names and subs. below for your acknowledgment? Many, many thanks to all for every word or deed in behalf of the circulation of this paper. Brother, sister, will you not try to send us one or more subs. every month? We desire the paper go into every Christian home. Will you help? Note the following:

Carl Willis—16; Homer A. Gay—9; Homer L. King—9; Billy Orten—7; Byron Kramer—6; Ervin Waters—5; James Russell—4; S. E. Weldon—4; Billy Jack Ivey—3; Wilson Thompson—3; E. H. Miller—3; John Thompson—2; E. M. Huguley—2; Mrs. C. E. Hesson—2; Don McCord—2; Thomas Stiner—2; Chester King—2; L. D. Barrett—2; Ray Roe—2; Edwin Morris—2; L. H. Frizzell—2; Ellis McCabe—2; I. P. Stockton—1; Mrs. D. O. Ercanbrack—1; Mrs. W. F. Cogburn—1; F. K. Reeves—1; H. E. Robertson—1; Mrs. Lila Phillips—1; Hugh Bentch—1; Mrs. Ethel Altom—1; J. F. Cobbs—1; A. E. Cogburn—1; J. B. Lasater—1; A. R. Osteen—1; Roy Smalling—1; Geo. J. P. Masser—1; Mrs. C. W. McKinney—1; John Bednar, Sr.—1; Warren Henry—1; Clyde Walker—1; Tom E. Smith—1; G. R. Hilterbrand—1; James R. Stewart—1; Mrs. Newman—1; A. M. Graham—1; O. N. Reeves—1; R. B. Roden—1; C. E. Smith—1; Mrs. Edna Wyatt—1; Mrs. Herman Stafford—1; R. M. Lynn—1; Total—120.

### AFRICAN MISSION

By Paul O. Nichols

The call from some of our faithful brethren in Nyasaland, British Central Africa, has come to the Church here in America to send someone to their country to teach them how to serve their God and ours. They have been pleading for help that they might learn wherein they may be making mistakes. And they want us to know firsthand what they are doing for the Cause of Christ.

Bro. Homer A. Gay was the man whom the brethren in Africa first contacted. He and Bro. E. C. Severe, a native gospel preacher, have corresponded for several months, and through their correspondence they have learned to appreciate each other for their faithfulness to God's word, and for the work that they are doing. Bro. Gay has passed on the messages from Bro. Severe to the brotherhood through the columns of the O. P. A., and I, for one, have deeply appreciated what they have had to say. When I would think about it and read of the need for a preacher to go to help our brethren in that distant land, my heart would swell. Last summer, I suggested to my wife that, if it were possible, we would go to Nyasaland to preach Christ. She was willing. But when I would mention it to my brethren, it seemed as if some of them did not know that Christ had said, "Go ye, therefore, and teach all nations. . ." (Matt. 28:19), and that the apostle Paul had said, ". . . How can they go except they be sent?" (Rom. 10:15). While some seemed to realize that it was scriptural to do such work, they

seemed also to think that it was too far fetched to even think about.

Finally, through the combined efforts of several of the members, both men and women, the ball was started rolling. Bro. Gay and Bro. Homer King and other preachers have gotten behind the movement to send a preacher to help our brethren in Africa. They have pointed out the fact that it is not only scriptural, but necessary that this work be done. They have helped the brethren to see that it is actually possible to do this work together.

Since the short appeal for this work by Bro. H. R. Wilson appeared in the last issue of the paper, the response of the brotherhood has been astoundingly wonderful. Some of the letters of encouragement and appreciation accompanying the donations for the work in Nyasaland have been as generous as the contributions. Such action makes us realize, even more, that we labor with and among the greatest people on earth—Christians.

In December, my wife and I began making arrangements to leave as soon after the first of the year as possible. We began to make inquiry as to what would be necessary for us to get our legal documents and permits to leave this country and to get into Nyasaland, and then to return to the U. S. A. Also, we found out what shots would be required, and what provisions would be necessary. We went to libraries and obtained books and did research about the country. We learned about climatic conditions, transportation facilities, religious inclinations, population, food, crops, vocations, housing, wild animals, pests, and diseases. Some of the information has been encouraging, some amusing, some disheartening, and some we have viewed with mixed emotions. We also had to find out about transportation and reservations to Nyasaland.

To date, we have gotten the provisions that will be necessary to carry on the work—at least the major essentials. We have also taken nearly every shot required (typhoid (3), typhus (2), cholera (2), yellow fever (1), tetanus (3), and smallpox (1)). Some of these have cost us and some of them we were able to get gratis through the Health Department in Los Angeles. We have had to procure a large and varied amount of medicines, etc. Several telegrams, cablegrams, and long distance calls have been necessary. The expenses for all these and other things have not been phenomenal; however, they have far exceeded what we had anticipated. We have even used some of our own money to help allay expenses, so that it would not seem to anyone in the brotherhood that we have promiscuously used the money sent for this work. I even traded a spare tire for a folding cot; I believe in good stewardship. One of the brethren who once made a trip to Alaska said it would cost us a thousand dollars for provisions. It has not cost us that much, but it has cost us far more than we had expected.

I have lost sleep and weight trying to get things arranged so we can get on our way. We booked passage for Feb. 8, but had to cancel it. We are

hoping that, e'er long, the government will permit our leaving the country.

The money that is not used, as expenses for the trip, etc., we will apply to the supporting of the work when we get to Nyasaland. Besides the passage, there will be duty on the supplies and equipment taken into the country. The next evangelist that goes will not have it so difficult, nor will it be so expensive, because much of the things he will need, we will leave there upon our return.

The following is a list of contributors and their respective contributions: Calif. churches—Waterford—\$568; Stockton—\$400; Ceres—\$150; Fresno Ferger St.—\$220; Compton—\$100; Los Angeles (Siskiyou St.)—\$100; Sanger—\$100; Glendora—\$100; Merced—\$100; Arvin, \$100; Greenfield—\$65.31; Aroma—\$50; Carlsbad—\$25; Montebello—\$100; balance of contributions by Calif. brethren for evangelistic efforts—\$896.15. Other churches: Ottumwa, Ioka—\$100; Flemington, Penna.—\$150; Ada, Okla.—\$100; Austin, Tex. (Taylor & Waller Sts.)—\$100; Lees Summit, Mo.—\$50; Odell, Ore.—\$100; Pontiac, Mich.—\$50; Eola, Tex.—\$200; Waco, Tex.—\$100; Chapel Grove, Tenn.—\$100; Shreveport, La.—\$50; Earlytown, Ala.—\$75; Carter, Okla.—\$75. Individuals: H. R. Wilson—\$100; Gilbert Wilson—\$100; John Carter—\$100; Brethren at Eola, Tex.—\$100; Irvin R. Boss—\$50; John Hall—\$10; Sally Arnett—\$25; Claude Tillman—\$25; Mary Kelley—\$20; Sister in Mo.—\$5; Jim Massengale—\$10; "Mac" McKinney—\$10; Leslie Byford—\$50; E. A. Lowry—\$10; John Hammett—\$25; Glen Gadberry—\$1.40; Sis. Ark Stewart—\$1; Edna Wyatt—\$5; Wm. Oxner—\$30; I. P. Stockton—\$5; Beula Rumner—\$10; Total from churches: \$4,324.46. Total from individuals: \$692.40. Grand Total: \$5,016.86.

#### HOW IT HAPPENED

Will you allow one who lived at the time it happened tell you? Alexander Campbell died in 1866; he and his many helpers had brought the church to near perfection. Churches had been established in Bledsoe and Roan Counties, Tennessee and northern Alabama. They were also established in Kentucky and Pennsylvania. The first church in Tennessee was at Smyrna. To the best of my knowledge, it was built on the farm of my great grandfather, John Billingsley. I must relate to you more about this church. John and Samuel Billingsley were the elders. John turned his farm over to John L. Hutcheson who had married his oldest daughter, Nancy. They went out into the valley and built a large brick house. My father married Martha Hutcheson, who died immediately after the Civil War. During the war, the Union army had torn the church house down and moved it about 2 miles up the valley to their camps. After that, the church moved to Cold Springs.

Later on, my Grandfather Hutcheson, James and Andrew Billingsley became the elders. I was a young man by this time and I can affirm to you that the members under the authority of these elders were godly ones, walking circumspectly. Men

and women were added to the church almost every Lord's Day.

The churches everywhere were prosperous. The evangelists were so busy, they only had time for two weeks meetings to a place. These meetings were conducted in the day time, with the evangelist preaching twice a day.

Tolbert Fanning near Nashville, Tennessee was responsible for cutting out God's office. The church began to drift. David Lipscomb said, "Just let men grow up and take charge of the church." Can you not already see why it happened—why the church drifted? The salaried pastor system had its inception in the churches; the Lord's Supper was made sport of; the Sunday School with its auxiliaries came in. Many preachers became money-minded and popularity-conscious. I think it is very easy to perceive how the church became crosswise, lop-sided, contrary, selfish, greedy and covetous; hence, idolatrous. We lost our leadership. One says, "How did that happen?" Paul tells us that the elders of the church must watch. Wolves will come into the fold from without; they will not spare the flock; they will, by their flattery and deceitful words, lead them astray. Too, "from among yourselves" is, and was, the greatest danger. We may be able to suspect the foreigner, but Satan finds among us a "weaker vessel," in whom we have confidence, but, without our knowledge, has been running with strays with a little money, and, like Judas, he will betray the entire flock. I, in seventy-six years of striving to preach the word of God as it reads, have found at least one hundred such men in congregations; yes, wolves come in with a pretense of spirituality, but they are of Satan.

Many years ago when I was a young man, the elders certainly watched for such men. I never heard of anything going wrong in the church until they began what they called Bible Schools, turning the church of Christ into digression. They somewhat succeeded; they have not only followed the Catholics in changing God's law, for there is not even a shadow of the law of God in their entire practice. Besides that, they detest every child of God who will not fellowship them in their practice. Listen to their vile accusations. They say, of the cup of the Lord, "as slop poured out into a trough, and Christians as hogs."

There are hundreds of them who have partaken of the Lord's Supper, from one hundred to one thousand times, as Christ gave it, and then threw it away, jumping into digression just as soon as they saw the shiny vessels on their table. Just mention the Bible in conversing with them; they scramble and get away.

Back to a little history—it is reported that G. C. Brewer is the first to have introduced cups into Chattanooga, Tenn. Brewer had gone from Chattanooga at least 10 years before the Central church introduced them, as E. H. Hoover, who was long their preacher, will testify. St. Elmo introduced them first; I am sure that Central in Chattanooga was third or fourth. They did not introduce them at Seventh Street until sometime subsequent to the building of their new meeting place. I know,

because I was in regular attendance at Central Church, except when I was away preaching. After E. H. Hoover had been there for several years, he was going away to conduct a meeting and asked me to fill his appointment on Sunday morning; I did. I knew there were some hankering for the cups, so I preached against them. The next day, I went to Florida for about five months. When I came back, I found the church in good condition; I was thankful for that. I then moved back to Rhea County, returning to Central church in about a year; they had left the good way. People, I tell you the Truth! I am now past 92, and will happily drink from what they call a "hog trough" with the rest of the "hogs," for Christ directed me to. God grant that I will always follow the Master as He leads. Amen!

—E. A. Lowry,  
Chattanooga, Tenn.

#### THE DRINK ELEMENT

For the past few months, there has been some controversy concerning the drink element. Some have been contending for the fermented fruit of the vine and others have been contending for the unfermented fruit of the vine. With this before us, we launch into a brief study of this important matter.

We first listen to Paul in 1 Cor. 11:2: "Now I praise you, Brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Paul also exhorted the Corinthian brethren "not to think of men above that which is written." We will heed the same exhortations today. Christ called the drink element in Matt. 26:29 "the fruit of the vine." Paul reminds us to follow him as he also was following Christ and keeping the ordinances (1 Cor. 11:1-2). Those advocates of fermented wine have been directing us to Num. 15:3-5; 28:7. Now, Paul did not tell the Corinthian brethren he had received of the Lord Num. 15:3-5; 28:7. Paul, no doubt, pointed to the institution in Matt. 26. Why do these brethren not stay with the New Testament? They are constantly referring people to the Old Testament for their presumption that the fruit of the vine was fermented. Do they not know that the Old Testament has been taken out of our way as faith and practice?

We now take notice of John 2:7 where the narrative reveals that Christ turned water into wine at the marriage at Cana. We must bear in mind that this was a miraculous doing—extraordinary and not ordinary. To use this as a proof text for fermented wine in the communion is defunct of all logic.

In the second paragraph we noticed that we are referred to the Old Testament by the fermented fruit of the vine advocates. It is only fair that they would let us notice with them Isa. 65:8 in this connection, since they are always using the Old Testament to prove their presumption. We find in the passage that the wine (fruit of the vine) in the cluster has the "blessing in it" and that it was not to be destroyed. Is the fruit of the vine in the cluster fermented or unfermented? It is conceded by all of normal intellect that it is

unfermented. This, as shown then, is one Old Testament passage that refutes the claim of our good brethren who advocate fermentation of the fruit of the vine prior to its being used in the Lord's Supper as the drink element. This stands irrefutable!

Here, may we make a comparison? In Mark 16:16, belief and immersion are undisputed prerequisites for salvation. This truth is conceded by all of the church of Christ. In Mark 14:25, the "fruit of the vine" is the contents of the cup, so stated by the Messiah in the institution. Now, the advocates will not attempt to introduce an "explaining away" theory in Mark 16:16, but will simply take the plain written word. Why do they try to introduce the "explaining away" theory into Mark 14:25 and make the meaning different than is written?

I have written the above short treatise in the hope that I could assist some troubled heart in his consternation on this issue. It is prayerfully submitted to all of my brethren in love.

—Jim A. Canfield,  
Marion, La.

#### A NEW EDITION

The supply of my tract "Proof—Cups and Classes are not Scriptural" is exhausted. I continue to receive orders for them; therefore, I am having a new edition printed. It is to be enlarged. I sold the first edition at cost and plan to do the same with the second edition. If you are interested in this tract, please notify me immediately how many you can use, so I will know how many of the second edition to have printed. The more I can have printed the less the cost will be per copy.

Do you need a silver cup? I have just received word from England to the effect that more silver plated communion cups will soon be ready. The price per cup is \$8.00. I am passing these on at the wholesale price. If you want one, please notify me very soon. It takes an average of 3 months for the order to be filled.

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

#### BONDS OF MATRIMONY

Campbell-Ercanbrack — Brother Charles M. Campbell and Sister Darlene M. Ercanbrack were united in marriage, Dec. 30, 1950, at the home of the groom's father, Jimmie E. Campbell, East Los Angeles, Calif. Charles has publicly announced that he is determined to preach and live the Gospel. May God bless him in this decision. May he and Darlene have much happiness and success in building their Christian home.

—Carl L. Hilterbrand.

#### THE TRACT ON FIRST PRINCIPLES

The material for this tract is now in the hands of the printers, and should soon be ready to mail. It will be just a small tract of about 6,000 words, and will consist of an article by Ervin Waters on Faith, one by Clovis Cook on Repentance, one by Fred Kirbo on The Good Confession, and one by

me on Baptism, thus covering the plan of salvation.

The tract will sell for ten cents each, six dollars per hundred. They should be ordered by the hundred or several hundred lot by each congregation to have for free distribution among those who may be interested. Advance orders will help me pay for the printing of them. If I am able, I would also like to have the tract translated into the native language of the Africans where Paul Nichols is going to evangelize.

Another thing that I would like for you to be thinking about is this. During my recent meeting at Compton, California, Bro. Jack Stalkup recorded sermons that I preached on the Communion, and the Teaching subjects. We are having them typed. On each of these sermons, I preached fifty nine minutes. They should make a nice little tract. We may try to put them into separate tracts if there is sufficient interest shown. I believe that we are very, very short on good tracts today. Shall we have them?

—Homer A. Gay

#### CHURCH DIRECTORY

Brethren, have you sent information about your place of worship? If you have not done so, please do at once. Send all information to me at 3617 N. W. 15th St., Oklahoma City, Oklahoma. Recently, I was informed by Bro. F. J. Boling of Greenville, So. Carolina of a church that meets at 19 Jamison St. It is good to hear from time to time of churches that we have not know about.

—Ray Asplin



Jim Stevens, Sentinel, Okla., February 19.—The church here is progressing fine, now. Trella is doing nicely since the operation. We hope Bro. King will stop over with us as he returns to Mo.

E. O. Harrison, Box 88, Brashear, Tex., Jan. 16—Our plans for the future are for us to meet here in my home. We have been greatly withstood by the digressives in this section. We continue our fight against innovations.

John W. Jones, Rt. 1, Melissa, Tex., Feb. 6—The church here is continuing in the Lord's work. Faithful brethren coming this way are welcome to meet with us. God bless the faithful.

Jim Stevens, Sentinel, Oklahoma, Feb. 15—We are looking forward to a visit with the Gays on their way back from Calif. in April; also the Kings as they come back to Mo. I am sorry to report that the wife is in the hospital, having undergone an operation. Please, pray for us.

E. M. Huguley, Rt. 2, Kinston, Ala., Feb. 14.—Jan. 27-28, I was with the church at Colquitt, Ga. I visited the congregation at Pansy, Ala., recently. I return to Colquitt, Feb. 24-25, the Lord willing. I enjoy the paper much.

F. K. Reeves, Marion, La., Jan. 22—We are continuing with our work here in the Lord's vineyard. We have good crowds at each Lord's Day assembly. Any faithful preacher passing this way is invited to visit with us.

J. F. Cobbs, 8111-9th St., Sulphur Springs, Fla., Jan. 26—We meet here in the home of Bro. Chambers. My wife and I are spending the winter here. The home church at Spring Hill, W. Va. is getting along fine; we have a full house every Lord's Day.

Ray Roe, 112 E. Main St., Stroud, Okla., Feb. 9—We are still working for the Lord in this village. Oklahoma City continues to be our helping hand and guiding light. We are growing in number. We are always happy for the paper to visit our home.

I. P. Stockton, Thompsons, Texas, Jan. 19—I am very much in favor of the suggestion, in the Jan. issue of the paper, that a book of both the old and tried songs be compiled. May God bless the brethren in their efforts to serve Him acceptably.

J. H. Roberson (colored), Route 7, Butler, Pa., Feb. 13—The work in this part has been very encouraging of late. I gave a lesson here on Jan. 4, and one was baptized. The young Bro. Cobb, whom I baptized last June, gave us a good sermon on Jan. 14, resulting in one baptism. So, the church here moves along nicely. Pray for us, brethren.

L. H. Frizell, 707 First Ave., Chula Vista, Calif., Feb. 18—The church here at National City is getting along fine. Bro. Gay's meeting here was very profitable. Today, Bro. Leckner of El Centro gave the lesson here at home. It was good to have him and his wife visit us and assist us. Love to the brethren; remember us when you pray.

L. H. Skaggs, 818 So. 27th St., Temple, Tex., Feb. 10—The church here is growing in membership; the attendance is good. Jan. 21, we were most happy in having Bro. Tommy Shaw preach for us. Feb. 4-5, Bro. Ervin Waters preached for us. It was good to have him with us again. We are always thankful to have faithful brethren visit with us. We ask the prayers of the faithful.

Wilson Thompson, Box 45, Piney View, W. Va., Feb. 18—The Warden church continues to worship as the Bible teaches. Our Lord's Day service is always interesting and edifying. Bro. Bud Parker begins our meeting here June 23. We look for Bro. Thomas Murphy soon to preach for us. Any other true gospel preachers are invited to visit us anytime.

F. J. Biling, 118 E. Welborn St., Greenville, S. Caro., Feb. 13—We welcome all who may come this way to worship with us. A number of years ago, we were forced to leave the digressive ranks. Since then, we have bought a lot and built a house; it is a small one, but nice and comfortable and free from debt. We all earn our living and a number of us do the teaching. I enjoy reading the O. P. A. All faithful brethren will find a welcome with us.

A. M. Graham, Rte. 2, Box 166, Purcell, Okla., Feb. 18.—I want to correct a mistake in my report in the February issue of the OPA, in which I was made to say, "We are now paying for our property with the help of other brethren;" while it should have been, "We have our property paid for, and with the help of others, we intend to build as soon as possible." Here is a subscription to the OPA.

Charles H. Lee, Box 144, Graton, Calif., Feb. 7.—Our meeting in Jan., conducted by Bro. Chester B. King, was a good one. After one week at home, we moved to Ukiah for a meeting. A small congregation was left worshipping there. The home congregation is to be commended for its help in this meeting. Some drove over 200 miles round trip to assist us in this meeting. Pray for us and the Cause here.

G. A. Canfield (colored), Rt. 12, Box 78, Marion, La., Feb. 6—Bro. J. H. Roberson of Penna. is to be here in May to be with me in meetings. We plan to go anywhere that we can get the finances and the time to go. If anyone desires to help us in these efforts, your assistance will be greatly appreciated. All help will be used strictly for the Cause of Christ. If anyone knows of places where I may do good, please notify me. God bless the faithful.

Edwin S. Morris, 1201 N. Washington, Odessa, Tex., Feb. 13—The work continues here in a good way, with 4 immersions and 1 confession of faults since my last report. Several of the digressions are learning the Truth. We look forward to Bro. Miller's meeting at Midland, Mar. 4-14, also Bro. Homer King's meeting, beginning July 8. I have time open for meetings should any church desire my service. Remember we have a "cross to bear" and a "crown to win."

Carl Willis, 21 Cherry Court, Pontiac, Mich., Feb. 16—We are enjoying good teaching here from time to time by the brethren. The following is a correction in my last report: Bro. M. J. Buffington is to work with us here in March, May and most of June. We had a letter of encouragement from Oklahoma recently; some of the young folk there contemplate coming our way this summer to assist us during our meetings. God bless the faithful.

G. R. Hilterbrand, 611 N. Hickory, McAlester, Okla., Feb. 12—The church here is doing fine. Bro. J. R. Tidmore of Broken Bow, Okla. preaches for us once a month; too, Bro. Clarence Kessinger

preaches for us once a month. We rejoice that the church is growing. Bro. Ervin Waters conducts our next meeting which will be in May. Bro. Clovis Cook held our last meeting and is to be with us this autumn in another meeting. When you pray, think of us.

Tom E. Smith, Box 893, Healdton, Okla., Feb. 14—The congregations at Graham, Oak Grove and Healdton are progressing in the Lord's work. Jan. 28, I preached at Lexington. I found them enthusiastic. That afternoon, we attended the singing at Oklahoma City, where several churches in Texas as well as Okla. were represented. The next singing will be at Sulphur, March 25. I was at Oak Grove and Wynnewood last Lord's Day. It was enjoyable. May God bless the faithful.

James R. Stewart, Rt. 6, Box 49-A, Waco, Texas, Feb. 14—The third Lord's Day in Jan., I preached to a full house at Ireland, Texas. The fourth Lord's Day, I was at Dallas. They hope to be in their new building before long. I enjoyed these visits. The first and second Lord's Days in Feb., I preached for the home church. Feb. 4, we went to Temple to the singing. It was good to hear Bro. Ervin Waters there in the evening. God bless the faithful.

Jack Ivey, Rt. 2, Sentinel, Okla., Jan. 17—The singing school at Eola, Tex. closed Dec. 3. This was an enjoyable and interesting school. While in Calif., I preached at Arvin, Corcoran, Los Angeles, and Armona. I learned to love all the brethren there. It was good to see both Brethren Gay and King during my sojourn. Upon my return, I visited the meeting being conducted here at home by Bro. Lynwood Smith. It was a good meeting. We are now in southwest Texas doing some work. Remember us in prayer.

Jack Ivey, Rt. 2, Sentinel, Okla., Feb. 13—I enjoyed the trip to California very much. Mary and I were treated royally by all the brethren there. I preached several times while I was there. During the past month and a half, I have been working with the congregations at Eola, San Angelo and Sonora. The work is being carried, too, to Robert Lee and Menard. May God bless them all for their zeal. This work is to be carried on all of this year. At this writing, my wife and I are at home in Okla., preparing to leave for Penna. May our steps be ever upward.

R. B. Roden, 2860 NW 21st St., Oklahoma City, Okla., Feb. 15—The church here is continuing to grow. The young men have charge of the Wednesday night services. They are doing very good. We see the need more and more of developing our young men for the church tomorrow. Since last reporting, I have preached one or more times at the following places: Ada, McAlester, Sulphur, Davis, Washington and the Carter congregation near Davidson. I am happy to report that these churches are doing fine. May God help us one and all to do our little part in this life as we look onward and upward. May we never look back. Pray for me.

U. B. Cozby, 1151½ N. "M" St., Madera, Calif., Feb. 11—Our family, for the past 17 years, has been associated with brethren who practice the plurality of classes in the teaching and containers in the communion. We thank God that we found the church on Orange Ave. at Fresno to be worshipping the Bible way. We have renounced our practice and now stand for the Truth. The meeting here in Madera, conducted by Brethren Ervin Waters and James W. Russell, under the auspices of the church at Fresno, was a great success. It is a consolation to know that we are now standing for the Truth and that others in Madera are doing the same. We welcome any and all of the faithful coming our way.

Ellis McCabe, Goodman, Mo., Feb. 19—I have continued to preach to the faithful of the Mt. Zion congregation at Anderson, Mo. This group has made a remarkable growth and is steadfast in the faith. Earline Standsill, formerly of Barron, Okla., is now a faithful worshiper with us. I am ready to go wherever the Master may direct me. While here, I have faithfully followed Paul's example (2 Thess. 3:8). I had the pleasure of hearing Bro. Chris Adams of Swars Prairie preach recently at Anderson. The Anderson congregation has decided to send \$25.00 to Paul Nichols for the Africa work. Any congregation needing my services, please call me. Pray for me and mine.

J. B. Lasater, 4315 N. W. 13th St., Oklahoma City, Okla., Jan. 30—We rejoice in hearing of the Paul Nichols going to Africa. We feel that others are rejoicing, too. There seems to be no doubt that laborers are needed there. We, like many others, would like to see the job done, but had rather someone else would do it who is more capable. In expressing our willingness even to go over and help in this work, we have hopes of provoking those who are more qualified than we to reconsider the matter and take some action. Brethren, let us awaken to our duty and pray the God of the Harvest will send more laborers into His field and then do our part in fulfilling the petition.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Feb. 14—The work continues to grow here. We have had 1 immersion and 6 confessions of faults of late. Here at home we have been studying "Can A Christian Go To War?" and the "Christian Soldier." We have been contrasting the carnal warfare with the spiritual warfare, and at the same time comparing the two kinds of soldiers. God does not want slackers, retreaters or deserters in His army. Ga., Ala., Texas, Calif., Mo., Okla., and Penna. have about all of time promised for this year. May God help us all work more and more is my prayer. I wish the Old Paths Advocate could go into every home and be read by all who have a desire for a beautiful home in the Great Eternity.

E. C. Severe, Wendewende Village, N. A. Mkan-da, Mianje P. O., Nyasaland, B. C. Africa—Dec. 3, I was with the brethren at Manyumba Village. Many people were there. We first had our meeting at Nakambeza river where we baptized 11;

we then held another meeting at the church with 447 present; many of them were outsiders. Bro. Clakham served at the table. This is one of the nicest meetings we have had in this land. Our great work of saving souls still goes on. We are anticipating with much joy the coming to our land of Bro. Paul O. Nichols and his wife to teach us and to help us in the Lord's work. For help, we look to Bro. Homer A. Gay and the churches of Christ in America, for we believe and worship the same.

S. E. Weldon, 3935 Inez St., Beaumont, Texas, Feb. 7—I would be glad to hear from any faithful brethren, who are interested in moving to Texas. I was born in 1867; am not able to do manual labor due to my age and ill-health. We have a city lot, on which is a small meeting house partly finished. We owe nothing on it, and if a few faithful brethren would cast their lot with us here, we could soon finish the house, and we hope build up a faithful church. I am the only Christian of our persuasion within a radius of 10 miles so far as I know. I have been meeting with a few faithful ones at Port Arthur. If any are interested in moving here, please write me as above, and I shall be glad to give all the information desired in reason.

Oscar Greer, 430 Hawley St., Sanger, Calif., Jan. 22—We enjoyed the meeting by Bro. Gay in December, and we enjoyed visits by Bro. and Sister Gay in our home. It was good to hear Bro. Waters in his meeting in Fresno. Brethren Lynwood Smith and Billy Orten recently visited in our home, which we enjoyed. Bro. Lynwood is scheduled to assist us in a meeting in March or April, of this year. We rejoice in the courage of Bro. Paul Nichols and wife in their going to Africa to preach the gospel. Bro. King was by to see us and made a talk for us on Tuesday night, recently. We hope he will come by again. It looks as if the cause should go forward now that we have more preachers in the state, holding meetings. May we hold the Lord's banner high. Bro. Robert Falvey preached two fine sermons for us yesterday.

James W. Russell, 755 Orange Ave., Fresno, Calif., Feb. 13—The work of the church in the San Joaquin Valley continues to go forward. I have not, in the 13 years I have been in the state, seen as much interest in the Bible way of doing things. Since autumn, meetings here have been almost continuous, with very little time between them. Bro. Ervin Waters was with the Fresno congregation the first part of the year in a very good meeting. We began a mission effort at Madera, Jan. 19. Bro. Waters preached for 11 nights; I continued through Feb. 4. We met much organized resistance in Madera. Regardless of that, however, the meeting was a success and a congregation was well established there. For the most of this month, I am to be doing personal work in Madera. The congregation at Madera meets for worship at 300 So. "D" St. Pray for us and the work.

Billy Orten, Box 85, Corcoran, Calif., Feb. 14—The meetings at Woodlake was a good one; there was one baptized and one restored. Jan. 14, we had all-day services, and a large crowd was present, with visitors from several congregations. We had good crowds in the meeting because of the member's willingness to get out and work to bring people in. Jan. 22-23, I heard Bro. Waters at Madera. Jan. 24-Feb. 11, I worked with the congregation at Porterville. These brethren have recently purchased a nice building in a good location. Due to the good cooperation of the members and as a result of the advertising, we had a very successful meeting. Nineteen were baptized and seven restored. Brethren, it pays to advertise (Num. 24:14). This meeting closed with all-day services, Feb. 11. Many visitors were present. At present, I am at Corcoran attending Bro. C. Nelson Nichols' singing school. Bro. Nichols and I are to begin a mission meeting at Pixley, Feb. 18, with intentions of establishing a congregation there.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 13—On Jan. 18, we began a singing school at Okla. City, which continued for nine days. On the two intervening Lord's days, I preached four times with two confessions of faults. The last Lord's day we had a big singing in the afternoon with several different congregations represented, including three from Texas. We had a splendid singing and a wonderful day in general. The support for the school was liberal in view of the pending trip to Africa, which was greatly appreciated. This congregation, along with some others, is certainly willing to "spend and be spent" for the Cause of Christ, as their past record has proven. Feb. 4, 11, at Huntington, W. Va., I preached four sermons. They, too, are liberal supporters of the Gospel. There is not a congregation in the brotherhood that has better contributions on Lord's day than this one, proportionately. Brethren, pray for us, and may the Lord bless the faithful everywhere.

D. B. McCord, 552 North Wabash, Glendora, Calif., Feb. 20—Jan. 18-21, I was at Salinas for a series of four sermons. This visit was enjoyed. I consider those folk some of my dearest friends. The Cause is growing there. Jan. 26-28, I preached 3 times at Merced. This was my first time to meet with these good people; it was enjoyed. The evening of the 28th, I began a tent meeting at Keyes, a small village about 8 miles south of Modesto. This effort continued for 3 weeks, lacking one day. There were 12 responses, 3 of which were for immersion. May God bless them all. The cooperation of the congregations in that vicinity was splendid. Closing the meeting at Keyes, Feb. 17, I began at Lodi the next morning. The meeting is still in its first week, but is proving to be a good one. Bro. King and I are collaborating in this effort; he immersed 1 last evening. It is such a pleasure to work with him. I have enjoyed visiting with Brethren Homer A. Gay, John Reynolds and Ervin Waters recently. I have been made happy recently by the return of my father to the fold. The Lord willing, Wanda, Darnold and I will go to Washington the first part of March

to labor there and in Oregon for 3 or 4 months prior to our coming East for meetings this summer. The brethren at Ceres, Waterford and Merced will be supporting me in the Northwest. I have never worked with finer brethren than these—there is not a one of them that I do not esteem very highly. May I express my appreciation to Bro. Howard Hickey of Ceres for preaching for me once during the Keyes meeting. He is one of my dearest friends and aspires the office of an Elder. Thanks is extended to Bro. Jno. Reynolds for his backing, too.

Homer L. King, P. O. Box 554, Lodi, California, February 20.—On Jan. 20, I heard Bro. Ervin Waters deliver a good sermon at Madera, and enjoyed a visit with him. Due to so much sickness in the community and among the faithful few at Armona, we closed the meeting there a week sooner than planned. One was restored. Brethren from Corcoran co-operated. I preached at Sanger Jan. 30, en route home from Armona. We enjoyed a visit with friends there. I was glad to hear Bro. Don McCord a few nights in his meeting in Keys, near Ceres. I conducted a series of meetings with the new congregation at Manteca, which I helped to establish over a year ago. We continued two weeks, closing February 18, with nine confessions of faults and restorations and one baptism. Two were baptized a few days before the meeting began. This was the best, so far as visible results are concerned, we have conducted at Manteca. They have bright prospects, and the church is in a much sounder condition now, for which we are thankful. The church in Stockton co-operated nicely in this meeting. I am now assisting Bro. Don McCord in a series of meetings at Lodi, which he began the 18th. I preached on the 19th., baptizing a fine young man, son of Roy Franklin, formerly of Missouri. It is good to labor with Don and our adopted home church again. Don has rendered valuable assistance on preparing the copy for this issue of the paper. It now seems that my next effort will be to assist in a mission effort at Florin, about 30 miles north of Lodi. We are looking forward to the coming of our old pals, the Gays, to visit with us next week and attend the meetings in Lodi. It is uncertain as yet just what date we shall depart for work in other states, but continue to address me at Lodi, P. O. Box 554, instead of Gen. Del., until further notice. Please, pray for me and mine.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Feb. 16—I had to leave the meeting at Salinas, Jan. 17. The brethren decided to continue the meeting the remainder of that week and secured Bro. Don McCord for the effort. I preached at Stockton to a large crowd on the night of Jan. 17. We began the effort to establish a congregation in Madera, Calif., Jan. 19. This meeting was sponsored by the Fresno congregation and was one of the best advertised and backed meetings of its type I have ever held. I was there twelve days, during which time we had nine restorations from among the Sunday School brethren and one baptized. We were successful in establishing a congregation. Bro. James W. Russell continued

the meeting from Jan. 31 to Feb. 4, after I left. On Jan. 24, a night we did not have the building during the Madera meeting, I preached at Waterford to one of the largest crowds I have ever seen in their building. Sanger church contributed financially to the support of the Madera mission effort. Several preachers and members of about ten congregations visited this meeting. I visited in the Ernie Smith home in Los Angeles a few hours en route to Texas. Preaching brethren Homer A. Gay, Gayland Osburn, and Ted Warrick visited with me a few hours. I preached at Midland, Texas, Feb. 2, to a fine audience. Midland and Odessa churches are growing. Edwin Morris is doing a marvelous work in their midst and the Sunday School brethren are losing ground there. I heard Bro. Billy Jack Ivey preach at San Angelo on the morning of Feb. 4. Jeanne and Susanne had met me at Midland. I preached at the 29th St. church in Temple, Tex., the nights of Feb. 4-5. Preaching brethren Barney Welch, Cyrus Holt, James R. Stewart, M. J. Buffington, Jesse Broseh and Cleddie Ethridge attended, besides brethren from many places. We enjoyed the brief visit in the home of my parents. We arrived home Feb. 7. I have preached at both Chapel Grove and Shady Grove since arriving home. I will begin a meeting, the Lord willing, at the Carter congregation near Frederick, Okla., March 30.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Feb. 14—Jan. 14, I preached at Orange Cove. During the month of January, I worked with four small congregations, visiting members and outsiders. A portion of that time was spent investigating possibilities of establishing another congregation in the central-southern portion of the San Joaquin valley (south of Fresno). In seven towns I was met with such remarks as, "We are all saved here and you might make us think different." I found enough brethren and backsliders to have a pretty good congregation, but no one would rent us a building for a Church of Christ meeting in that area. Jan. 21, I preached at San Bernardino, and that afternoon had charge of the singing service at Orange. That night I preached at Orange with a very good crowd in attendance. I was able to be with and hear Bro. Gay in his meeting at Glendora and a part of his meeting at Compton. Bro. Gay and Gayland Osborn met three S. S. preachers in a discussion of the cups issue, four each night, Jan. 25, 26. One of the men was L. L. Stout of South Gate. He had corresponded with me some and had wanted to discuss our differences with me, but numerous difficulties prevented such a discussion materializing at that time. Bro. Gay and Bro. Osborn presented the truth in defense of itself. Jan. 28, I was at Carlsbad. I enjoyed visiting in the home of Bro. J. H. McKaig in Vista, and we had an enjoyable discussion of the scriptures. Feb. 4, I began work at Corcoran. I am preaching Sat. nights and Sundays, visiting during the week, and teaching a singing school week-nights. Some outsiders are in attendance and improvement is already apparent. Feb. 18, I am to be in a mission meeting with Bro. Billy Orten, at Pixley. There is promise of establishing a good congregation

with outside interest already being manifested. We are advertising. Brethren, let us awake, and be about the Lord's work while it is day.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Feb. 15—We had a wonderful time with the good brethren at Arvin, Calif. in the singing school and the meeting. We learned to love all of them. Some of the Lord's best people live there. From the Arvin meeting, we went to Glendora, where I preached four nights and discussed the cups question for two nights—one night at Glendora and one at Bell Flower. Splendid crowds attended all. Then on the 28th of January, we began with the faithful at Compton, and continued through the 11th of February. Here we had splendid crowds at every service. Brethren from half a dozen different congregations attended most every service. We both felt very much at home here, for we were associated with so many whom we have known for many years, and we were treated royally, as we have been at every place we have been here in Calif. Two wandering souls returned to the fold at Compton, one of whom was a very dear friend and brother that I have known since my boyhood days—Bro. Emmett Jones, a very fine man. We also had a number of visitors from a distance, San Diego, Arvin, Bakersfield, Merced, and perhaps from other places. Preaching brethren Nelson, Nichols, Gayland Osborn, Verlin Elliott, Marvin Fisher, Abe Smith, and Ervin Waters (Ervin did not get to attend preaching, but we spent the day together). I am at this writing at Merced, having preached two nights and am to preach here two more nights and then go to Waterford to begin Lord's day the 18th to continue thru the 25th of Feb., then to Yuba City, Lodi, and possibly Pomona. We are to begin with the faithful Church in Oklahoma City April 15, for three Lord's days. May our Heavenly Father bless all of His faithful servants with health and strength and courage to stand for the right and be zealous.

#### A LIAR CONFESSES

"Almighty God, as I sit here by the fire on this lonely Sunday morning, surrounded by Sunday papers and half listening to one of the big preachers over the radio, it has just come to me that I have lied unto thee and myself. I said that I was not well enough to go to church. That was not true. I would have gone to my office if it had been Monday morning. I would have played golf if it had been Wednesday afternoon. I would have been able to go to a picture if it had been Friday night. But it was Sunday morning, and Sunday sickness seems to cover a multitude of sins. I have lied to thee and myself. I am not sick, I am a liar."—Watch Examiner.

In regard to the good Book I gave only to say that it is the best gift which God has given men.—Lincoln.

The Church is full of willing people. Half are willing to work, and the rest are willing to let them.

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

# OLD PATHS ADVOCATE

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

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

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No. 4

#### TIMELY SUGGESTIONS

"Help those women"—In Philippians 4:3, we read: "And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life." Now, we know that these women did not labor with Paul in the gospel in the way of publicly teaching, for he says that he did not allow that (see 1 Cor. 14:34-35; 1 Tim. 2:11-12). Yet these sisters are highly commended for their work in helping Paul, and the brethren are commanded to help them.

In 1 Tim. 5:9-10, we have some of the women's work specified. He says, "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

Now, for a woman to do much good at these things she will certainly need help from the men of her congregation, and especially from her husband and the overseers. The younger women are taught to "marry, bear children, guide the house, and give no occasion to the adversary to speak evil of them" (1 Tim. 5:14). They are not merely to bring children into the world, but they are to bring them up—yes, and in the "nurture and admonition of the Lord" (Eph. 6:4), but the fathers are to help with this, and every leader in the congregation should lend a helping hand.

These women were to "lodge strangers," and here again she will have to have some help. The husband should see that she has room, beds, food, and such like to take care of "strangers" so that she will not be embarrassed when she has company.

The women and also the leading male members of the church at Yuba City, California are now planning for the sisters of that congregation to can up surplus foods this summer, and store them away, and to collect their used clothing and those that their children have out-grown, clean them up, and store them away so as to be ready to help in case of any one being found in need. This is one of the most commendable undertakings that I know of, and it is one that with a little thoughtfulness on the part of the sisters and some good planning, that will not only relieve the needy in case of sickness, a burn out, a flood, storm, or something else, but it will give the sisters a chance to grow and

(Continued on page seven)

#### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

It has been encouraging and heartening to note the great number of young men in the churches who have conscientious scruples against participation in military service. During World War II, we had a few young men who had such convictions and sufficient courage of their convictions to take their stand for what we believe to be right and stay with it even in the face of persecution from within and without the church. Some of these young men were placed in C. P. S. Camps by the government and worked without pay for years. Some, because of grave miscarriages of justice and the failure of their Selective Service Local Boards, knowingly or unknowingly to honor the provisions of the Selective Service Acts which they were chosen to administer, were not recognized as objectors, were Classified 1-A, were ordered to report for induction into the armed services, and had to refuse to report because they held their conscience as inviolable, even if the Selective Service officials refused to recognize it. Since refusal to report for induction is a violation of the law, even if the same law justly administered had made other provisions for the conscientious objectors, by a strange quirk of circumstance these conscientious objectors were then convicted in Federal Courts as draft violators and sentenced to prisons. Thus was the intent of the law circumvented by those chosen to administer it. The maximum penalty provided by the law was \$10,000 fine or five years imprisonment, or both, but I know of no fines imposed by the Federal Judges. They were usually sentenced to five years imprisonment or less, and then paroled at the end of the first year.

These young men blazed the trail for our youths of today and wrote a glorious chapter in their own lives and that of the churches of Christ. The Lord has blessed them even in this life. I think if they were compared with a cross section of those who went to war, despite the fact that these CO's suffered deprivation and worked without pay, some with families during the time, it would be found that they are much better off, both financially and spiritually, on the average, than those who went to war.

The attitude and actions, however, of some members of the church during those years were sordid. Unless their glory was their shame, they have blushed long ago and determined to do better this time. There is a just God who will mete out judgment to those older brethren who refuse

to support and help, and who even try to hinder, our present youths who face their trials. My heart goes out to boys with such courage and conscience. Some of them know so little about what they should do and know not to whom to turn for counsel and guidance.

Some boys do not get the 4-E Classification which they desire because they do not take proper legal steps to get it. If the provisions of the law are violated by the registrant, or he does not use the proper channels, provided by the law for the procurement of his desired classification, then he forfeits his right on legal grounds. It is sad that this has been done many times in ignorance by some of our boys. When it is done, unless the Local Board is generous and exercises clemency, the registrant is deprived of his opportunity to secure a 4-E Classification. Brethren, we must become as familiar with the Selective Service Act as the officials who administer it, and more familiar than many. Personally, I intend to study its provisions in detail so that I can help these boys by not only giving them scriptural information but legal advice as well. Preachers, let us enter this fight for keeps and set our faces to the end that we may secure more recognition of our scruples. A copy of the Selective Service Regulations will cost you \$3.00. I am willing to order them from Washington, D. C., for you and request that you be forwarded any subsequent additions and revisions. You will have to search out those regulations helpful to our cause. In this, and subsequent articles in the OPA, I shall strive to keep you abreast of the law.

It is thankworthy that, as far as I know, not one active preacher in our ranks favors a Christian's participation in military service. I believe we are united on that position. This is a far cry from the disunity among the ranks of the cups and Sunday School brethren. If a preacher among us does not agree, let him speak out so that we may know who he is and what he believes. It is high time that the true church of Christ be recognized as a peace church by the people of the world.

Since so many inquiries pertain to the mechanical procedures of Selective Service, I shall now take up some of the details to be followed by the registrant.

#### Procedural Action to Obtain a 4-E

A boy registers with the local board upon turning eighteen and receives the Registration Certificate (SSS Form No. 2). He then waits until the local board sends him the Classification Questionnaire (SSS Form No. 100). He must be careful to sign Series XIV asking for SSS Form No. 150 for conscientious objectors. Usually the local board sends Form 150 at once, but sometimes it may delay. We usually advise registrants to personally go to the office of the board and ask for Form 150 if there is a delay in sending it. Upon receipt of it, the conscientious objector must fill it in immediately and return it within five days from the date of mailing by local board. May I here remark that it is imperative that the registrant keep the local board notified of change of address. If he is not at this address because of some trip, he should be sure and leave exact in-

structions on a daily basis with those who are to forward his mail. This is important, because failure here and elsewhere along the line in causing delay in receiving communications from the local board may place his case in jeopardy. Give comprehensive answers to each question on Form 150. In Series I, page one, of this form, the objector must designate whether he wants non-combatant status (1-A-O) or deferred status (IV-E). It will probably be necessary to attach some extra sheets of paper to this form since the spaces provided for answers are inadequate. Designate on attached sheets the Series No. and question number being answered or explained. The registrant need then do nothing until he receives a Notice of Classification (SSS Form No. 110).

#### How to Appeal

If the 4-E classification is not received within ten days after the mailing of Notice of Classification by local board, the objector may request a personal hearing before the local board. According to regulation No. 1624.1, the board must afford this opportunity. This request for a personal hearing should be made in writing, in triplicate form at least. Keep one copy for yourself, send one to the National Service Board for Religious Objectors, 1000 Eleventh Street, N. W., Washington 1, D. C., and one to the local board. It is best to notarize the signature on all such communications, all copies of them, and mail to the local board by registered letter with a return card and signature by local board as proof that your letter was received. It is a good idea to send to the National Service Board copies of as much material as possible. They provide help for objectors.

Since we must organize better cooperation and help for objectors, I am willing to receive a copy of all such communications and letters with reference to appeals. If this is to be done, make four copies and send me one. I will file this material and do what I can to help. But if this is done, provide me with registration number, number and address of local board, etc.

At this personal hearing before the local board, the registrant may point out to the board why he deserves a 4-E. He may again call attention to information in his file which will help his case. The registrant should be respectful, manifest the spirit of Christ, remain humble, but be firm before the board. He should study his position until he can easily explain it. After the personal appearance, the board will send the registrant another Notice of Classification.

If the second Notice of Classification is still not the 4-E desired, the registrant may within ten days ask the local board to file an appeal with the appeal board. This request for an appeal should be in the form of a letter to the local board. Again, keep copies of letter and notarize signature. According to Section 1626.12 of the regulations, the registrant may attach a statement specifying the matters in which he believes the local board erred and direct attention to any information in the registrant's file which he believes the local board has failed to consider or give sufficient weight.

An appeal to the appeal board can be made within ten days after the mailing of the first Notice of Classification by the local board without ask-

ing for a personal hearing before the local board if the registrant chooses. However, we suggest that he avail himself of the opportunity for the personal hearing, because sometimes the local board has not considered the case fully and may be influenced by the registrant's appearance to give him the classification for which he asks and which is provided by the regulations. One should take every chance and opportunity provided by the law for the obtaining of the desired classification.

#### Physical Examination

Because of the lowest classification rule, Section 1623.2 of the Selective Service Regulations, if a man is unfit for military service, he may be classified 4-F by the local board even if he is an objector. This does not waive the registrant's right to appeal for a 4-E, if and when he is classified in some higher classification than 4-E. 4-F is lower than 4-E. Thus, if the local board desires, it may ask the registrant to undergo a physical examination prior to the forwarding of the appeal to the appeal board. If the registrant is not fit for service, the board gives him 4-F and the appeal is not forwarded.

#### After an Appeal Is Filed

The appeal board considers the case. If it determines that the registrant is eligible for a classification lower than 4-E, it gives him this lower classification. If it determines that the registrant is eligible for a 4-E, it may immediately grant this classification. If the appeal board determines that a man is not eligible for a 4-E, the entire file of the registrant is sent to the United States Attorney for an advisory recommendation from the Department of Justice. The FBI then makes an investigation of the registrant's character and life. The registrant may also, I understand, demand a personal hearing before the FBI. This request should be included in the registrant's appeal. The FBI is an agency of the Department of Justice. The Department of Justice can recommend that the man be given a 4-E classification or that he be denied his appeal. The appeal board shall consider the Justice Department recommendation, but is not bound to follow it. The registrant is ultimately notified of the board's decision.

#### If The Appeal Board Denies

There are a number of procedures which can be followed if the appeal board denies a registrant's appeal for a 4-E. It is advisable to secure advice and help from the National Service Board for Religious Objectors in such a case.

If one or more members of the appeal board dissented from the classification given by them, the registrant may ask the local board for an appeal to the President. The local board is required to grant this request.

The State Director of Selective Service or the National Director of Selective Service may, at any time, to avoid an injustice, ask the appeal board to reopen the case and reconsider it. The name of the State Director can be secured from the local board.

The State Director or the National Director of Selective Service may request a Presidential appeal. The registrant may write directly to them, requesting a Presidential appeal.

The government appeal agent may, within ten days following a Notice of Classification of the appeal board's decision, ask the State Director to request the appeal board to reconsider its decision or ask for a Presidential appeal. The registrant could attempt to see this government appeal agent personally. Then, too, the registrant may present his case to the local board's appeal agent, who in turn may ask for a Presidential appeal if he chooses.

#### A Personal Request

I would like to have the name, address, and registration number of every boy and man in our ranks who has already received a 4-E classification and of those who do receive it. Also send the number and address of the local board. My phone number is 5566 if I may be of service to you in an advisory capacity in an emergency. Keep these articles for reference.

Rt. 1, Lawrenceburg, Tenn.

#### GETTING ACQUAINTED WITH OUR PREACHING BROTHERS



EDWIN S. MORRIS

Brother Edwin S. Morris was born Oct. 24, 1922, at Mt. Calm, Texas, near Waco. He obeyed the gospel in 1936 during a meeting conducted by Homer A. Gay at Waco. He was married in 1944 to Frances Cranfill at Temple, Texas, and now has two little daughters.

Brother Morris was with the cups brethren from 1946 to 1949. By a close study of the Scriptures and talks with different brethren he was led to see the error in using individual cups in the communion. In 1949 he renounced their use and returned to the old paths.

Brother Morris began preaching in May of 1947 while with the cups brethren. He held his first meeting with us in the spring of 1950 at Waco. Later in the year he assisted in establishing a congregation at Richmond, Texas. In the fall of last year he decided to make preaching the gospel his life's work. Preparatory to this he quit his

(Continued on page eight)

## Old Paths Advocate

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### HERE AND THERE

**Your Protracted Meeting** is very near approaching. Are you ready for it? What have you done to get ready for it? Have you engaged a faithful gospel preacher to do the preaching? Do you have a good supply of good song books? Have you planned to advertise the meetings that you may reach as many as possible with the simple saving gospel? How about the condition of the house, the seats, the church yard? Why not have a "spring cleaning" of both the premises and the house, yes, and the spiritual house, too? How about your soul?

**Are We "Dying Out"?**—Our digressive brethren keep saying, "They are but a very few," "They are dying out" etc., etc. No doubt, the "wish is father to the thought." They would like to think that we are "dying out," because they would like to have it that way. While we have no grounds for boasting, for although our growth the last 15 years has been beyond our fondest anticipation, yet we have not accomplished all that was within our power to do, had we used our energy, ability, and means in the right way and to the limit; yet our congregations are now numbered by the hundreds and our members by the thousands. We have a number of faithful gospel preachers, who have ability to preach the gospel by the side of their best preachers, and we now have men who are able to engage their very best debaters without fear of the truth suffering in such encounters. Too, we are thankful for the goodly number of young men with ability, courage, stamina; clean morally and spiritually, who are now in the gospel field, and many more preparing each year to enter the field. We have never had such bright and encouraging prospects in my memory of 40 years in the church as an observer. Therefore, "we thank God and take courage" to "go forward" in the great work.

**Song Books:**—Our supply of "Old Paths Melodies," Number 3, has been exhausted, and I do not think we shall have a reprint of it. So, do not order this book hereafter. However, we are now preparing the "dummy" for our 1951 song book, "Old Paths Melodies" (Number 4), which we hope will be ready within a few months. Watch this paper for further announcements. We still have

a supply of "Favorite Spiritual Songs" and "Old Paths Melodies," two very fine song books.

—Homer L. King.

### OUR HELPERS

It is here each month that we give the names of those from whom we have received one or more subscriptions to the "Old Paths Advocate" and following the names the number of subs. received. Always check this list for your acknowledgment, please. Note the following:

Mrs. L. N. Byford—11; Carl Willis—10; Homer A. Gay—7; E. H. Miller—7; Ervin Waters—7; Roy Knight—6; Tommy Shaw—5; Mrs. Jack Hawkins—5; Mrs. C. G. King—4; Don McCord—3; Lynwood Smith—3; Chester King—3; Billy Orten—3; Clovis Cook—2; Homer L. King—2; L. C. Dent—2; J. T. Broseh—2; John Thomson—2; Mrs. Ray Roe—2; Clyde Lamkins—2; J. R. Tidmore—2; L. F. Upshaw—2; Mrs. R. R. Kramer—2; John C. Stidham—1; E. O. Harrison—1; Edwin Finto—1; Mrs. Emma Yarrow—1; Mrs. I. D. McVey—1; Homer Smith—1; Raymond Bray—1; Gayland Osburn—1; Mrs. Coy Agnew—1; Guy N. Woods—1; Mrs. D. O. Ercanbrack—1; Miles King—1; Edwin Morris—1; Mrs. Bertha Wisely—1; Ervin C. Barry—1; W. H. Blackburn—1; Mrs. Minnie Foster—1; J. W. Anthony—1; Total—112.

### KING-WILSON DISCUSSION

The above discussion was conducted in Graton, near Santa Rosa, California, March 5 to 8, inclusive, in the building owned by the S. S. and cups brethren. The disputants were Chester B. King, of Orange Cove, Calif., and Peter J. Wilson, of San Rafael, Calif.

For two sessions (two nights) Chester affirmed the use of "one cup (drinking vessel) for an assembly of the church of Christ in the distribution of the fruit of the vine." Chester showed that one cup is taught in the Scriptures by examples of the Savior and His apostles, by command of Jesus and Paul, and by necessary inference (Matt. 26; Mk. 14; Lke. 22; 1 Cor. 10:16, 17; and 1 Cor. 11). The usual counter arguments of "expediency," "nonessentials," "impossible to drink a literal vessel," etc. and etc., were made by Bro. Wilson in the negative. Too, the figurative (metonymy) use of the word "cup" in "drink this cup" was discussed somewhat, pro and con. In this, Chester showed according to grammatical authority, that in this kind of metonymy, we have two objects, two things, embraced, which are of necessity, viz., the "container and the thing contained," or the "cup" (vessel) and its "contents," (the fruit of the vine); hence, we "drink the cup" by drinking what it (the cup) contains, or as Thayer has it, "What is in the cup." Of course, this and many other arguments were never met by the opposition.

For two sessions, Bro. Wilson affirmed on the classes and women teachers. On these questions, Bro. Wilson took about the same position as that of a number of others of like persuasion, who have tried to defend their practice in this state the past few years. The inconsistent position that "the classes are private teaching"; "women therefore

may teach women and children in such classes"; "women cannot teach men or even a man in the classes"; but, "women may teach a man privately"; which position was taken by Bro. Wilson, but it involved him in embarrassing contradictions throughout his affirmative. Chester kept this ever before him and his brethren with telling effect. In every Scripture, where Bro. Wilson tried in vain to find his women teachers, Chester showed that she was either teaching a man or a man was present, a thing that Bro. Wilson said a woman could not do in his classes. His inconsistency and defeat was very obvious here. In fact, about every attempt to prove his classes with women teaching in them, was turned against him. This was not due to the weakness of the man, for Bro. Wilson was above the average in ability and intelligence. He was plenty able to sustain his proposition, if it had been taught by God's word. There is but one conclusion as to why he so signally failed to sustain his proposition; viz., he was trying to sustain error; trying to prove by the Scriptures a thing not taught in the Scriptures. Chester, of course, would not let his inconsistent and unscriptural arguments stand. I do not believe I ever witnessed a worse defeat on this proposition than in this discussion. Chester was master all the way in the negative, and Bro. Wilson's defeat was more evident when in the affirmative the last two nights, than when in the negative the first two nights. These brethren are logically in the lead on both of the above propositions, since it is their practice that is called in question, not ours. Bro. Wilson freely admitted our practice, of one cup and one loaf and one male teacher at a time to the whole, or undivided, assembly, without the divided classes and women teachers in them, to be right and Scriptural.

So far as I was able to learn, Chester gave entire satisfaction to our brethren in Graton. I presume, most of Bro. Wilson's brethren were satisfied with his defense, for it was not the weakness of the man, but the weakness of the practice.

The attendance was good considering the weather, etc., and if any difference, I would suppose the S. S. and cups brethren furnished over half of the crowds. Quite a number of their preachers were in attendance. Don McCord, Gayland Osburn, Abe Smith, C. H. Lee, A. J. Mason, and the writer are all of our preachers in attendance, as I remember.

I rejoice to see Chester, my nephew, continue to improve in ability, both as a preacher of the gospel and as a defender of the truth. I believe he has improved a hundred percent in the last two years.

A very nice spirit prevailed, generally, in this investigation. A Bro. Ballard kept time for Bro. Wilson and I for Chester.

—Homer L. King.

### THE WATERS-WOODS DEBATE

Another effort has been made to show the brethren that Individual Cups and Sunday School are Scriptural. This was done by the brethren at Odessa, Texas, who believe in these innovations. These brethren challenged our brethren there who do not believe in cups and classes. It is believed

that they did this because of the growth that the loyal church is making there. Several members from the Sunday School church had recently taken their stand with us. Two of these were sisters who were outstanding Sunday School teachers with them.

Brother Guy N. Woods made it very plain to all the people who gathered there that Bro. Waters was growing weaker all the time. He kept making statements designed to show how ignorant the one cup brethren were. I think that the first statement he made, or one of the first, was that he had never met a man who was more confused and defeated than Bro. Waters was. We learned that Bro. Woods said that in most all of his debates and we knew that it was just routine.

All who had heard Bro. Waters before knew that he manifested a calmness and quietness characteristic of him in such debates; never speaking up from his seat once. He was also wearing the big broad smile which he always wears and which has been resented by several men whom he has debated, including Bro. Woods. Bro. Waters told him that he brought it with him from Tennessee and intended to carry it back with him—and he did.

Another thing which Bro. Woods did that was very smileable was his hitting the favorite tune of most every S. S. man, "They are dieing out." This seemed to please his people not a little. Bro. Waters showed that Woods did not believe that because of this fact. When a grass-fire in Tennessee shows signs of dieing out it is left alone. But when it continues with damaging effects people set about to fight it. Bro. Waters pointed out that we are giving the S. S. brethren enough to keep them busy and that these debates prove they realize we are growing.

There was one time in the debate when Bro. Waters was making it so strong that the moderator for Bro. Woods began to reply to Bro. Waters. He was called down by the moderator for Bro. Waters.

The arguments put up by Bro. Woods on the Cups question are so much like the ones put up by Bro. W. Curtis Porter (though not with the same clearness of style) that it would be useless to give them here. He stole away to their only plea: Song-books, plates, upper rooms, etc. That's it, people! That is the proof that Bro. Woods had to offer. Of course he went to the metonymy argument but could avail nothing of lasting worth there, and was glad to leave it, it seems. I really believe that he was the weakest man on the cups question whom I have ever heard debate it. Some said this was his first debate on it and we almost believe it.

He seemed more at ease on the S. S. question, though his proof for dividing an assembly into classes for the purpose of teaching them the word of God with women assisting in the teaching was just as lacking. When Bro. Waters showed many places in the Bible where the disciples came together and were taught in an undivided assembly with men only teaching, he said the trouble was we seemed to think that was the only way they ever did it. Bro. Waters showed that this was the only way we have recorded that they did it in church assemblies.

He used the High School methods of classifying as a pattern. He said that the class system of teaching was the most effective, that the Lord wanted the most effective, and that therefore, the Lord wanted the Class System of teaching. Yet he failed to show from the Bible where the Lord authorized such.

He objected to Bro. Waters' use of the Greek on the cups question. He said it was useless to go into it. But he used it several times after that when he thought it helped his cause, when really he should have left it alone there also. He boasted of having had one hundred debates.

Brother Edwin Morris is to be commended for his good work in this section, along with the other good brethren who are standing firmly for the Lord at Midland and Odessa. Bro. Waters and I thank the brethren for their kindness while we were there. In the absence of our beloved Bro. Clovis T. Cook, I moderated for Bro. Waters. Brethren, fight on!

—M. Lynwood Smith.

#### OUR DEPARTED

**Poteet**—“Alverdie Olive (Loos) Poteet, daughter of Mr. and Mrs. E. M. Loos, was born July 3, 1873, in North Liberty, Knox Co., Ohio. On April 2, 1890, she moved with her parents to a farm southeast of Guthrie, Okla.

On September 6, at the age of 21, she was united in matrimony to Robert Lee Poteet; to which union three children, all boys, were born. The father passed on when the children were small—Ralph W., 8, Robert Victor, 4, Howard Donald, 8 months.

The mother obeyed the gospel, being baptized into Christ, June 28, 1931, 6 p. m. in Healdton, Okla., by Homer L. King, an evangelist of the church of Christ, doing the preaching.”

Note:—The above information was written by Sister Poteet's own hand. Since her death the following information was furnished by the family. (T. E. S.)

“Sister Poteet departed this life February 14, 1951. Besides her boys, she leaves two sisters, Mrs. Sylvia Trend and Mrs. Ethel Darnall, and a large number of other relatives and friends to mourn her passing. It can well be said of her: “Well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord.”

I wish to add that Sister Poteet was truly a great and good woman. Scriptural readings which we thought appropriate for such a sweet and devoted Christian were, Prov. 31:10 to 31; Job 23:11, 12; Rev. 14:13. Blessed be her memory. Funeral services were conducted at Guthrie, Okla., Feb. 17, in the Smith Funeral Parlor. The beautiful singing was rendered by a group from the N. W. 7th. St. Church of Christ, in Okla. City, and I believe no sweeter singing will ever be heard this side the shores of blest Eternity, where we all hope to join in singing in the Heavenly Choir.

Some from the City, Healdton, points in Texas, Indiana, were in attendance, as well as a goodly number from Guthrie, among whom were old friends, even school mates, to pay their last re-

spects to the one who had resided in their midst most of her life—a life of service and honor above reproach.

Interment was in the Guthrie Cemetery to await the resurrection of the just (Jno. 5:28, 29; 1 Thes. 4:13-18).

—Tom E. Smith.

#### As I Knew Sister Poteet

“She lived, as she died, a Christian.” This is my sentiment concerning the life and death of Sister Poteet. I considered her one of my dearest friends and shall always cherish her memory. To have known her was to have held her in the highest esteem. For the past four or five years, she wrote to me regularly. Her encouraging letters to me while I was a student at the University of Oklahoma and after I began the work of an evangelist were of untold benefit to me. I regret that the days are gone that I can look forward to hearing from her with fond anticipation. If I remember correctly, it was in her home at Guthrie, Oklahoma, in 1946, that I began my public teaching in the church. Due to her senility and the lack of a place to worship, the Oklahoma City congregation sent teachers to her home every Lord's Day for several months. It was my pleasure to go once a month in the company of Ray Merideth and his saintly wife. There are many things I love to remember about Sister Poteet. I shall never forget her happiness one wintry Lord's Day. She had experienced an extended illness and was almost recovered. That day, Ray and I found her studying her Bible; the thoughts of worshipping God thrilled her soul; her countenance beamed with happiness indescribable. Too, I can never forget my visits with her—the last one being some six months prior to her passing. Her cultured way and interest in things divine will always be remembered. Too, all of her friends will want to remember that she was honest enough about a score of years removed to lay aside sectarianism and espouse Christianity in its simplicity. That is noble in anyone. We realize that this encomium will be without eternal avail, but the works of Sister Poteet will surely follow her and give to her an abode eternal in that City whose Architect is God. I feel sure that to me and to those who knew her, Sister Poteet's “life was an inspiration” and her memory benedictory.

—D. B. McCord

Note—Let me add a big “Amen!” to all the nice things Brother Don had to say regarding the aged sister and her beautiful Christian life. It was my esteemed pleasure to teach her the way of the Lord more perfectly about 20 years ago. I shall never forget her honesty and childlike faith in the Master and His gospel. As she began to hear the truth and see the light, I was reminded of Paul, i. e., “And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized” (Acts 9:18). She marveled and exclaimed to me, “Why have I not seen this before? It is so plain now!” May God bless her sainted memory.

—Homer L. King.

**Gill**—William Henry Harrison Gill was born May 16, 1865, in Louisiana. He departed this life

March 1, 1951, at 2:20 A. M., in a San Angelo hospital; being 85 years, 9 months, and 15 days of age.

Brother Gill, of Eola, Texas, leaves to mourn his passing his Christian wife, six sons, Willis, Monroe, Arthur, Gus, Wray, and Finous; also six daughters, Mrs. Mary Perkins, Mrs. Cornelia Marshall, Mrs. Ethel Elliott, Mrs. Effie Farr, Mrs. Letha Mae Johnson, and Mrs. Belva Rainwater; 51 grandchildren, and 38 great grandchildren.

The churches in this part of Texas are made sorry in the passing of our faithful and well beloved Brother Gill, who was a faithful member and teacher of the Eola Congregation. We shall miss him very much. I was called to conduct his funeral, and I suppose one of the largest crowds ever to attend a funeral in this community was present. We know that his life and his work in Christ have been an inspiration to many. May God bless Sister Gill and the children. Our deepest sympathy is extended to this family.

—T. R. Chappell, Sonora, Texas

**Hardin**—E. G. Hardin, of Sacramento, Calif., was born in Texas, 1881; departed this life Jan. 21, 1951, being over 70 years of age.

Brother Hardin was a member of the church of Christ, having been baptized into Christ.

He leaves to mourn his passing, his wife, Sarah; two daughters, Mrs. Lois Tate, of Fresno, and Mrs. Alene Gatewood; one son, Ben, of Sacramento; five grandchildren, and one great grandchild.

The funeral services were conducted in a funeral chapel in Sacramento, by the writer.

—James L. Winchester.

**Stumpff**—Bro. George Marshall Stumpff, of the Mt. Home congregation, near Crane, Mo., departed this life at his home in Crane, Mo. March 8, 1951. He was 80 years of age, and one of the first to see the truth and take a stand for it on the teaching and communion questions in that congregation, as I remember. He was one of the best men I ever knew. It is said that no man ever heard him even as much as lift his voice in his home or in discussion of the Scriptures. A perfect example of self-control. A large crowd attended the funeral services at the Clio community building (where we have a congregation). Hugh Milner, J. P. Vernon, Luke Robertson and I did the singing, and I spoke the final words over him. Interment was in the Clio Cemetery.

**Smith**—Bro. Preston Smith departed this life in February, being almost ninety years of age. He had made his home with his children of Hammond, La., during the last few years. He was one of the older members of the New Salem congregation, having been a member of the Church of Christ for fifty years. They have worshipped in the home where he lived, which is his daughter's home, every Lord's Day. We hope that our loss is Heaven's gain. Father and I made talks to a large audience when the body was laid to rest.

—Carlos B. Smith

#### CARD OF THANKS

We wish to extend our thanks and appreciation to all, who in any way assisted us in our dark and sad hour in the loss of our darling baby, Bonnie Gay, who was born February 16, 1951, and entered into rest the same day. Many thanks to all for their nice words, cards, and kind deeds of sympathy. We especially want to thank Brother Don McCord for the beautiful and appropriate talk he made at the funeral in Modesto.

—Tom and Mabel, Judy, and Tomi Kay McGee, Ceres, Calif.

#### BONDS OF MATRIMONY

**Gabrick-Stover**—Brother Richard Gabrick and Sister Anna Mae Stover were united in marriage Dec. 15, 1950. They are both faithful members of the Flemington congregation. We wish them much happiness in their life together. The writer officiated.

—James D. Corson.

#### CONCERNING THE WORK IN AFRICA

At this writing (March 15), we are still waiting for our visa from the authorities of Nyasaland, Africa, for entrance into their country. As soon as we receive this we shall make reservation to begin our journey.

In the March issue of the OPA, containing a report of the donations received a few errors were made, which we wish to correct here: “Aroma” should have read, “Armona;” “Brethren at Eola” should have read, “Brother and Sister at Eola,” and I should have reported a donation of \$100.00 by Jack Stalcup.

So, donations received and not reported thus far are as follows:

Jack Stalcup—\$100.00; National City, Calif.,—\$30.00; Alta Vista, Kansas—\$100.00; New Salem and Brookhaven, Miss.,—\$300.00; Anderson, Missouri—\$25.00; J. N. Tidmore—\$1.00; Clyde Lamkins—\$8.00; Total—\$564.00. This plus the \$5-016.86, reported in the March issue, equals \$5-580.86, grand total. For this, we are very grateful to all donors. If we have overlooked reporting any other donations for this work, or if any other mistakes were noticed in our reports, will you please notify us of them, that we may keep the record straight.

—Paul O. Nichols.

#### TIMELY SUGGESTIONS—

(Continued from first page)

develop in their sphere of usefulness in the church. Hundreds of dollars worth of food and clothing could thus be assembled, stored, and distributed by the sisters of any congregation in our land during the year and eternity alone would tell the good they do in this way.

Just because it is wrong to have a “Missionary Society,” a “Ladies' Aid,” or any other kind of a human organization, does not mean that it is not right to do good in the Lord's way. So, brethren, “help those women.” Help them to plan some work like this; help them by keeping the children while they visit the sick if you are not working; help them by letting them use the car for this

work; help them by letting them have the money to get the cans, fruit, food (vegetables, and so on) while they are plentiful and cheap, and let these, our faithful sisters, do the work which God wants them to do, and for which they are well suited, and you will see that many needy souls will be cared for, and maybe, finally lead to the Lord thru their godly efforts.

**Tracts and leaflets.** Our congregations should see, and take advantage of the opportunity which confronts us with the use of good tracts and leaflets. The church at Sanger, California has paid for five hundred of the tracts that I am putting out on first principles. My home Church, Lebanon, Missouri is doing the same thing, and they also tell me that they will help to have these tracts translated into the Chinyanga language for free distribution in Africa. At this place, we have a receptacle near the door, where we place many tracts—the "Clark-King Debate," "The Communion," "Reasons why you should be a member of the Church of Christ," my tract on "Building a Christian Home," and many others as we have them. This is a work which every congregation could and should do. The faithful church in Oklahoma City paid for most of the printing of "Building a Christian Home"—five thousand of them, and they have gone into most of the United States, England, Ireland, Scotland, Canada, Australia, Africa, and perhaps, to other countries. Every time you send in a dollar to pay for a subscription to the Old Paths Advocate, you are helping scores of preachers speak to thousands of people thru its columns. A good boy who was in the army during the last war has written me that he will give one hundred dollars toward having a tract printed on "Christians and Carnal War," if I will write it. The need is great; the field unlimited!

I well remember the time when we could announce at the neighborhood store that we would have preaching, and the house would be filled to capacity, but not so now—we must take the word to them as best we can, and thousands will read who never go to preaching. Paul said that he taught "publicly and from house to house." May the Lord help us to do more of this teaching from "house to house." Too many times the very one you need to preach to is sitting at home reading while you are preaching. Then, let us try to furnish him with good reading matter.

—Homer A. Gay.

#### GETTING ACQUAINTED—

(Continued from page three)

job in the secular field. Last November he began preaching full time, supported by those young and energetic congregations at Odessa and Midland, Texas. Since June of 1949, when he gave up the individual cups, he has had fifteen baptisms and forty-five confessions of faults attendant upon his preaching.

Brother Edwin is a tireless and zealous worker. He is an inveterate foe of worldliness and modernism in the church. The servants of Satan hear from him when he is in the community. He is one of the best house to house workers in the evangelistic field today. He helped gain so many from the S. S. ranks at Odessa that my recent dis-

cussion there with Guy N. Woods was occasioned. The S. S. Churches challenged us to debate. Bro. Morris is kind, clean and conscientious in life. We need many more like him. May their tribe increase. Why not use him, brethren, for some of your meetings? We commend him to you.

—J. Ervin Waters.

**Note:**—I would like to add my endorsement of the good things above concerning Brother Edwin S. Morris. I heartily commend him to all the faithful brotherhood as a faithful preacher of the gospel, worthy of the love, esteem, and support of all faithful brethren. More power to you, Brother Edwin, and may the Lord continue to bless your labor of love.

—Homer L. King.

## From The Fields

Roy Knight, Holyoke, Colorado, March 8.—The church here is doing very well, but will certainly miss Bro. and Sis. Norvell, who are moving away.

Raymond A. Hill, 38 Headlands Grove, Swindon Wiltshire, England, Feb. 21.—I am grateful for your continued supply of "O. P. A." gratis. My copy is passed on when I have read it. I also made good use of your "Old Paths Pulpit," for which I thank you.

George G. Freeman, Appleton, Ark., March 3. The church at Mt. Zion seems to be moving along nicely. I hope your work in California will result in much good done for the Lord, Bro. King, and we hope you and family are doing all right in every way.

Homer F. Smith, Sentinel, Okla., March 4.—Bro. Dean Hopkins and family have moved back to Sentinel, and he is a wonderful help to the church here. We enjoyed hearing the Woods-Waters Debate, in Odessa, Texas, and it was worth our trip. We are looking forward to a visit by Bro. King, en route from Calif. to his home in Mo.

R. B. Brown, Coalgate, Okla., Feb. 18.—The church here is doing fine. We meet regularly for the worship, and the worship is right, so far as we understand the Scriptures to teach. We use one cup and one teacher at a time and that a man. We are located 19 miles N. E. of Coalgate, Highway 31, in Legal School house; meet at 10:30 a. m. We invite all to stop over with us.

John C. Stidham, Valliant, Okla., Rt. 1, Feb. 19.—I would like to know if any of the readers of the "Old Paths Advocate" know whether there are any loyal members of the church of Christ in Klamath Falls, Oregon. I am thinking of going there for work and, possibly, to make my home there, if I can establish a loyal church in that part. May the truth have free course.

E. O. Harrison, Box 88, Brashear, Texas, Feb. 19.—The church, which meets for worship in my home, though small in number, continues to meet and worship God in the Bible way. I have given the church a lot, and we hope to build on it in the near future. May God bless all who are striving to please God. I am sending my renewal to the OPA, as I do not want to miss an issue.

Adrian C. Swindler, Elmwood, Illinois, Feb. 28.—I wish to report that the congregation, formerly meeting at Oak Hill, has now moved to Peora, Ill., and are now meeting for worship on the second floor of the Odd Fellows Hall, 622 Main St. The time of worship is 11:30 a. m. All who may be coming this way should make a note of this and stop by to worship with us.

James D. Corson, Mahaffey, Pa., March 9.—We have just closed a meeting of two weeks duration at Flemington. The outside interest was very good, and the brethren were faithful in attendance. I assisted in personal work and preached two nights. Bro. Tommy Shaw did the rest of the preaching, and he did a very fine job. The brethren all seem pleased and made stronger.

T. R. Chappel, Sonora, Texas, March 8.—The church in this place continues to have a steady growth. Brother Perry Rector and family have moved here. They are a great help in the singing and otherwise. A married lady recently made her confession and is to be with us regularly. We hope that many more will see the light. All in this part are made sorry in the passing of Bro. Gill, of Eola.

J. R. Tidmore, Broken Bow, Oklahoma, March 15.—I have been preaching at McAlester each 1st Sunday for sometime. Last Lord's day, I preached at a place north of Coalgate, and I am to return each second Sunday for a while. Too, I am to conduct a series of meetings for them in August. I am to be at Ada, the third Sunday. We are thankful for the good work Bro. King and others are doing in California.

Ellis McCabe, Noel, Missouri, March 19.—The Mt. Zion congregation is still making a remarkable growth. On March 18, a fine young man and woman were added by baptism. Another young man came over from the cups and class system brethren. I urge all brethren everywhere to continue steadfast in the face of persecution and disappointments. "The word of God is quick and powerful, sharper than a two-edged sword."

John Thomson, 2738-179th St., Lansing, Ill., March 13. The meeting place for the colored in Robbins was converted into living quarters, but I have found a home that welcomes me to preach in it. These people seem much interested, and I hope to baptize some of them soon. They invite their neighbors in to hear me, and the attendance is better than in the other place. Hence, we have more hopes for the effort with the colored people. I am still anxious to help either white or colored to find work in this part if interested.

F. J. Boling, 118 E. Welborn St., Greenville, So. Carolina, March 5.—So far as I know we are the only brethren in this state who do not have the Sunday school, women teachers, and the cups. We hope to see the truth spread to regions beyond us. My son got in touch with the OPA through a faithful preacher while he was in training in the Navy in California. We enjoy reading its pages. All faithful brethren will find a welcome with us.

Amos E. Doud, 2501 Englewood Ave., Yakima, Wash., Feb. 20.—We are all looking forward to the coming of Bro. Don McCord to help us out in this field. The church here is getting along very nicely. We were glad to have Bro. Walker and his family, from Stockton, Calif., to move into our midst. We shall be glad to help any others who may desire to find work in this part if they will write us their desires. We hope to accomplish much good with Bro. McCord.

G. M. Everett, Rte. 1, Richland, Washington, March 15.—We are doing our best to keep the church improving in faith and number, but some are moving away, which will make the work all the more difficult for the few left. We will certainly be glad when Bro. McCord gets here to help us out. We hope he may do some good. I wish more faithful brethren would move into this part, for we need them more than ever since my brother, Herbert and family moved back to Idaho.

P. R. Roe, Stroud, Okla., March 10.—The little congregation here in Stroud is still striving for the right. Brother Nelson Nichols is to begin our meeting here the first of April. We hope to have Bro. Don McCord for a meeting later in the year, we believe it will be profitable for us to have two meetings this year is possible. We hope to get to hear Bro. Gay in his meeting in Okla. City.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., March 15.—Since my last report I have preached several times at Chapel Grove and Shady Grove. En route to Odessa, Texas, I preached two times to large crowds at Wichita Falls, Texas. At Odessa I debated Guy N. Woods on the Individual Cups and the Sunday School, reported elsewhere in this issue by Lynwood. May I express my sincere appreciation to the many brethren who backed me in this effort so unreservedly. God is good.

Ellis McCabe, Noel, Mo., March 15.—Since last reporting, I have moved to Noel, Mo., but continue to preach for the faithful at Anderson. They have singing on Wed. night. I hope to establish a congregation at Noel. Bro. Frank Coy and others are doing a good work at Mt. Zion. I wish to report the marriage of Bro. James England to Ruby Brush on March 11. I baptized Brother England last Oct., he is now working in Iowa. I have some time open for meetings, if you need me just call me. We invite all the faithful to meet and worship with us. Pray for us.

Carl Willis, 21 Cherry Court, Pontiac, Mich., March 16.—We are now enjoying the association of Bro. M. J. Buffington, and the work is moving

along nicely. We are looking forward to the coming of Bro. Homer Gay in May to work with Bro. Buffington. Over the week-end, March 11, we enjoyed having Brethren Billy Jack Ivey and Paul Nichols, with their wives. Too, we enjoyed the inspiring sermons by these brethren. We are always glad to have our preaching brethren to stop by with us, as we are always in need of good preaching. May the blessings of God abide with His faithful forever.

Tommy Shaw, Commodore, Pa., March 14.—From February 18 through March 4, I preached in a series of meetings at Flemington, Pa. Brother J. D. Corson assisted in personal work and preached twice. We went from house to house, inviting people out to our services. I enjoyed working with Bro. Corson in this meeting. Each evening after the preaching services were dismissed, I taught a lesson to all who wished to stay in the Rudiments of music. On March 11, I preached at Huntington, W. Va., and I began a singing school the following evening. We have considerable talent and a will to learn here. I am to work with Bro. Billy Orten in a meeting at Portales, N. M., beginning March 28.

James R. Stewart, 2114 Lyle Ave., Waco, Texas, March 14.—The third Lord's day in February, I preached at Ireland, Texas, which I enjoyed very much. I attended the Waters-Woods debate at Odessa, Texas, on the cups and S. S. Bro. Waters did a good job in handling the truth. I am now in a good meeting in Joplin, Mo. Bad weather is hindering some, but the crowds are good in spite of it. We are enjoying a good visit with Bro. and Sister Oscar Johnson, who is a pioneer gospel preacher in this part of the country. I have learned to love all the good people in the church here, as well as the members from other congregations attending, whom we have met.

Billy Jack Ivey, Route 2, Sentinel, Oklahoma, March 15.—At this writing I am in Penna. The trip thus far has been enjoyable, due to seeing so many of the faithful. Leaving home, Mary and I drove to Davis, Okla., and visited brethren there. Leaving there we have preached at the following places, Ada, Lebanon, Harrodsburg, Liberty, Huntington and Pontiac. Bro. Paul Nichols and wife are with us, having joined us at Huntington. We are enjoying traveling and preaching together very much. The Lord willing I shall engage in meetings at Love Joy, LeContes Mills and Flemington before leaving Penna, April 15. May God richly bless all the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 15.—We are still waiting for permission from the authorities of Nyasaland, Africa for entrance into their country. As soon as we receive our visa we will book reservations and begin our trip, the Lord willing. We have been disappointed in not getting to leave sooner. In the meantime I have been preaching over the week-ends. Last Lord's day we visited the congregation at Pontiac, Mich. and heard Bro. Billy Jack Ivey, whom we accompanied from Huntington, W. Va. Billy Jack has made excellent pro-

gress in his ability to preach the Gospel. May the Lord bless the brethren everywhere.

Clovis T. Cook, Lebanon, Mo., March 14th.—Have continued to preach over week-ends for many of the congregations in these parts. All seem to be doing fairly well. Bro. Hiemer, from Palmyra, Mo. preached for us recently. Bro. Oscar Johnson, of Joplin, Mo. will preach for us over this week-end (the Lord willing). I was unable to attend the Woods-Waters debate that was recently held (perhaps reported in this issue) due to sickness. I am to spend about four weeks with the Carter, Okla., brethren soon, embracing Bro. Water's meeting in Fredrick. The effort is to establish a congregation in Fredrick, Okla.

Miles King, 640 Shine St., Belton, Texas, March 14.—During the month of Jan., I was in Memphis, Tenn., having my eyes treated. While there, I worked with the church in the home of Bro. A. H. Pinegar. I also visited the church at Lawrenceburg, Tenn. It was good to be with them again. Since then I have returned to Texas and preached at the following places: Waco, Dallas, Lubbock, and Jones Hill; also Ardmore and Oklahoma City, Okla. I was very happy to be with Christians at all these places. While in Texas I was glad to attend the meeting conducted in Temple by Bro. J. T. Broseh, also the Waters-Woods debate in Odessa. I have now returned to Memphis, to continue my eye treatments. Bro. Pinegar and I plan to hold several mission meetings here during April. Pray for us.

Raymond Bray, 3237 N. W. 31, Oklahoma City, Okla., Mar. 7.—We are all doing fine and looking forward to more work for the Lord this spring and summer in the City and surrounding congregations. We are looking forward to Bro. Gay's meeting the last three Lord's days in April. We are always glad to hear all of our gospel preachers, but it seems we have a special feeling for Brethren King and Gay. I suppose it is because they fed us our "milk" back in Healdton for so many years when we were growing up. We are anxious to see the McCords. If nothing hinders we should have our own tabernacle this 4th of July. We anticipate a larger crowd than ever, because "this little dying out bunch" seems to be growing every day! May the Lord ever bless you, Bro. King, and your untiring efforts to serve Him, is our prayer.

M. J. Buffington, 21 Cherry St., Pontiac, Mich., March 14.—I arrived here from Harrodsburg, Ind., March 1, and have been engaged in mission work for two weeks now. The little congregation here is to be commended for its zeal and determination to do something for the cause of Christ. The singing is as good as you will find anywhere. We enjoyed the visit of Bro. Paul Nichols and wife, and Bro. Billy Ivey and wife, last Lord's day. They preached wonderful sermons for us. Bro. Carl Willis and I went to Grand Rapids, Mich., last week and visited some brethren whom we believe worship as we do. We mean to visit them again. I am to be with this congregation in May to work with Bro. Gay, which I shall be glad to do. I am to leave here the 28th of this month for Harrodsburg, Ind.

J. T. Broseh, 2704 Vaughn Blvd., Ft. Worth, Texas, Mar. 12.—The work here in Ft. Worth moves along nicely with increasing attendance and interest at every service. I recently conducted a meeting in Temple for the congregation meeting on the corner of 15th St. and Ave. I. We appreciated the at-

tendance and cooperation of the members from the other congregation there. This was my first meeting in Temple, and I enjoyed visiting in the homes of the brethren, also getting to be with Bro. Barney Welch. I would like to have the opportunity of spending more time with my preaching brethren. We went from Temple to Odessa and attended the Woods-Waters debate which was both strengthening and encouraging. Bro. Morris is doing a wonderful work there, and is getting results. They have our prayers. Best wishes to all the faithful brethren and my co-laborers in the work. Remember us in your prayers to Him.

Billy Orten, Lawrenceburg, Tenn., Rte. 2, Mar. 16.—The mission meeting at Pixley, Calif., came to a close March 11. The congregations at Arvin, Woodlake, Porterville, and Corcoran, cooperated splendidly in this effort. We also had visitors from other congregations. Bro. Lynwood Smith was with us for one service, Brethren Gayland Osburn and James Russell attended twice, and Bro. Jesse French was there almost every night. As a result of this effort, two were baptized and two from the S. S. congregation in Pixley, confessed their faults for having worshipped in the wrong way. I enjoyed working with Bro. C. Nelson Nichols in this meeting. At present, I am at Armona, Calif., working with the church that meets on Railroad Ave. We are having several visitors in attendance. The Lord willing, I will leave Calif., March 26. Brother Tommy Shaw and I are to begin at Portales, N. M., April 1. May the ever watchful Heavenly Father bless the faithful everywhere.

D. B. McCord, Gen. Del., Yakima, Wash., Mar. 18.—The Lodi, Calif. meeting closed Mar. 4 with one immersion and one confession of faults. Mar. 5-6, I attended and enjoyed 2 sessions of the (Chester) King-Wilson discussion at Graton, Calif. Mar. 7-11, I preached a short series of sermons at Ceres with 4 immersions. Mar. 12, my wife, baby and I, in the company of Warren and Bernice Arnett, left for work here in the Northwest. That night we stopped in Yuba City, Calif. to hear Bro. Homer A. Gay in his meeting there. We are indeed happy to have Warren with us to direct the singing in the meetings in this area. I am doing about a week of personal work prior to beginning a series of meetings Mar. 23. These meetings will be of a 3-4 weeks duration. With the help of God and the brethren, we hope to do good in this neglected region. There were 2 confessions of faults this morning and an attendance of 30-35, which is a good crowd for this part. We humbly solicit the prayers of the children of God. May He abundantly bless His servants, now and ever!

Chester King, Orange Cove, Calif., March 19.—For the past three months, I have been working with the faithful congregations at Greenfield, Salinas, and Graton. Although these congregations are rather small in number, yet they are striving to spread the gospel that others may be saved. I began the work with a meeting at Graton and then to Ukiah for a mission effort. Bro. C. H. Lee was with me in both of these efforts. He is still doing all he can for the cause, so far as his health will permit. We left a few meetings in the Farm Labor Camp in Ukiah. They would appreciate the coming of any faithful brethren who can be with them. I conducted a mission effort in King City, but we were unable to establish anything in that town. March 5 to 8, I engaged a Brother Peter Wilson in a discussion in Graton on the cups and the S. S. questions. My uncle, Homer L. King, moderated for me, and I appreciated his help and association. I appreciated the attendance of our brethren who came from considerable distance, and especially, the preaching brethren.

Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss., March 10.—Since my last report I have preached at Red Oak Grove, near Summit, Miss., where I go each 2nd Lord's day. I also preached at Hammond, La., where I go each 3rd Lord's day. I plan to be at Marion, La., the 4th Lord's day. I also preached for the new church at Perlhaven, where we seem to be building very swiftly. We were glad to have Bro. Lynwood home recently and to have him preach for us there where he had 7 confessions of faults and 1 baptism. The next Lord's day I baptized 1 and had 2 confessions of faults. We are looking forward to our meeting in July to be conducted by Bro. Waters. Since I have had some trouble in the past receiving telegrams by being on a route, I will mention that I can be reached by telephoning Walter Posey, No. 815, or Ernest Montgomery, No. 1253, both of Brookhaven, Miss. I am sorry part of my last report to the O.P.A. was left off, the part about my meeting with Bro. Cato of Colquitt, Ga. He deserves mention since he and family have sacrificed so much for the cause.

A. J. Mason, Rte. 1, Box 60A, Aromas, Calif., March 2.—I have not been very active lately. I immersed 2 at my home congregation—a man and his daughter. I went to the hospital Feb. 13, and had an operation Feb. 14, but am doing fine now. The churches here are doing very well, but we are not satisfied, we want to do more for the Lord. If all would work like Bro. Williams, the church would grow. I believe he is responsible for most of our conversions by doing private work. We miss Bro. James Vannoy. The church in Oklahoma is fortunate in having two fine Christians with them. Bro. James is a good teacher and a liberal giver. Bro. Chester King is with us for three months. He began the first of the year, but he is having a hard time finding a place to hold mission meetings. He preached a week at King City, a mission point but no visible results. I am glad to know that Bro. Don McCord is going to Oregon and Washington. The brethren need help. Bro. Chester King held a meeting at Ukiah, where a small congregation was left worshipping. Aromas church has purchased a lot on which to build a church house. These brethren are in the work now trying to do something for the Lord. May the Lord bless you and yours, Bro. King.

E. H. Miller, 1003 Truitt St., LaGrange, Ga., March 15.—The debate between Brethren Waters and Woods at Odessa, Texas, was very fine. Bro. Waters certainly upheld the truth and tore down error. Bro. Woods would put up arguments and Bro. Waters would show their error and then Bro. Woods would forget he made them (?). We were all well pleased with the results but the digressives were very much displeased; they said they could have gotten a better man. Bro. E. S. Morris is working with the Odessa and Midland congregations, when he is not in meetings elsewhere. He was converted from the cups a little over a year ago and he is not well known among us. So, I want to tell everybody, he is a good worker, having turned many from cups and classes at Odessa and at Midland, including some of the S. S. teachers who had been teaching for years. He is a fine worker in the homes and a good speaker in the pulpit. He will do you good. The meeting at Midland, Texas will close tonight. I have certainly enjoyed working with Bro. Morris in it. Four have confessed faults, three from the cups congregation and one from the S. S. congregation, and two baptized. The time for the debate between Bro. Stanley and me has just been agreed upon. We will debate cups and classes Oct. 22-25, 1951, in Midland, Texas.

Wm. R. Heimer, Palmyra, Mo., Mar. 13.—I would like to again make a report on the financial help we have received on our building for the Church of Christ in Quincy, Ill. We received \$40 from the church at Mozier Hollow, (Hamburg), Ill.; \$50 from the church at Mozier, Ill.; \$10 from Bro. John Thomson, Lansing, Ill.; \$100 from the church at Ottumwa, Iowa; \$25 from the church at Lebanon, Mo.; and \$25 from the church at Lebanon, Mo. (Lee Summit congregation). We wish to thank everyone for any help we have received. We will soon have our basement ready for meetings. Since my last report, I visited the congregation at Mozier Hollow, Ill., on Dec. 31, preaching once, also the same day at Mozier, Ill. On Jan. 20 and 21, I preached three sermons at Mozier Hollow to nice crowds at all these services. On March 1 and 2, I preached at Lebanon, Mo., and on Lord's day March 3, at Springfield, Mo., where Bro. Arthur Wade has been doing mission work. On Lord's day night and Monday night, I preached at Lee Summit congregation, near Lebanon. I certainly did enjoy the kindness shown me by all the good people I met. Our little congregation at Quincy, Ill., continues to grow slowly. Feb. 18, one brother made a confession of faults. If any faithful congregation needs my help I would be glad to hold them a short meeting as I would like to improve my talent. Remember me when you pray to your Heavenly Father.

M. J. Buffington, Harrodsburg, Ind., Feb. 27.—We arrived here Feb. 8, safely, after having traveled over some icy roads. The brethren have prepared for us a nice place in which to live, and are going to use about half of my time for mission work in this part. We are getting ready for a great meeting, either here or in Bloomington, beginning April 8 through the 22nd. We have engaged radio time for every day during the meeting over WTOM in Bloomington. The time will be from 6:45 to 7 A. M. on week days, and from 9:45 to 10 A. M. on Sundays. Brethren Fred Kirbo and Barney Welch will do the preaching in this meeting and over the radio. The congregation here has fully agreed to advertise in every way possible. I am thankful for the spirit of cooperation that is being manifested. I preached last Lord's day at Kingman, Ind. The little congregation that we established there last year is still faith-

fully meeting and serving God. We were gladly surprised when we arrived at the morning service and found visitors from Pontiac, Mich., in the persons of Brethren Homer Gay, Jr., and Johnny Spradley, and their families. I shall leave for Pontiac, Mich., tomorrow for a month of mission work, and be there for the month of May. I am booked for a meeting in LeContes Mills, Pa., beginning June 6. Brother Billy Ivey preached for us here last Lord's day. His sermons were much enjoyed and he has a cordial invitation to return any time and preach for us. I am especially glad to hear of the good work that is being done in my home state of Texas. I am to be back there for two or three meetings in July and August, "the Lord willing."

Tom E. Smith, Box 893, Healdton, Okla., March 15.—The church here and at Wilson, Ardmore, Graham, Oak Grove, and Wynnwood, are progressing very nicely in the Lord's work. We are fortunate in having Bro. James Vannoy and his good wife to live in our midst, having recently moved here from Calif. Bro. James is one of our promising young preachers, and shows a willingness to assist every way possible in the work in these parts. He has a desire to visit among the neighboring congregations and will be a great help. We were at Ada for the all day meeting and heard a good sermon at the morning worship by Bro. Fred Kirbo. We had a very fine singing in the afternoon. Bro. Fred and Bro. Elbert Phillips, from Ada, were with us at Healdton for the evening service. Both gave edifying talks. The Washington church, having finished their new building, asked that the all-day services for March 25 be there. Sulphur agreed to move it there and it is scheduled to be at Sulphur, April 22. I hope no one will be put to a disadvantage by this change. We want to strive to keep it announced through the OPA so that those from a distance will come and be with us. I suggest, therefore, that each church have a definite time, and no changes in time, unless circumstances demand. We were at Ardmore, March 9, at the evening service and heard a good lesson from Bro. Miles King. He is developing into a good preacher. I appreciate the good articles, and encouraging reports coming to us through the pages of the OPA. Long may its publisher, Homer L. King, and associate editor, Homer A. Gay, live to carry on this good work. They make a good team. Love to all of God's children.

Edwin S. Morris, 1201 N. Washington, Odessa, Texas, Mar. 15.—Bro. E. H. Miller closed a very good meeting at Midland last night, which resulted in two baptisms and four confessions of faults. Bro. Miller preached the Word in its purity and simplicity and we feel much good was done. The brethren from Odessa cooperated much by attending almost every night. Feb. 26, through Mar. 1, Bro. Ervin Waters discussed the cups and classes with Bro. Guy N. Woods. This discussion came as a result of several here turning their backs on these modern innovations. The class brethren felt they would get them back if they had a discussion. But as a result, more are coming to the truth and others are studying seriously. Bro. Waters did a wonderful job of upholding the truth and exposing error. I have never seen a man so hard pressed as Bro. Woods and such twisting of the Scriptures as he did. He was so hard pressed, he interrupted Bro. Waters in almost all of his speeches. I have heard some brethren say that a discussion does no good. We have seen visible results from this one. The progressives in Odessa see that we are not "dying out" as they like to think. We appreciate the many brethren who attended. We are sorry more did not know about it but we had only a week to notify everyone. Preaching brethren Lynwood Smith, Barney Welch, Fred Kirbo, Jesse Broeseh, Larry Robertson, Miles King, Bill Harmon, James Stewart, Oscar Johnson, E. H. Miller, and Johnny Elmore were present. I preached at Clyde, Texas, March 2, 3, 4, baptizing one and two confessed faults. There have been two restored here in Odessa of late. We are looking forward to a visit by Bro. Nelson Nichols, March 21-22. I hope to accompany Bro. Miller to Calif. in June. Pray for us here.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 16.—Bro. Billy Orten and I preached alternately in a three-weeks meeting at Pixley, Calif. Members of the nearby, faithful congregations were in attendance, many every night. Some came from Arvin, Orange Cove, Fresno, Corcoran, Porterville, Armona, Sanger, Woodlake, and Los Angeles. There were some outsiders present every night from Pixley, Earlimart, Tipton, or vicinity. We did a great deal of visiting and could see that it did some good. We made arrangements for someone to preach there every Sunday, and for someone to take charge of the meetings. We can rent the building as long as we want it. So, now there is a faithful congregation meeting, without innovations, in Pixley in the A. F. of L. (C.I.O.)

Hall, Ellsworth at 6th St. We appreciated the hospitality shown us at Corcoran and other places. There was considerable opposition from the S. S. and cups brethren, headed by L. W. Mayo and C. R. Nichols, and it seemed for a while it might result in a public debate between Brethren Mayo and Homer A. Gay, but we have little hopes of it now. Bro. Nichols made several attempts to fight the truth on the issues, but neither he nor Mayo showed a Christian spirit, and their own people were disappointed in them. March 11, I preached at Montebello, and March 13, I assisted in the teaching Tuesday night in my home congregation in L. A. March 14, I preached at El Centro, Calif., and left Calif. for Texas, where I am at this writing. After several appointments in Texas, I am to hold some meetings in Oklahoma. Since last writing, I have baptized three and restored two. I have enjoyed working with many preaching brethren including: Homer A. Gay, Gayland Osburn, Lynwood Smith, Billy Orten, Wayne DeGough, and Floyd Lechner.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., March 19.—After preaching at Merced four nights, I began at Waterford the 18th. of February continuing thru the 25th. We had a nice meeting with one baptism and some confessing faults. We enjoyed our home with the Arnetts, and were also very glad to get to be with our beloved and highly esteemed old preaching brother, T. F. Thomasson; also, enjoyed being with so many others whom we have known before. After closing at Waterford, Bro. Arnett took us in his car to Lodi where H. L. King and Don McCord were in a meeting, and we enjoyed the association there with them and the others in their meeting for a few nights. We began at Yuba City, March 4 and closed last night, the 18th. Four confessed faults, and it seems that things are on the upward trend considerably more now than when we arrived there. Some good Christians are there. Bro. Al Newman lives there and works with that congregation, and it seems that every one of them hold him in high esteem. Wife and I are spending a few days of this week in Stockton, before going to Lodi to begin a meeting next Lord's day, the 25th. We are to continue thru April 1, then begin at Pomona, April 2 and continue thru April 8. Then by way of Sentinel, Okla., for a few nights before beginning in Oklahoma City, April 15, to continue thru April 29. After which, we are to go by way of our home in Lebanon, Missouri, to Pontiac, Michigan, to help the faithful ones for the month of May. If any of you have relatives or friends, anywhere in driving distance of Pontiac, who might be led to the true way of worship, or who may lean toward the truth, send me their name and address. I shall be glad to contact them and try to get them to go to church with the faithful congregation there. Please make a note of this and write me soon. May the good Lord bless and keep His own.

Homer L. King, P. O. Box 554, Lodi, Calif., March 20.—Brother Don McCord and I closed a series of meetings in Lodi, March 4, with one baptized. It was said that the crowds were the best all the way through of any meeting ever conducted in that building. We were glad to have our old pal, and co-laborer, Homer A. Gay and wife, Susie, with us a part of the last week of this meeting. The churches at Stockton, Florin, Ceres, and Manteca, were in attendance. On March 5 through 8, I moderated for Bro. Chester King in his debate with a Brother Peter Wilson, in Graton, on the cups and classes with women teachers, reported elsewhere in this issue. I preached at Stockton, morning and evening services, March 11, and we attended a very fine singing at Ceres in the afternoon, same day. I preached at Merced, March 18, morning service, with one restored from the cups and classes. I attended a good singing at Madera in the afternoon that day, meeting many of my good brethren. I was very glad to see Brethren Lynwood Smith and Billy Orten there, as well as other preaching brethren, in the person of James Russell, also A. J. Mason, and Robert Falvey. On the night of March 18, I preached at Waterford to a fair crowd. I was glad to see all again. I made a talk at Lodi, mid-week meeting, March 15, and one confessed faults. Bro. Gay and I talked at Stockton, mid-week meeting, March 20. Bro. Coy Agnew, also, made a short talk that night. We are looking forward to a visit by the Gays this week, as they are to begin a series of meetings at Lodi next Sunday. I plan to be very busy in this part for another month or two, then to Flippin, Ark., for a meeting, possibly, in May. In June, I hope to visit and preach for some congregations in Oklahoma, preceding the camp meeting at Sulphur. I am looking forward to meeting again all my old pals among the faithful preachers, some new ones, and many, many faithful brethren in that meeting. My very best regards to all my co-workers in the gospel. Please, pray for me and mine. Continue to address me as above until further notice.

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. XXIII

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No. 5

## THE CAUSE IN THE NORTHWEST

By D. B. McCord

For the last 4-5 weeks, I have been working in this area, being supported by the Merced, Ceres, and Waterford, California churches. In this brief time, I have learned some of the needs of this neglected region.

Generally speaking, the states of Oregon and Washington are wide open for the forces of Truth and Right. There is no greater field in our immediate reach, in my judgment, that holds greater potentialities for good in Christ. The need for evangelizing these states is unquestionably great. With these states as citadels for the Cause of Christ, we can then spread the kingdom's borders into Montana, Idaho, and even into Canada, possibly.

At Yakima, where I just closed a meeting, we have some fine people. Properly handled, the Cause in that City can have a continuity of growth. Brethren Amos Doud and Francis Anderson, the brethren who are leading the fight there in doing the teaching, etc. are in dire need of assistance. The country surrounding is prosperous and inviting, I believe, to any good staunch man or men and families who would consider moving there to help the Cause. Since people are constantly migrating westward, we are hoping and praying that some will come into this area and assist these good people in their fight for the right.

At Kenniwick, where I am scheduled to go next, we have some fine people trying to do right in the sight of God. It was here, about 2 years ago, that 2 young preachers of a digressive persuasion, made their way into and scattered the Good Shepherd's sheep to the four winds—advocating their hobbies and innovations. I do not know of a more heinous crime that can be committed by gospel preachers than this. I hope these 2 boys have long since read Proverbs 6:19. Solomon's words should have a sobering effect. Brother Everett there is in dire need, too, of some one or more coming there and assisting him in keeping the church pure.

At Odell, Oregon, located in the Hood River Valley, we have some of the finest folk I have ever met. The leaders here are efficient and are not in nearly so great a need of helpers as those in the two places in Washington. However, I am sure it would be strengthening for the church if some good brethren would see fit to move here and help.

(continued on page 7)

## THE WAR QUESTION

We appreciate the interest that is being manifested in the study of the Christian's attitude toward carnal war, and to what extent, if any, that a Christian may participate in war. It is, indeed, encouraging to note that so many of our young men are taking a definite stand on this question, and they are making public that stand. We are glad to give space in the OPA for such views, but to conserve space, Bro. Ben Frentrup, of San Antonio, Texas, makes a good suggestion, i. e.: that we formulate a brief statement, covering the position, generally, of the ones who want to go on record as being opposed to all forms of carnal warfare, run the same in the OPA each issue, giving all the young brethren who have registered as such, or who may be called upon to register within a year or so to go on record as to their stand. I am adopting this plan in order to conserve space and to avoid unnecessary reiteration. Therefore, in the next issue of this paper, we shall give in substance the principles, Scriptures, and arguments contained in the statements in this issue by Brethren James Orten, Wayne Degough, and Ted Warwick. Read these before you send me your name and address; if you find them inadequate for your position state briefly in what way; or if they go beyond your convictions, state to what extent, and we shall make a note of it in either case.

We are ready and anxious to do all that we can for our young brethren. Our service is at their command. Brother Gay and I have written much information for these boys during World War 2 and since. We ran the speech by Alexander Campbell on war, mentioned in this issue by Bro. Waters, in a series of issues. You will find it in your files of the OPA, if you kept them. I have been a conscientious objector since before World War I. I registered as such then, and was exempted by my local board, in Lebanon, Missouri. I still have that card from my local board showing the same. I cherish it!

A noted general, of Civil War fame, is quoted as saying: "War is hell!" This reminds me of what General Douglass McArthur, after 52 years of experience, said in his speech before the National Congress a few days ago—quote:

"I know war as few other men now living know it. And nothing to me is more revolting. I have long advocated its complete abolition as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.

"The utter destructiveness of war now blocks

out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh."—San Francisco Examiner, April 20, 51.

Now, if the men of the world, whose business it is to make and execute war, can see how hellish and how useless it is, why in reason's name cannot children of God, whose business it is to teach and to save souls, see how unchristian and unscriptural under the New Testament it is for Christians to engage, directly or indirectly, in a business of killing, maiming, making widows, making orphans, destroying personal and public property, sending millions of men, yes, and women, too, into hades unprepared to meet their God, without giving them a chance to hear of the loving Saviour and His message of love and salvation. He came to seek and to save that which is lost," and this is the paramount mission of every child of God in this world! Let us be up and about that high and holy mission, brethren!

—Homer L. King

#### AN ANNOUNCEMENT FOR OBJECTORS

One of the mistakes made by many of our registrants who claim conscientious objection to military service is that they fail to place enough convincing evidence of their sincerity and belief in their file along with Form 150. I have insisted that these registrants secure affidavits from their references, former employers, school teachers, evangelists, and elders, for insertion in their file. The affidavits should all be notarized and made in quadruplicate, four copies. Keep one, file one with the Local Board, send one to the National Service Board For Religious Objectors at Washington, D. C., and one for my files, if you desire.

I have further suggested that copies of A. Campbell's ADDRESS ON WAR, delivered over a hundred years, and Paul Nichols' sermon on THE CHRISTIAN AND CARNAL WARFARE in the OLD PATHS PULPIT, be filed likewise as evidence of our position both in the past and in the present. Typing these sermons is a laborious process. Campbell's sermon, especially, is lengthy and there are only two or three copies of this book, probably, in the brotherhood. The book is, therefore, not available to all.

I suggested in the March OPA that someone pay for the printing of these sermons for free distribution to our boys. To the shame of our brethren, who claim to be behind these boys, I received not one letter with reference to the matter. I am determined to dedicate a large part of my time to the fighting of this battle, and I may rebuke sharply those brethren who refuse to support the Lord's cause with reference to carnal warfare. Too long have we slept and "fiddled while Rome burns," as it was said of the Roman Emperor, Nero, while his city went up in flames.

Without a promise of any help financially, I am going to the printers with these manuscripts. I believe Jehovah will provide. We will not have enough of these for general distribution to the brotherhood. But will every boy and man, who is an objector and who is registered or will probably soon be registered, send for these? I will send at least three copies to each one, perhaps four. There will be an explanatory sheet attached to each one, explaining what the manuscript is, and the registrant will sign this sheet on each one with his signature notarized. Disposition of these copies, as above suggested, would be made. Even those who have already handed in the Form 150 may take such evidence and request the Local Board to place it in their files, or, better still, mail it to the Local Board for insertion.

There will be considerable expense for manila envelopes and postage. Brethren, let us press this fight.

—J. Ervin Waters,  
Rt. 1, Lawrenceburg, Tenn.

#### LONG LOST EPISTLE FOUND

James D. Medford, in Gospel Guardian (Preface: The "former epistle" that Paul mentions in I Cor. 5:9 has long been the object of search to many. At last it has been found. Two youthful archaeologists, Dr. Philip Modernisky and Dr. J. Sport Digress, found this epistle of the apostle Paul in the ruins of the kitchen of the church building in Corinth. It seems that this kitchen had not been used since Paul had written in I Cor. 11:22, "What? have ye not houses to eat and to drink in?")

There is no doubt that Paul is the author. It is written in his style of Greek and the internal evidences are abundant as any casual reading will reveal. This work has been translated into English by the distinguished Greek scholar and lexicographer, Prof. Theyersay, D.D., B.A., M.A., Ph.D., E.T.C.

—J.D.M.—Publisher)

#### Text of Paul's First Epistle

Paul, the apostle, to the church at Corinth. Grace be unto you. I am thankful always in every remembrance of you. Especially when I call to mind your fine support of me whilst I was in your midst. The chariot that the church there gavest me is excellent indeed. It enableth me to have more time for the social activities that must be in the life of one so active in the church as I. I regret that it hath placed a strain on your budget; but as I suggested to you before your purchase of it; if each member would give just one trachma a week more, you could pay for it quite well.

But I must tell you of my wonderful meeting at Berea. It was one of the best ever. There were 29 additions to the church there. One was baptized, two were restored, and 26 placed membership. I believe that still much good will continue to come from my preaching there. You will be happy to know that they supported me well, 300 shekels. I am looking forward to just such a meeting with you next spring.

Now this I say, whilst in the meeting at Berea, we went over to Thessalonica for their fourth Sun-

day singing. The entertainment (\*) was great. The choir (\*\*) from Philippi was there, under the direction of the choir-superintendent(\*\*\*), Zippy Quivver. What wonderful singing. Brother Quivver, besides being superb at rolling his "r's," is quite an acrobat. Silas hath been trying to imitate his style, privately, ever since that day. The choir (\*\*) from Philippi would sing two verses of a song and then hum the last. What wonderful humming. But the climax was when Brother Quivver whistled "The Old Rugged Cross" whilst those in the choir (\*\*) very softly hummed in the background. I am persuaded that these singings will continue to be progressive.

The saints over at Athens have asked me to arrange a game between their wrestling team and yours. They have an excellent team. They give their whole heart and soul to it. Two or three times a week they meet for practice. You would be surprised how popular these games are. I hope that you will soon see fit to have a wrestling team. For I beseech you brethren to arrange wrestling and other teams for fellowship and at the same time take up all the idle time of the husbandry in God's vineyard. I am persuaded that soon all the saints will do the same. If the church provideth not wrestling and sack races for the members, the world will. This should silence all contentious critics.

For it hath been declared unto me of you, my brethren, that you are complaining about Timothy's preaching. May I remind you that he is yet a boy. As he grows up and has more experience with the brethren, he will soften up some. He probably picked up that "name-calling" you complained about from my early preaching. However, most preachers come to understand the proverb, "I know which side my bread is buttered on."

You will be interested to know that Demas hath started an Olympus Club. This club is patterned after the Greek games. It will be sponsored by the saints for the entertainment of the saints. Some in the church at Antioch thought that so many outside activities endorsed by the church might hinder the zeal of many to study, preach and teach the gospel. But I silenced them by saying, "For it is written, All work and no play maketh Jack a dull boy."

But I would not have you ignorant concerning the work at Ephesus. Hymenaeus, the senior elder there, hath written that their new cathedral(\*\*\*\*) is completed. He saith that the splendor of it causeth the worshippers in the temple of Diana to covet it. Besides the necessary things, there is a high-ceiling room for games, a wrestling arena, and separate chapels for elaborate funerals and weddings. Some of the smaller churches round about have criticized their use of the Lord's money, Hymenaeus saith, but the growth of the church at Ephesus in membership should show that the people are pleased with such.

Know ye not that we are to have a big home-coming at Damascus this year? I still cannot get away from my home congregation. I haven't been there since last Easter, but they are planning their home-coming to coincide with Christmas. They are going to have a big tree and a Santa Claus. They were going to buy gifts for all the members

but since the treasury is so low, they have decided just to buy gifts for the children along with the elders, deacons, and myself. I wouldn't miss this home-coming for anything. It is the greatest Sunday in the year to me.

After looking over the budgets of the various churches, I have decided to preach next year for the church in Laodicea. That is really, an active congregation. Just take a look at this budget, and you will see that they are always doing something:

Minister	5,000 shekels
Assistant Minister	4,000 shekels
Educational Director	3,000 shekels
Song Director	3,000 shekels
Recreational Director	3,000 shekels
Secretary	2,000 shekels
Building Fund	25,000 shekels
School of Tyrannus	500 shekels
Benevolence	177½ shekels
Entertainment	200 shekels
Recreation	300 shekels
Mission Work	222½ shekels

May rich blessings be with you and yours. Always think of those who are dying without the gospel and the poor. Give my regards to all the large churches in that area; and incidentally, I have time for two more meetings. Alexander, a junior deacon, saluteth thee with me.

PAUL.

\* May be translated enjoyment.

\*\* May be translated chorus.

\*\*\* May be translated chorus director.

\*\*\*\* May be translated plant.

(Selected by Roy Arnett from "The Apostolic Times," March, 1951, issue)

#### TIMELY SUGGESTIONS

Concerning the tract on "First Principles": I am thankful that so many have shown an interest in this tract. I had three thousand printed, and they are all sold, and I have orders for more. I have placed an order with the printers for another five thousand and they should be off the press by the time you read this, so keep sending your orders. The price is 10c per copy and \$6.00 per hundred. Congregations are ordering them in one-hundred to five-hundred lots. I believe if they are properly placed, they will lead souls to the truth. There is room on the back page to stamp the name and address of the church and they will be nice to hand out in advertising meetings, etc. About two congregations have offered to help to have it translated into the Chanyanja Language and this I shall be glad to do, if we get enough offers to have it printed for free distribution in Africa.

My sermon on the "Communion" will soon be ready to print. By next month, I hope to be able to say about how large a tract it will make, how much it would cost, etc., and see if enough are interested to justify printing it. I believe that much of our work must be accomplished through the printed page.

The Fourth-of-July-Meeting: This meeting, as about all know, is to be at Sulphur, Okla. I am (continued on page 7)

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## HERE AND THERE

**New Song Books**—We are now ready to go to the printers with the material ("dummy") for our 1951 song book, "Old Path Melodies," Number Four. This is to be an all-purpose book, the same size, quality, and general make-up as all the other books we have compiled. We have diligently striven to make it better. The price will be the same as our last two books; viz.: 40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postage prepaid. We cannot promise definitely just when they will be delivered, but our printer thinks he can get them off immediately. We shall be glad to have your orders for as many as you will need.

**A Church Hymnal**—Since we announced that we were postponing for a while the compiling of such a book, more interest has been manifested, and we think now that we shall follow the above book with a book composed of about all old and many of the tried songs of worth, songs that have proven favorites over the past few years. Brother Tom E. Smith makes some good suggestions to me, I think. He suggests that we take plenty of time to make our selections, beginning immediately, that we obtain the very best, even if we must call upon the churches to help pay for good songs that we cannot get otherwise. Too, the name he suggests is very appropriate, I think. Here it is: "Old Path Hymnal." I would be glad to have all the brethren who have helped me with the other books to help with this one, and I would be glad to have favorite selections from all song leaders and other singers.

**What We Need**—In the March issue of this paper, I wrote a few words about a location for a permanent office for the Old Paths Advocate, where I might move the office and the family and devote more time to the publication of the paper, tracts, song books, etc., and at the same time devote as much time as possible to preaching the gospel in a limited field, mainly. We are thankful that places have been offered and suggested, five in all, but nothing definite as to the plan or nature of the work intended by the congregations concerned. We are glad to consider any of the plans or suggestions. I have looked forward to this in my declining years for a number of years, and as the burden of preaching and the publication

of the paper, books, etc., continues to grow, I can see the need of such an arrangement all the more.

**Commended**—I would like to commend Brother B. F. Leonard, of Huntington, W. Va., for the very fine list of subscriptions sent to us by him. He and other brethren of the Huntington church decided to do some mission work in this way, thus sending the paper into 65 new homes, where they think the teaching through its columns will do good. Thanks a million, Bro. Leonard and others of the Huntington congregation. Will not others do likewise? Others who have been doing such good work are Carl Willis, Ruth Cohea, and Elizabeth Byford, and various others in a lesser degree. They simply pick out names and addresses of brethren whose names appear in other religious papers or other publications, send them and a dollar each to us. This is a very good way to get needed teaching into these homes, and at the same time, they are helping us to "keep on keeping on" with the OPA. Please, note that we have a very encouraging list (166) of subs. for this month, as reported under the heading, "Our Helpers." Will you not help us keep it a good list every month? Your efforts are very much appreciated.

**Notice, All Correspondents:** It now looks as if we shall be leaving California for our home in Missouri at the time you read this, or soon after, and that we shall be editing your reports, articles, etc., from our old address, Route 2, Lebanon, Missouri. Address all correspondence intended for the paper, or for me and the family as above. I have at least three months of work booked for the Middle West, and the Lord willing, I hope to see you all at the Sulphur, Oklahoma, meeting in July.  
—Homer L. King.

## MY POSITION ON CARNAL WARFARE

By Ted Warwick

I am opposed conscientiously to military service of any kind, during war or during peace. I cannot conscientiously participate in combatant service because the "weapons of our warfare are not carnal" (2 Cor. 10:4), and "to be carnally minded is death" (Rom. 8:6). Christ said, "For all they that take the sword shall perish with the sword" (Matt. 26:52). When Christ sheathed Peter's sword, He sheathed the sword of every disciple. Christ also said in John 18:36, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

The kingdom of Christ is not maintained by carnal weapons, but by spiritual weapons. Therefore, the subjects of Christ's kingdom do not fight with carnal weapons.

I cannot conscientiously participate in non-combatant service because I cannot be "unequally yoked together with unbelievers" (2 Cor. 6:14). There are unbelievers in either type of service. Neither can I take the oath, for we are commanded to swear not at all (James 5:12).

I am commanded to love my enemies (Lk. 6:27). The military teaches us to hate them. I am com-

## CHRIST'S ATTITUDE TOWARD WAR

By James Orten

In this era of "wars and rumors of wars" we are constantly hearing the plea, "Fight for your country." Thousands of young men annually are being drafted for that purpose and thus we are continually being confronted with the problem: Should a Christian fight? Well, since wise men say, "Learn from the experience of others." and, "Experience is the best teacher," let us apply their philosophy to this problem.

Recorded in the twenty sixth chapter of Matthew is the familiar story of the apprehension of Jesus by the multitude. While the group of twelve, Jesus and eleven of His disciples, was in Gethsemane there was found to be in the company two swords. When the crowd sent by the high priests surrounded the Son of God, Peter prepared to make good the boast he had previously made, that he would suffer and if need be die for Christ, by drawing a sword and putting it immediately to use in cutting off the ear of one of Jesus' offenders. Two following incidents show that our Lord did not approve of Peter's violent action. First, no sooner had the ear of His assailant been cut off than Jesus touched and healed it again. Second, turning to Peter Christ said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Now if Jesus had intended to fight His way to freedom His actions were certainly peculiar (for He both administered to the damaged enemy and ordered His disciples to keep their weapons in their sheaths. The Lord, in terms that cannot be misunderstood, stated the fact that His kingdom does not exercise physical force for defense, when in John 18:36 He said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Jesus implies, "My servants would fight if my kingdom were of this world, but my kingdom is not of this world; therefore, my servants can not fight."

Now surely, brethren, if Christians were not allowed to fight to protect the divine Son of God or His kingdom, they would not be allowed to do so to protect themselves or their country. We need to protect Christ from crucifixion today, for Hebrews 6:6 says He is being crucified afresh, but we cannot do it with the sword because He has already refused its use in His defense. Christ is manifest in us if we are Christians, and we can protect Him from worldly abuse and scorn if we will, but only by living a pure, Godly life.

The great apostle Paul comments on the use of carnal weapons in 2 Cor. 10:4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Again from Inspiration's writings we read, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:6). The only warfare in which Christians may conscientiously and Scripturally engage is that which has been waged against sin since sin first came into exist-

manded not to kill (Rom. 15:9). The military teaches one to kill and how to kill.

Military service would abolish so many teachings of the word of God which I have been taught since I was a small child. Therefore, with the word of God and a good conscience I oppose military service of any kind.

811 North Ave.  
Compton, California

## I CANNOT PARTICIPATE IN CARNAL WARFARE

By Wayne DeGough

As a Christian I cannot conscientiously participate in military service because:

(1) Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). Is it our desire that men should take up arms against us? I believe not.

(2) Jesus taught, "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). This teaches non-violence and non-resistance to evil.

(3) Jesus forbade me to take an oath or swear, "Swear not at all" (Matt. 5:34). One must take an oath to become a part of the military establishment.

(4) The Bible teaches, "We ought to obey God rather than men" (Acts 5:29). My duties to God involves duties superior to those arising from any human relation.

(5) Jesus said, "Blessed are the peacemakers" (Matt. 5:9). Paul admonished, "Follow after the things which make for peace" (Rom. 14:19).

(6) "Murder" is one of the "works of the flesh" (Gal. 5:19-21). "They which do such things shall not inherit the kingdom of God."

(7) "Love," "peace," "gentleness" and "meekness" are "fruit of the spirit" (Gal. 5:22-23): Christians must possess them.

(8) Jesus commanded his disciple, "Put up thy sword" (John 18:36).

(9) Jesus taught, "Love your enemies" (Matt. 5:44). Who can do this and attempt to kill them?

(10) Paul said, "Be not unequally yoked together with unbelievers" (2 Cor. 6:14). There is this unequal yoking in the armed services.

(11) Paul enjoined, "Avenge not yourselves" (Rom. 12:19). Leave this to the Lord.

(12) "The servant of the Lord must not strive" (2 Tim. 2:24), and "Recompense to no man evil for evil" (Rom. 12:17).

(13) Jesus forbade his servant to fight, "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).

(14) Paul taught that Christians do not war with carnal weapons, "We do not war after the flesh: For the weapons of our warfare are not carnal" (2 Cor. 10:3-4).

Therefore, I can have no dealings whatsoever with anything pertaining to carnal warfare.

—Arvin, Calif.

The teeth may be false, but let the tongue be true.

ence, and it involves neither the use of carnal weapons nor the slaughter of our fellow men, both of which the Bible ardently teaches against. Jesus taught us to love our enemies and to do good to them that hate us (Matt. 5:44), both of which are impossible if we fight or help in any way to take their lives.

Brethren, these things are such that they involve either obedience or disobedience to divine commands and in today's world of turmoil and unrest are certainly timely. "Think on these things." —Route two, Lawrenceburg, Tenn.

#### OUR HELPERS

Under this heading you will find the names of our helpers each month, and following the names the number of subs received by us. We are always thankful and appreciative of the assistance in the increase of the circulation of this paper. Please, strive to send us one or more each month. Note the following:

Brethren of the Huntington, W. Va., congregation, by B. F. Lecnard—65; Mrs. Tom Cohea—14; Mrs. L. N. Byford—11; T. F. Thomasson—6; E. H. Miller—6; Clovis T. Cook—5; Homer L. King—4; Homer A. Gay—4; Ervin Waters—4; James R. Stewart—3; W. M. McLemore—3; Fred Kirbo—2; George G. Freeman—2; John Thomason—2; L. J. Fulton—2; Mrs. Vernon Borrell—2; Carl R. Nelson—2; J. P. Stockton—2; F. E. Willis—1; Scott J. Combs—1; Lloyd Lechner—1; E. A. Newman—1; Geo. F. Scott—1; J. H. Lackey—1; Mrs. Della Hubbs—1; Pete Howard—1; R. D. Phillips—1; C. W. VanStavern—1; Mrs. Harvey Wallace—1; C. G. Rives—1; C. E. Roberts—1; Abe Young—1; Lynwood Smith—1; Wm. E. Bentsh—1; J. A. Scantling—1; Mrs. W. M. Hefner—1; A. D. McNiel—1; Mrs. Jean Behel—1; C. B. Hufstedler—1; Dan Keel—1; Lavonne Rogers—1; Ralph Kitson—1; Everett Franklin—1; Geo. T. Fleetwood—1; J. R. Permenter—1; Total 166.

#### WANT TO BUILD

For a number of years, the Aromas church has been small in number, due mainly, because we have no suitable meeting place, except in the home of Bro. F. E. Bixler. There is need in this community for a house in which to worship. Through our faith, prayers, and giving, we were recently able to purchase land in Aromas, and have started the foundation, but the funds have given out and only part of the lumber bought. We need financial help to complete the house. We are fortunate in having labor from Salinas and Greenfield churches to help us. Contributions may be sent to the Church of Christ, in care of Ernest Bixler, Route 1, Box 40C, Aromas, Calif.

#### OUR DEPARTED

Rice—Mary Ann Wallace was born Jan. 18, 1866, at Center Point, Ark., departed this life March 17, 1951, in Sulphur, Okla. Nov. 5, 1889, she was married to N. D. Rice. He preceded her in death May 20, 1950. To this union were born nine children, eight are still living. Thomas H. passed away in infancy. She became a member of the Church of Christ in 1906. For a number of years, her mem-

bership had been in the Sulphur congregation. She is survived by three daughters, five sons, eighteen grandchildren, thirteen great grandchildren, as well as a host of friends and brethren to mourn her passing. Funeral services were conducted at the Tishimingo Ave. Church of Christ, and a group from the congregation furnished the singing. Our deepest sympathy is extended to Bro. Alva Rice and the rest of the family. Interment was in the Sulphur cemetery.

—Tom E. Smith.

#### BONDS OF MATRIMONY

Nunnally-Hale—Brother Hugh Rudisill Nunnally and Sister Lottie Rae Hale were joined together in holy bonds of matrimony, Aug. 29, in the Church of Christ building, Montebello, California.

May our gracious God bless them with happiness, for where love is, there God's richest blessings are found.

The writer performed the ceremony.

—Gayland L. Osburn

#### WANTED

Brother K. G. Wilks, Box 902, Breckenridge, Texas, would like to contact the party, or parties, at Seymour, Texas, who were inquiring for a faithful church in the vicinity of Breckenridge. If any of our readers should have this information, please write Brother Wilks.

#### THE WORK IN AFRICA

We are still waiting and hoping that soon we may receive favorable news from the authorities in Nyasaland, Africa, concerning our request for entrance into their country. This week I made a long distance call to Los Angeles about the matter. The British Consulate (through whom we had to make application for our visa), however, seems to think that the length of time we have been waiting has been proper. As we get permission, we shall make preparations to leave.

More donations:—Aromas, Calif. — \$75.00; Stockton, Calif.—\$30.00; Blairsville, Pa.—\$25.00; Roanoke, Va.—\$50.00. Total—\$180.00. Total previously reported—\$5,580.86. Grand total—\$5,760.00. In addition to the donations given directly for the African work, we have received a few small donations toward a "going-away" gift. For all these contributions, we are deeply appreciative. If we have over looked any donations, please let us know.

—Paul O. Nichols.

#### A CORRECTION

By D. B. McCord

In the Old Paths Advocate, the October 1, 1950 issue, I made an error that I wish to correct here and now. I was reviewing a tract entitled **The Cup Question**. I quote verbatim the part in my article that I consider the error occurred. "I next notice a syllogism that is true and I know none of my faithful brethren who deny it: Major premise: 'The Cup of the Lord is a metonymy;' minor premise: 'The Cup Jesus took in Matt. 26:27 was His Cup—the cup of the Lord'; Conclusion:

Therefore, the cup Jesus took in Matt. 26:27 is a metonymy." Brother Musgrave follows with the following statement: "They positively deny it." How misrepresentative again! We do not deny it!" Now let us notice the syllogism and the correction. For the conclusion of a syllogism to be true, both premises must be true. In the major premise, the brother stated that the "cup of the Lord" is a metonymy. According to authorities, the word "cup" is a metonymy in some instances but not all. The way the major premise is stated, as is noticed, needs a modification for it to be true. We now notice the minor premise in which was stated the cup in Matt. 26:27 is the cup of the Lord. Well, according to authorities the word "cup" in this passage is not used metonymically but properly or strictly. We have noticed the major premise to be wrong; consequently, the conclusion is wrong. My apologies to Brother Musgrave for accusing him of misrepresentation here—I am penitently sorry. We do not deny that "cup" is a metonymy in particular passages, but to say it is without reservation, is to speak without authority. I am sorry for any repercussions resulting from this error of mine. It is only human that we commit errata at times—he who does not is no longer among us mortals.

In my original exposition of the above, I was honestly mistaken. I do not wish to become on any point a latitudinarian or an extremist—I just want to be right. I appreciate the mistakes being brought to my attention.

—Glendora, California.

#### THE CAUSE—

(continued from page 1)

I am always interested in the Cause. There is one feature about the churches in this area that touches me deeply. In all the congregations, we have some of the most wonderful young men and women that I have had the pleasure of meeting. If you have ever been young and isolated from Christians young and old, you can sympathize with these youngsters. In them, we have great hope for the future. My interest in them and the older ones spurs me into beseeching that help be given them with as much dispatch as possible. In the sending of Bro. Paul Nichols into the foreign field, we showed ourselves and others what we can do if we only will. That endeavor started from just a very few pushing and with the final assistance of the many, it was accomplished. Why can we not do something like that at home? One of our greatest troubles is procrastination. We know to do good, but we are so dilatory in doing many times. I often say that there is so much to do, so little time to do it in and so few to do it.

I want to make a suggestion for the consideration of the brethren and hope that it will be acted upon. Why could not a few churches who are financially secure directly support an evangelist or two in this field for a year or more? It can be accomplished with rapidity by just a few congregations; there is really nothing difficult about it. This need should be satisfied, not next summer or next year, but in the immediate future. Due to a rigid schedule in the East and in California for the remainder of the year, I can stay in this region

no longer than June. How good it would be to see a preacher left here to carry on the remainder of the year and on into next year! What congregations will send that preacher into this ripe field and contribute to his necessity while he is here? Brethren, what we do, let us do it quickly.

Note: I want to add my endorsement to the call for churches to get behind a faithful gospel preacher and support him for a year or longer in that very worthy and needy field.

—Homer L. King.

#### TIMELY SUGGESTIONS—

(continued from page 3)

to be with the Tishomingo Ave. Church in a meeting the last two Lord's days in June, and the meeting is to continue over July 4. The last week, the visiting preachers will be used. In this way we hope to get to hear every preacher. Now, of course, if all of the preachers wait until the last two or three days to come they will have to double up. Usually, the last day or two, we have to run in eight or ten for very short talks. So, if you can do so, try to come early, for all of the brethren will want to hear all of our preachers.

Several have been asking me about cabins during that time, and for their benefit, I give this information concerning courts in Sulphur, Okla.:

James Courts, single cabins, \$3.00 per day, \$18.00 per week; double cabins, \$4.00 per day, \$24.00 per week; small house (room and beds for six), \$5.00 per day, \$30.00 per week.

C. and B. Courts, single cabins, \$3.00 per day, \$18.00 per week, (extra bed \$1.00).

Platt Courts, single cabins, \$4.00 per day, (\$1.00 for extra bed). Platts will not reserve a cabin for less than a week.

Bennett Court, single cabins, \$2.00 per day.

**Suggestion:** Look over the list and decide where you want to get a cabin, and a few weeks or month in advance, write direct to the court and send them a deposit, telling them what you want, what day you expect to arrive, and for how long you will want the cabin.

For those who want to camp in the beautiful Platt National Park, you can bring your tent and camping outfit, and it is free. Or, you can rent tents, cots, stoves, etc., in Sulphur.

My observation is, that it will pay you to make reservations ahead of time if you want to be sure to find a place to sleep, bathe, change clothes, and rest. All who can, should plan to be there a week, as it will take almost that long to get around to meeting and talking to all who are there.

—Homer A. Gay.

When you get to the end of your rope, tie the knot and hang on.

We rise by the things that we put under our feet.

The world is better or worse for every man who has lived in it.

The importance of looking ahead seemed hinted at when nature placed the eyes in front.

## From The Fields

B. F. Leonard, 1714 Jackson, Huntington, W. Va., April 4.—Bro. Paul Nichols is still with us here, waiting for permission to enter Africa. He has certainly done us a lot of good. The congregation here is progressing, and a fine spirit prevails. Remember me when you pray.

Perry Allen, 5156 La Honda Rd., Richmond, Calif., April 1.—Bro. King, do any of my readers know the address of any one in the bay area that would be interested in a loyal congregation? We are anxious to start one as soon as possible. Write me if interested. We have moved here from Manteca.

A. D. McNeil, Route 1, Milano, Texas, April 11.—The church here is continuing in the Lord's work. Faithful brethren coming this way are welcome to meet with us. We are looking forward to our meeting beginning July 30, with Bro. Billy Orten doing the preaching. Pray for us.

F. H. Anderson, Route 1, c/o Jewell Briggs, Naches, Wash., April 19.—We have moved back to the state of Wash. after spending a few months in Ark. We were delighted to attend a few nights of Bro. McCord's meeting at Yakima. We think Bro. McCord and his wife, also Bro. and Sister Warren Arnett, are fine people.

J. A. Scantling, Route 1, Blythe, Calif., April 3.—We have bought a home here, the doctor advised me to leave the valley because of the fog and dampness. There is no loyal congregation here. If any loyal brethren are passing this way, please get in touch with me. Bro. King, come by when it is convenient. Pray for us.

C. B. Hufstедler, Imboden, Ark., April 11.—We still meet in my home every Lord's day to worship the Bible way. I wish some of you loyal preachers could come by and visit us sometime. Bro. Wade stayed with me one night last fall when he was down in this part. I surely did enjoy being with him. May God bless you and yours, Bro. King.

R. D. Phillips, Box 187, Boynton, Okla., March 26.—The church at Council Hill is still worshipping in the Bible way. Saturday night and Sunday, we had Bro. Clarence Kessinger and family with us. He gave us two good lessons. Bro. Arthur Wade will conduct our meeting April 28 through May 13. We are looking forward to a good meeting.

Ralph Kitson, Mozier, Ill., April 17.—We are having good attendance each Lord's day, with 62 present yesterday, and 68 the Lord's day before.

Bro. Wade conducted a weeks meeting for us, and did some good preaching. We are looking forward to a visit from Bro. Thomas Murphy. Bro. Billy Orten will begin a meeting at Mozier Hollow, May 16. Bro. King, I look forward to hearing you preach again.

Dan Keel, Graham, Texas, April 10.—We are still holding on here, and have enjoyed having several visitors lately. We hope some one will decide to move to Graham and help us in the work. We extend a hearty welcome to all who will come by. We still meet in our home, 703 Tenn. We solicit the prayers of the brethren. Bro. King, may God bless you in your work to put the truth before the people.

George G. Freeman, Route 1, Appleton, Ark., April 16.—We take this means to invite all within reach to attend the forthcoming meeting to be conducted here at the Mt. Zion Church of Christ, by Bro. James R. Stewart, beginning July 18, continuing through the 29. We had one baptism here the first of April. As Paul said, "Let us press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). On with the work. I am sending two subs.

Ellis McCabe, Noel, Missouri., April 16.—The Anderson congregation is at peace in the bonds of unity of the faith. They have singing on Wednesday nights, and are training the younger men as teachers of the gospel. I am assisting Bro. Coy in this work and also preach for them each Sunday night. We would like to hear from any other congregation that would like to cooperate with us in doing mission work in this territory. "How can they hear without a preacher and how can he preach unless he is sent?" If you need my services please call me. Pray for me.

Pete Howard, Box 65, Seymour, Mo., March 26.—The church here moves along very well in the Bible way. Bro. H. E. Robertson preached here today, and as usual, gave us a good lesson. My younger brother, Lish, and family have moved here, which will be a help to the church. We do not have our church house completed yet, due to bad weather. We hope to get it finished soon. In answer to a plea for help to build, about a year ago, to this date, we received one check from my old home congregation (Odom). We received a few donations from individuals around here. Pray for us.

Paul Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 14.—Since coming to W. Va., the last of Jan., I have been assisting the congregation at Huntington wherein I could be of service. The church here has been very kind in supporting us, \$200.00 a month, while we have been here. If it had not been for this support, I do not know how we could have made it. We have kept hoping that the permit for entrance into Africa would come and we could get started on our journey. April 8, I preached at Roanoke, Va., in the morning, at the evening service, we were with the congregation at So. Charleston, W. Va., for one sermon. May we never let our efforts weaken.

Johnny Spradley, 38 E. Ypsilanti, Pontiac, Mich., April 17.—The work in Mich. is progressing splendidly. Bro. Buffington has completed one month of very profitable work here. He and Bro. Gay will probably climax this month's work, in May, with a series of meetings. This will be a good time for anyone to visit us. Bro. King, your coming would be an inspiration to us. We regret Bro. Barney Welch is unable to hold a meeting for us. We have received no contributions so far from our recent appeal but are planning to do our utmost with what we have at hand.

Tom E. Smith, Box 893, Healdton, Okla., April 11.—Due to sickness in the family, I was unable to attend the all day services at Washington, but those attending reported a wonderful time. March 25, Bro. James Vannoy gave us a good lesson. We feel fortunate in having him and his good christian wife in our midst. The monthly all day services for May will be at Healdton the 27th. We invite everyone to come and let us return some of the hospitality you have shown us. Bro. Jesse French preached at Healdton, April 4, and the following Lord's day. It was a pleasure to be with him and his christian wife again.

S. E. Weldon, 3935 Inez, Beaumont, Tex., April 14.—We still worship in the home of Bro. H. Buchanan, Rte. 2, Box 533, Port Arthur, Texas. My last report brought two inquiries about this country. This is a fine country to live in, but the greatest need is for church workers with families. Bro. Buchanan is a splendid preacher but like myself, is getting old and is almost blind. We extend an invitation to those who indorse the O.P.A. as teaching sound doctrine, to look us up when in this part of the country, get acquainted with us, see how we conduct the worship, and better still, locate here and worship with us.

Robert Cobb (colored), 913 N. 16th., Richmond, Ind., April 11.—This is my first report to the O. P. A. I was baptized in June by Bro. J. H. Robinson, my brother-in-law, of Butler, Pa. I worshipped with them there, until March. I took an active part in the work, baptizing one. I am worshipping and giving lessons in the home of Bro. and Sister Laurine Webster. I hope to build up the cause here. Since I have been here I have met a S. S. and cups minister, but all I will accept or teach, is the gospel which is after Christ. The people here seem to be interested in learning and understanding the true Word of God. We ask for your prayers that we may continue in this great work.

Abe Young, (colored), Route 2, Box 184, Hallsville, Texas, April 4.—The church at Ash Spring is moving along fine. We are few but faithful. I am still having to fight the cups brethren, but I am still on the winning side, when it comes to the scriptures. They may pass me, when it comes to their reasoning and thoughts on what the Lord will allow them to do that is not written. Of Matt. 26:27, they say, "What if one drinks it all?" That would destroy Mk. 14:23. Then they say that one cup would have to go to all the congregations. They over look one other scripture, 1 Pet. 5:2—

elders in each congregation. I told them when they could produce scripture where one elder was over all the different congregations, I would come in with them.

D. B. McCord, General Delivery, Odell, Oregon, April 19.—The Yakima meeting closed April 15th, after more than 3 weeks duration. There were 2 confessions of faults and 1 restoration. We had enemies working assiduously against us. The Phillips of the Odell congregation and the Everetts of Kenniwick assisted us much with their presence. Brother Warren Arnett's assistance in the singing was certainly appreciated. The Boyds of the Ceres congregation have temporarily moved there and are helping; we were glad to have them with us during most of the meeting. We began here at Odell last evening, April 18th. These are certainly fine folk; we anticipate an enjoyable meeting. Please pray for us.

Billy Jack Ivey, Route 2, Sentinel, Okla., April 12.—I enjoyed the last issue of the OPA very much. The progress of the church is outstanding. I am still in Pa., and the cause here still moves ahead. I held a short meeting at Love Joy, and later, at LeContes Mills, held a very enjoyable meeting. I love and appreciate these brethren very much. At present, I am in a meeting at Flemington. The crowds are small, due to sickness. Bro. Corson is with me, helping much in the personal work and otherwise. I am also teaching some lessons in music. The brethren here are fine. We are to return to Texas, April 26, for meetings. We expect to begin at Sabinal, May 4, San Antonio, May 16, and Wilson, Okla., June 3. Remember, all things work for good to all that love God.

Tommy Shaw, Commodore, Pa., April 14.—The brethren at Huntington supported me very liberally for the preaching I did for them. I enjoyed my stay in the home of Bro. and Sister Spears and also the association with preaching brethren Paul Nichols, B. F. Leonard, and Jim McKeand. At present, Bro. Billy Orten and I are preaching at Portales, N. M. I am enjoying working with Billy. Bro. Wayne DeGough of Arvin, Calif., who is starting out to preach, is here and assisting much in personal work and song leading. He seems to be very talented. There have been no visible results so far, but the attendance has been good. The congregation here is in better condition than was expected, having several male members who take an active part. May the cause be advanced everywhere.

Miles King, 640 Shine St., Belton, Texas, April 14.—I am still in Memphis, Tenn., having my eyes treated. We are thankful to the Lord that they have improved so much. I continue to work with the church in the home of Bro. Pinegar. We are having better crowds each Lord's Day. April 5-12, I made a short visit home. While there, I attended one night of Bro. E. H. Miller's meeting in Waco and a portion of the meeting in Temple (29th St.), conducted by Bro. Lynwood Smith. These services were very inspiring. April 8, I

preached at the 15th and Ave. I congregation in Temple. I rejoice to see the interest Bro. Waters is taking in the conscientious objectors. I was reared a conscientious objector, being taught by my parents that a child of God could not participate in carnal warfare (2 Cor. 10:4). Please, pray for me.

Clayton Fancher, Route 1, Frederick, Okla., April 15.—The mission meeting at Frederick began March 28, and continued through April 8. It was sponsored by the congregation at Carter, and Bro. Ervin Waters did the preaching. He did a good job. Bro. Edwin Morris of Odessa, Texas, was here a week before the meeting and did some good preaching to the church. He also helped to advertise the meeting. We appreciated the help of visiting brethren from other congregations such as Sentinel, Wichita Falls, Healdton, and Oklahoma City. One sister has given up the cups and S. S. and others are interested. We were glad to have Bro. Lynwood Smith and Ted Warwick for most of the meeting. We plan to build a church house in Frederick soon. We have bought the lots and are making plans for the building. Pray for us.

James R. Stewart, 214 Lyle Ave., Waco, Texas, April 9.—March 25, I closed a meeting at the Stapleton congregation in Joplin, Mo. This is a young congregation, established by Bro. Oscar Johnson and others from the Beefbranch congregation. We had visitors from Beefbranch, Swars Prairie, and Burkhardt. The brethren attended well in spite of bad weather. This was my first visit to this place, and I enjoyed being with preaching brethren Oscar Johnson, his son, Otis, Chris Adams and a young Brother Smith. We had one baptism and one restoration, and others seemed almost persuaded. I was glad to attend part of the Welch-Kirbo meeting at Moody, Texas. Bro. E. H. Miller has just closed a fine meeting with my home congregation at Waco. Two confessed faults. Bro. Miller did some good preaching. I go next to Crescent, Okla. Pray for me and the Lord's work.

James D. Corson, Mahaffey, Pa., April 6.—Despite the long hard winter in this part of the country, I feel the Lord's work has gone forward. Icy roads and snow did not cause the preachers to cease the good work. Bro. Nelson Nichols labored among the churches here in Nov. and part of Dec. Bro. Tommy Shaw and I worked together for two weeks in Feb. at Flemington. Bro. Billy Ivey has been here since the middle of March, preaching at Love Joy, LeContes Mills, and Flemington. At present, I am doing some personal work with him at Flemington. During the meeting at Love Joy, Bro. Paul Nichols and wife were with us, and he preached a very edifying sermon on Lord's day, which will not soon be forgotten. We wish Bro. Paul and all the faithful brethren God's speed as they go on their way. Pray for us. We need your prayers and God's guidance.

I. P. Stockton, Thompsons, Texas, April 11.—We continue meeting each Lord's day, with the help of brethren from Houston and Austin. The

singing held here last Lord's day evening at the city park, was good. Members from various congregations attended. It was conducted in an orderly way, encouraging all who would to lead a song. Such congregational singing gladdens our hearts and lightens our burdens, also provides an opportunity for our young people to get acquainted. We are taught in the Bible that God's children are to marry in the faith and this is one way to make this possible. If any would be interested in moving to Rosenberg or Richmond to help us in the work of the Lord, please get in touch with me. I think you can secure work easily. May God continue to bless you in your work, Bro. King, is my prayer.

Billy Orten, Route 2, Lawrenceburg, Tenn., April 14.—The meeting at Armona, Calif., closed March 25, with one baptism and two confession of faults. We had several outsiders in attendance almost every night. This ended my work in Calif., which I enjoyed much. March 26, Brethren Lynwood Smith, Wayne DeGough, Ted Warwick, and I left Calif. Bro. Tommy Shaw and I began at Portales, N. M., April 1. We have been having good crowds but no visible results so far. This congregation has been strengthened by male members moving here, capable of taking an active part in the services. Bro. Wayne DeGough was with us for most of this meeting, and was a great help in song and prayer. He is starting out to preach, and has much talent. May God bless him. I am enjoying working with Bro. Tommy and look forward to working with him more this summer. We were glad to have Bro. Jesse French and family with us for two services, on their way back to Calif. I am to begin at Wichita Falls, April 20. Please pray for me.

Edwin S. Morris, 1201 N. Wash., Odessa, Texas, April 17.—The work with the Midland and Odessa congregations continues to move along nicely with two baptisms and five confessions since last report. We have completed plans for a new building in Odessa, and the Lord willing, work is to begin soon on it. We hope to have it completed in time for Bro. Homer L. King's meeting which begins here July 8. March 21-28, I was in Frederick, Okla., doing personal work prior to Bro. Water's meeting there. I had planned to be with him in the meeting, but due to the fact that several digressives in Odessa were interested in learning the truth, the brethren felt I was needed to help in the teaching. We appreciate the fine hospitality of the Carter brethren, who sponsored the work in Frederick. They have a desire and zeal to work. I preached three times at Carter, baptizing one and one confessing faults. I plan to go to Calif., June 4, with Bro. Miller. I expect to attend the July 4 meeting at Sulphur. Pray for me and the work here.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 16—I preached at Menard, Texas March 18, and also at San Angelo. March 21, 22, I preached at Midland and Odessa. We rejoice that those congregations are growing. The zeal and efforts put forth by the members and

by Bro. Morris at those places is made apparent by their growth in numbers. March 23, 25, I preached at Eola and at Menard Sunday afternoon. I preached at Lubbock, March 29, 30. Because of a severe throat and sinus condition, doctors told me to cancel my work for a rest. We postponed the meeting at Stroud until April 30. The rest did me much good, and I am much better and about the Lord's work, thanks to the prayers of the faithful and the providence of God. I preached at Eola, April 8, 15, and at Menard April 8. At present I am in the work at Dougherty, Okla. We are spending a week in preparation for a meeting which will end April 29. Pray for us in our every endeavor for the cause of Christ.

Barney D. Welch, 1707 S. 13th St., Temple, Texas, April 14.—I am in a series of gospel meetings at Harrodsburg, Ind., with Bro. Kirbo. We preach at Harrodsburg at night and on the radio every morning. Bro. Buffington has charge of the song service. The rain has really been falling all week, but crowds have been growing rapidly. This is my first trip here and I have learned to love these fine people. No visible results but the meeting is not half over. We had visitors from many places and expect several car loads from Pontiac, Mich., and Charleston, W. Va., today. Bro. Kirbo and I conducted a meeting at Moody, Texas, before coming here. The weather was so bad it rained our tent meeting out, and we had to meet at other places about three nights. We appreciated the cooperation on the part of Waco, Jones Hill, White Hall and Temple congregations. Brethren, it will not be long until the big July 4 meeting. Plan to attend; it will inspire you. I have never missed one since I attended the first one years ago. I certainly do not intend to miss this one.

Ted Warwick, 811 Northwood Ave., Compton, Calif., April 10. The night of March 24, I attended Billy Orten's meeting at Armona, Calif., and I preached at Corcoran, Calif., the morning of March 25. I heard Lynwood Smith preach that night at the close of his meeting at Orange Cove, Calif. Lynwood, Wayne DeGough, and I accompanied Billy in his car to New Mexico. Lynwood and I went on to Frederick, Okla., where Bro. Ervin Waters was beginning a meeting. I assisted Bro. Waters in this meeting, Mar. 28 through April 8, in Frederick. While in that section I preached at Sentinel, Okla., April 1, and at Wichita Falls, Texas, April 4 and 8. I also preached at Carter on the afternoon of April 8 with one confession of faults. I am now attending Bro. Lynwood Smith's meeting with the 29th St. church in Temple, Texas. I am eighteen years old and plan to become an evangelist. This year I desire to travel with Bro. Waters, and other experienced evangelists, to secure the training I need.

Ben Frentrup, 238 Greer St., San Antonio 10, Texas, April 13.—Bro. Waters is to be commended for the interest he is showing for young Christian boys in writing on conscientious objection to war and how to go about getting a 4-E classification. So many just do not know what to do and

how to go about it. Bro. Gay, let's have more information about a booklet on war; how many copies to print, the cost, when, etc. I am sure that many congregations throughout the brotherhood will assist in this good work, at least they should. I have been working with the faithful few in Georgetown, Texas, each 2nd Lord's day. They meet in the showroom of Centex Butane Co. on Highway 81, North. Bro. Raymond Foster is to be commended for his untiring efforts and patience in re-arranging his building each Lord's day morning, carrying in the benches. All faithful Christians will find a welcome and hospitality unsurpassed. Be with them when you can. May we never lose faith in God, but serve the Lord with patience. Bro. Billy Jack Ivey is to begin our meeting at 401 Gulf St., Wednesday night, May 16, continuing over two Lord's days. We recently had Bro. Curtis Smith of Glendora, Calif. preach for us, and we are expecting Bro. Lynwood Smith and Bro. Johnny Elmore, April 16 and 17.

John Thomson, 2738 179th St., Lansing, Ill., April 13.—I continue the effort among the colored at Robbins, Ill. I now have two homes that welcome me to preach the gospel in them and many are being taught from house to house. The digressive church in Robbins is now losing ground, their preacher has been sick, so only a few meet for a morning service and they have no evening service. Their effort started from an effort by me to get the true church started with their help. It grew fast as long as their preacher was with them; but now the tide has turned and the great opportunity is ours to build up the only church in Robbins. Recently I received a letter from Brother Phillip Tidwell that he was coming to Lansing for a visit and I also received a letter from Sister L. M. Richman of DeLeons, Texas and she is planning on visiting us soon. Both of these plan to be at Lansing for worship the first Lord's day in May. I hope others will come this way, and that we can get a congregation established with the white people as well as with the colored. If you know of any one interested in coming here for work or for worship according to the New Testament way, please write me.

A. J. Mason, Route 1, Box 60A, Aromas, Calif., April 14.—We are now engaged in a series of meetings in the Alisal congregation. Brother Homer L. King is doing the preaching. He began April 1, and is to close the 15th. Although, there have been no additions, yet the church has been much edified by the straight-forward preaching. Bro. King has done some of the best preaching I have heard in a long time. It has not been as of "one that beateth the air," but was plain and forceful. I enjoyed working with him in the meeting and in the homes, and I learned to love him more than ever. The attendance and interest have been good, in spite of an opposition meeting by the S. S. church. We look for some to take their stand with us. We had a great day last Sunday, with all-day services. Brethren from Greenfield, Aromas, Stockton, Manteca, Waterford, and Ceres were in attendance. We want to thank all for their help in the meeting. I preach at Greenfield each 4th Sunday, and March 18, I preached at Orange Cove, which I enjoyed, as I labored with them for about two years. I appreciate the articles in the O.P.A. by Bro. Waters for the help of our boys in registering, etc. May God bless all of my brethren.

Jesse French, Box 85, Corcoran, Calif., April 16.—The close of Bro. Billy Orten's meeting in Armona marked the end of his work in this state for awhile. There was much good done, both in strengthening of the disciples and adding to the fold. If I remember correctly, all told, there were 37 responses to the gospel call. We are looking forward to his

return later in the year. The church in Corcoran is doing very well and still growing. We believe the singing school and preaching by Bro. Nelson Nichols did much good for the church here. We were happy to have Wayne DeGough and Ted Warick with us recently. Both are promising young men. I have been working with the churches, preaching in Pixley (which has moved to Earlimart, in the home of Sister Hammer, at 1556 School St. O.) and in Armona. On my vacation to the East, we were happy to be with the church near Davidson, Okla., and to see Bro. Waters, and I enjoyed his sermons on the Fredrick radio station. April 1, I preached at Wichita Falls, Tex., and it was good to see these good brethren again. I was glad to see Bill Harmon with whom I spent two years in C. P. S. camps during World War II. I preached at Healdton, Okla., April 4 and 8. April 10 and 11, I was with Billy Orten and Tommy Shaw in their meeting at Portales, N. M. The 15, I preached at Corcoran, my home congregation, with one restoration.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., April 16.—It has been three months since I have written to the OPA, and since my last report I have done most of my work in and around Los Angeles. I have given lessons, teaching with others, nine times, and preaching once at Los Angeles, and two confessed their faults. I enjoyed hearing Bro. Gay preach at Arvin in Jan. also at Glendora in Jan., at Compton, and at Pomona April 2-7. Jan. 25-26, Bro. Gay and I, debated the cups question with Brethren R. S. Moore and Vance Carruth, at Glendora, the first night, and with Brethren Moore and Stout at Bellflower the second night. I assisted with the teaching at Montalvo, Jan. 28, and preached at San Bernardino, Feb. 4 and March 25. I enjoyed hearing Bro. Billy Orten preach at Compton and at Pixley. On the morning of Feb. 18, I assisted with the teaching at Montebello. I have helped with the teaching at Compton four times since my last report. I preached at Orange four times and assisted with the teaching there on the morning of March 11 and twice April 15. I assisted with the teaching at Glendora once and preached once. I enjoyed hearing Nelson Nichols at Pixley, March 3. March 4, I preached twice at Arvin. I attended the debate, between Bro. Chester King and Bro. Peter Wilson, at Graton, March 5-8. I gave a number of talks, with others, at Pomona, and April 1, I preached there twice. I preached twice at National City, April 8. I have enjoyed attending singing at Arvin, Compton, Los Angeles, Glendora, and National City. Brethren, we must in the end give an account of our deeds to God.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., April 16.—We had fine services yesterday. One of our young brethren, Alton Bailey, brought us a good lesson last night. He is really growing in the work. We had visiting brethren from Greenville, S. C., at both services. We are glad to learn of a faithful congregation at that place. We knew not of each other until a few weeks past. He learned of us through his son being in Calif., and there making contact with one of our preachers, who sent the OPA to his home, from which he read the articles and reports, and it made him think of a paper, "The Apostolic Way," of long ago, which he read. Thus he saw that we are contending for the very same things, and after some correspondence, they decided to make us a visit to be fully convinced that we are on the solid rock. We rejoice to learn of this faithful congregation, as they did not know of another of like faith until they read about us in the OPA. The first eight days of April, we conducted a good meeting in Waco, Texas, with good interest and attendance throughout. There were two confessions of faults. I got to hear a good sermon by Bro. Barney Welch, the night before I began, also the next morning on the radio. Bro. Lynwood Smith began a meeting in Temple just before we closed. So, you see the brethren in that section are sowing the seed. I leave next week for two meetings in Missouri, near Joplin, then back to Ala., for a mission effort at Phenix City, and to Compton, Calif., beginning June 6. I have word from the printers that my tract, "Proof Cups And Classes Are Not Scriptural," will be off the press in 30 days. The price will be 15c per copy, and I would be glad to have advance orders to help pay the printers.

J. Ervin Waters, Route One, Lawrenceburg, Tenn., April 14.—I preached at Chapel Grove and Shady Grove, Mar. 18. At Shady Grove an enraged apostate member of the church came into the pulpit to knock me out of it. I merely folded my arms and looked him in the eyes. He did not strike me then but he did after services. Mar. 25, I preached at Chapel Grove and at the Union Hill school house, where our Shady Grove brethren began to meet. I held a meeting at Frederick,

Okla., March 28-April 8, sponsored by the Carter church. I conducted a daily radio program on which I reviewed the Sunday School and Cups questions thoroughly. One Sunday School preacher replied to me by radio for five days but he said that he did not know enough about the questions to debate them with me. He was brought up in Texas, where the issues have raged all of his life, and has both B.A. and M.A. degrees in college. He has preached for years. What is wrong with the Sunday School brethren that with all of their thousands of preachers of which they boast, they will only trust their defense of their innovations to several professional debaters? Ted Warwick helped me much in this effort. May the Lord bless our young preachers. Lynwood Smith was with us four nights of this meeting. He is forging forward in the work. The churches in Wichita Falls and Sentinel were most cooperative. Visitors from several other Oklahoma churches attended. Bro. Tom E. Smith, a bulwark for primitive Christianity in Okla. for several decades, attended once. Carter church was making plans to either build in Frederick or move their building there and remodel it.

Homer A. Gay, 218 N. Jackson St., Lebanon, Mo., April 16.—Closing at Yuba City, March 18, we had a very enjoyable visit with the brethren at Stockton for four days, during which time we attended services and I preached, at Stockton, Waterford, and Lodi. March 25-April 1, we were in a meeting at Lodi, with fair crowds, throughout. We were glad to be with a number of our old friends again, and especially enjoyed being with Bro. and Sister King, our pals for many years. April 2, we began a meeting at Pomona, continuing through the 8th. Bro. Gayland Osborn helped me much in this meeting. We were glad to be again associated with so many of our good brethren and sisters. We had visitors from several congregations around Los Angeles, also from Calexico, Chula Vista, and San Diego. We had large crowds during all the meeting, and one was restored. We appreciated the good home we had with Bro. and Sister Tolar. Two days after we left, Bro. Tolar died from a heart attack. How uncertain is this life! April 9, we left Calif., promising to return for more work in Oct., around Bakersfield, Porterville, and other places, when we arrange the exact date. Those wanting me, should write me early, so I can give them a date. April 11-12, we were with the brethren at Sentinel, Okla., where I preached to nice crowds. At this writing, we are in Oklahoma City, where we began a meeting yesterday, with a full house at both services. We close here April 29, then via Lebanon for a few days, and on to Pontiac, Mich., for the month of May. After the meeting, July 4, at Sulphur, Okla., we go to Alabama for the rest of July, Huntington, W. Va., and near by, during August, then to San Antonio, Texas, the last half of Sept. Please pray for us and the Cause of our Lord.

Homer L. King, P. O. Box 554, Lodi, California, April 20.—I preached at Stockton, morning and evening, March 25. I was very glad to hear my old pal and co-laborer, Homer A. Gay, for several nights in his meeting at Lodi, and to have him and Sister Gay visit in our home again. I began a series of meetings with the faithful in Alisal, near Salinas, the first Lord's day in April, continuing for two weeks. While none publicly came into the number, yet a family of about six, privately expressed their desire and intentions to take their stand with them. It is my understanding that these had at one time met with the S. S. and cups people. Three other married couples among the cups and S. S. forces expressed convictions against the innovations. So, we look for a number of additions within a week or two. The brethren said the out-side attendance was the best they had enjoyed at that place. All of this, too, with the S. S. church running a meeting the last week of ours, pinging the much advertised Hugh Tiner, President of the Pepperdine College, and by advertising in the local paper how many clubs and other human organizations of which he was a member. It was good to have Brethren John Reynolds, A. J. Mason, and Ray Nichols, preachers, in attendance the greater part of the above meetings. They rendered valuable assistance. I was glad to have the wife and Don (our son) with me over the last two week-ends. Too, we appreciated the many brethren from other congregations in attendance one or more services. We must not forget the hospitality in the home of Brother Harvey Williams and family. I talked at Stockton, April 17, with one confession of faults. I preached at Lodi, April 19. I am to be with the Stockton brethren over the next two Lord's days, in a series of meetings. I certainly do appreciate the way this church has stood behind me in the work the last few months. Then to Waterford for a few sermons before leaving the state for meetings in Arkansas, Oklahoma, Texas, and Missouri. Write me after May 10 at Route 2, Lebanon, Missouri.

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. XXIII

Lebanon, Missouri, June 1, 1951

No. 6

## THE JERUSALEM CHURCH

By J. W. McGarvey

In the beginning of our race God made one perfect man and one perfect woman. They were perfect physically, mentally and spiritually; for God made them in His own image, and when they were made he looked upon them and said they were "very good." But in process of time our first parents fell from their high estate, and ever since then it has been the aim of every right minded man to struggle back to the innocence and purity of Eden. In like manner, when the fullness of time had come, God made a perfect church, or one as near perfect as could be made out of fallen human beings. The church also fell; and ever since it has been the aim of all who have rightly understood the revelation which God has given us, to get back to the characteristics of the Jerusalem church. The time has been when few among Protestants could be found to deny this; but in recent years it has been called into serious question by men of repute all the way from Oxford University to our western prairies. I think it well therefore to reinvestigate the grounds of the old opinion, and see whether we and our fathers have been mistaken.

When we consider the fact that the Jerusalem church was under the direction, during the whole of its brief career, of inspired men, one or more of whom seems to have been continuously present in the administration of its affairs, this alone would seem to guarantee the absolute correctness of all its proceedings, at least in the estimation of all who continue to believe in the miraculous inspiration of the twelve apostles. But such are the present conceptions of inspiration held by many who still call themselves Christians, that with them this is no longer a guarantee against much that is now said to be unwise for the time that then was, and incongruous with the needs of our own generation. It may be admitted in advance of special examination, that the Jerusalem church did not pass through all the experiences which congregations have since encountered, and that therefore it had no possible opportunity to set us an example for such experiences; and yet it may still be for us a perfect model to the extent of the experiences through which it was called to pass. Beyond this it would of course be idle to think of it as a model church. Let us inquire then, what its experiences were, and let us see whether it set us an example in

(continued on page six)

## HUMAN BONDAGE

By C. Nelson Nichols

Often the sinner in arrogant tones remarks, "I am free to do as I please. I am not bound by duties such as religion binds upon man. I can enjoy my freedom." etc. How mistaken he is! How often the man who counts himself the free man, is fettered and chained by his own fears as well as by sin and the Devil, himself! How often is he a slave to sin and passion and his service to sin becomes his duty and nothing more! The great Deceiver gives man the impression of pleasure while man serves him (the Devil), but how false an impression that is!

Too often the deceived of the religious world, who believe they are enjoying the freedom of religion, are really slaves to the doctrines and commandments of men (which in reality were devised by Satan to deceive sincere people). All of us are servants whether it be openly to sin; or to a whim, fame, or fortune; or to righteousness and to God. We may choose whom we will serve (Josh: 24:15). If we choose to serve God we have liberty, for where the spirit of the Lord is there is liberty (2 Cor. 3:17).

### Bondage

Those who live in sin are actually bound to do sin. They cannot in their sinful state enjoy any of the spiritual blessings. They sin as long as they do not gain forgiveness for their past sins (Acts 2:38). They are held by the cords of their own sins (Prov. 5:22). They are servants of sin (Rom. 7:23) and to the Devil (2 Tit. 2:26).

To whosoever will, the invitation was given. An invitation to come out of bondage into freedom. "Ye shall know the truth and the truth shall make you free" (Jno. 8:32; Rom. 6:18). Whosoever will, may throw off the shackles of sin and be free again, if he wants to badly enough. "Whosoever looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

"Out of the bondage, sorrow, and night,  
Jesus I come, Jesus I come;  
Into Thy freedom, gladness, and light,  
Jesus I come to Thee."

(Geo. C. Stebbins)

### Duty

The word duty means different things to different people. To all humans "duty is something we must do." The sinner is duty-bound to continue in his sin (or repent and do something about

it—Acts 2:38). But the word duty means much more in the Bible and to the Christian.

"The Christian is the only human who can really do as he pleases says, Bro. Jas. W. Stevens. Actually the faithful Christian lives the Christian life because he loves God. He does God's will because he wants only to please God. Therein he is free to do as he pleases because his every desire is to please God. He is free from worldly desires and free from the temptation of the Devil. He is free to do God's will as an anxious and willing servant, seeking only favor and pleasure in the eyes of his Master. He is seeking that, "Well done, thou good and faithful servant" from his Master in the day of Judgement. He has joys and pleasures immeasurable in righteousness and godliness.

The word, "duty," loses its sting to the true Christian. It no longer means "something we must do." It becomes "something we are privileged to do." We are privileged to pray to God in Christ's name. (Our duty?) We are privileged to be a part of Christ's body (the Church) and to do our part. (Our duty?) We are privileged to commune and to worship according to truth. (Our duty?) We are privileged to keep the gospel pure and simple through teaching and practice. (Our duty? — Yes, but really and truly a privilege)!

#### First Love

We all have functions to perform as Christians. We all have work to do. Most of us are standing all the day idle.

When a man is thoroughly converted, he has a zeal and a will to work which we all must admire. But someone usually says with a shrug, "He'll grow out of it." No one ever grows out of zeal with Christian growth. If they grow out of it, they do so with growing cold and negligent. A Christian should be zealous of good works. The scriptures thoroughly furnish us unto every good work (2 Tim. 3:17) in the direction of perfection.

Christ called this zeal or eagerness of the new Christian to serve, "first love." (Rev. 2:4). To love God is to serve Him. To love God is to seek favor in His sight. To love God is to shun sin and all evil.

It is no wonder that the early church grew so fast; so much "first love" was manifested at the same time! We can have that zeal, that eagerness to do all we can for God now. We must have it.

If each Christian would really live Christianity before the world, the light would really shine to the glorification of God. Let the world see that you really enjoy living a Christian life. If each Christian family would at least once a week try to visit one non-Christian family and try to teach them and to lead them to truth and worship, the Lord's work would grow. The sectarians do it and grow. We neglect to do it and fail to grow.

Let us leave the bondage of sin and of negligence. Let us renew our "first love" to the growth and glorification of the body of Christ.

The torture of a bad conscience is the hell of a living soul.

The great thing in life is not where we are, but in what direction we are moving.

#### TIMELY SUGGESTIONS

Following is a reprint of a little circular which was handed to me by a good brother, asking that I make a few comments which I shall be glad to offer at the close:

"\$50 REWARD will be paid to the individual finding:

1. One passage of scripture that authorizes "Rummage Sales," "Pie Suppers," "Cake Walks" or any other entertainment on the part of the Church to raise funds for carrying on the work of the church.

2. One passage of scripture that teaches infant baptism.

3. The name of the New Testament Church in which was found an organ, piano, flute, violin, guitar, or any other mechanical instrument of music.

4. New Testament authority for sprinkling or pouring water on anybody or anything for any purpose.

5. An example of a New Testament church "VOTING" on whether or not they would accept an alien sinner after he had received and told "an experience of grace."

6. One passage of scripture that says we are saved by "Faith Only," "Grace Only" or "Just being a good man only."

7. The name of the Apostle or Evangelist who introduced the "Mourner's-bench" system of conversion.

8. The passage in which we read of one's "Getting Religion."

9. The Book, Chapter and verse where we read of "Reverend" Paul, "Right Reverend" John or "Father" Peter; or that these are religious titles to be worn by preachers today.

10. One passage where it says that any sinner "Was saved then joined the church."

11. The scriptures that teaches that the New Testament authorizes the existence of more than one church.

12. The scripture that teaches that the church is not essential to salvation or that one today can be saved outside the church.

13. One passage of scripture that teaches Holy Spirit baptism and the miraculous gifts (Divine Healing, Speaking in other tongues, etc.) are for men today.

14. One passage of scripture that says we get into Christ (wherein alone is salvation) some other way than by being baptized into Christ.

15. Scriptural authority that says Christ was mistaken in Mk. 16:16; That Peter lied in Acts 2:38; That Ananias didn't know what he was talking about in Acts 22:16; That Paul was ignorant of the facts in Gal. 3:27 and Rom. 6:1-6, 16, 17.

These things are being taught in a number of pulpits throughout the country. It is known with assurance that precious souls are being led into Hell by false teachers who are making void the word of God through their teaching for doctrine the commandments of men. The \$50.00 reward is offered to test the foundation of these things. Surely, no one should want to willfully misrepresent God's word.

If you know where the New Testament teaches

any or all of these points listed please present them to any gospel preachers, local congregation of the Church of Christ for collection of the offered reward."—Hoy Ledbetter, Freed-Hardeman College, Henderson, Tenn. and Tommy Kelton, Florida Christian College, Tampa 4, Fla.

**Comment:** Personally, I have never liked the idea of offering so much money for such and such a proof—it always sounded a little too much like a "bet" to me. However, I do believe that these College Profs. have something here, and I just wonder (?) why they do not go on and offer to give this fifty dollars to any one who would find in the New Testament a church that used their adopted "class system" of teaching (Sunday Schools)—No. 16.

Or, 17. Any mention of more than one cup being used in any one assembly of the Church for the communion.

18. For the scripture in the New Testament that says for a congregation of the Church of Christ to use a plurality of loaves in the communion.

19. For one passage of New Testament scripture that authorizes a woman to teach a class—as is generally practiced in the congregations where these brethren labor.

20. For one passage of New Testament scripture that says that any congregation in New Testament times ever divided into classes for the purpose of teaching the scriptures, using some women teachers over these classes; ever used more than one cup-drinking vessel—in their communion; ever used a plurality of breads, or ever observed the Lord's supper more than one time on any one Lord's day.

**Suggestion:** "Let us follow after the things which make for peace"—(Rom. 14:19). And remember that all innovations can come in thru the same door.

—Homer A. Gay.

#### SOME SELECTIVE SERVICE REGULATIONS

By J. Ervin Waters

##### A Change in 4-E Status

Section 1623.2 of Part 1623, Classification Procedure, has provided that a registrant be classified in the lowest class for which he is determined to be eligible with Class 1-A considered the highest class and Class V-A considered the lowest class. The original table for this provided consecutive numerical and alphabetical descent through the classes: I-A, I-A-O, I-D, II-A, II-C, III-A, IV-A, IV-B, IV-C, IV-D, IV-E, IV-F, V-A. However, January 12, the President signed a new regulation amending Section 1623.2. The order in the above table was changed in only one particular. IV-E was taken out of its natural numerical and alphabetical position and placed immediately after I-A-O in the order of classification. There may be several reasons for this. Probably the original regulation placed too many registrants in IV-E. According to the lowest classification rule every registrant who objected to military service was to be placed in IV-E unless he were IV-F, unfit for service, or V-A, overage. Thus many who would have otherwise

been exempted or deferred on dependency, occupational, ministerial, etc., grounds and placed in such classes were placed in IV-E. Now every other deferment and exemption is to be considered before the IV-E.

#### Those Now In IV-E

The Local Boards now will probably reconsider all IV-E cases. The result will be that many will be taken out of IV-E and placed in other deferred and exempt classes for which they are eligible. Unless you are taken out of IV-E and placed in I-A or I-A-O, it will do you no good to appeal for retention in IV-E. The fact that you have once been in IV-E under that Local Board is proof that you are recognized as an objector and it is probable that the Local Board would again place you in IV-E when you were ever rendered ineligible for the other classification. If the present draft law is changed to provide work camps or some type of jobs for IV-E's, the government would desire as few in IV-E as possible. This present regulation will consider a registrant's eligibility for other deferred or exempt classes first.

#### Preachers Take Notice

Under the old regulation a strict interpretation of the law by the Local Boards necessitated the placing of all preachers who were objectors in IV-E rather than in IV-D, the minister's class, because IV-E was lower than IV-D. Now, however, a minister is to be placed in IV-D and not in IV-E, even if he is an objector to military service, because IV-D is the lower class. While IV-E is still a wonderful class to be in, it would be better for preachers to be in IV-D. You may now request the board to thus classify you. If the IV-E's, because of a change in the law, are sent to camps, or otherwise drafted into some occupational work, preachers in IV-E will be taken out of the preaching field where they are sorely needed. You do not have to request this change if you prefer the IV-E. But the Local Board can make the change any time they see fit to do so. I will try to keep you posted concerning any future developments.

#### Availability of the Registrant's File

According to Section 1606.32 (a) (1), Part 1606, General Administration, information contained in records in a registrant's file may be disclosed or furnished to, or examined by, the registrant, or any person having written authority from the registrant. Please keep these articles and, if need be, make a note of the sections of the law quoted in them. They may help you if you need to cite the law to those administering it in order to secure your rights under the law.

#### Advisors and Appeal Agents

(1) Advisors to Registrants—Section 1604.41, Part 1604, Selective Service Officers, provides for the appointment of "Advisors to Registrants" whose duties are to advise and assist registrants in the preparation of questionnaires and selective service forms and to advise registrants on other matters. The regulation states, "The names and addresses of advisors to registrants within the

(continued on page six)

## Old Paths Advocate

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### HERE AND THERE

**Song Books**—"Old Path Melodies" (No. 4) is the name of our 1951 general purpose song book, which we hope will soon be delivered by our printers. We have striven to make it better, and I think all who really like to sing will like this book. It contains many new songs, tried songs, and old songs. The price is reasonable—40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100.

We can still supply your needs with "Old Paths Melodies" (1947), same price and quality as above book; also, "Favorite Spiritual Songs" (1944), and it is just what the name suggests—favorite selections. Many say it is the best book they ever saw. The prewar price is, 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; postage on all above books prepaid.

**Tracts**—"The Communion," by Ervin Waters, second edition, revised and enlarged; a very elaborate discussion of the loaf, the cup, and the drink element, etc. Every church should keep a supply ready to hand out to those who are confused on this important part of the worship. 35c per copy; \$25.00 for 100 copies.

"Old Paths Pulpit" is a very fine book of 33 sermons and essays by as many preachers, including A. Campbell, G. A. Trott, and H. C. Harper, together with many of the present-day preachers, and it contains a picture and biography of each preacher; something different, but very instructive. \$2.00 per copy.

**Back Home**—We are now in our old home, near Lebanon, Missouri, where we can serve you promptly on all orders for books or for information concerning the paper, etc. So, command us freely.

**Criticism**—We invite constructive criticism, for we know that we make mistakes, and although the publisher has nearly 20 years experience, yet he knows that his work is far from perfect. Please write us your suggestions for improvement. If you do not like the way the paper is being run, or you do not like the articles being published, or you do not like the way we edit your reports, articles; or if you do not get your paper, or you do not think you get value received, or if you think you did not get a square deal, or if any other complaint, please, tell us. We can take it, and we

would much rather you would tell us than tell others. We get some criticism second handed, but we would much rather get it first-handed. It will not offend us; we want to make the paper better, and we want to serve you better. If you like the paper tell others.

Sometimes it is quite difficult to decide what to do to improve the paper; i.e., just last week a good brother wrote us that some did not like so many obituaries, reports, etc., of people they did not know, and would like to see more articles on first principles, etc. The next day, here came a letter from others, praising us for the nice things written in our paper concerning their departed loved one, and requesting that we send them more copies for distribution. We wonder if those who complained would change their tune, if someone should be called upon to write the obituary of a loved one of their family. However, I do try to profit by every criticism I receive and by every known mistake that I make. Yes, and every criticism that I offer is made, not because of my dislike or ill feeling toward anyone, but because I want to help the individuals and thereby help the cause of Christ. I suppose that I am rather free with my criticisms of the boy preachers who travel and labor with me, as a number of them can attest, but everyone was made because I loved them and wanted to see them make good. A noted singer said, "If my friends would criticize me instead of praising me, I might become a singer." I think, every individual should have at least one chance to correct his mistakes, but if we are not aware of them, we may continue to repeat them.

The "out-look" is bright, and never in my lifetime, have we had more force to "go forward" with the great work of saving souls and calling our brethren back to the "old paths." However, we are living in a super-sensitive age—people's feelings are worn on their elbows; it seems to be world-wide, in the whole atmosphere; in the church and in the world. As never before, we need to meditate upon the word of the Lord and be often on our knees that we may maintain the unity for which our Savior prayed. We need to pull together; we need to remember that we are to be "co-laborers together with God." We must ever "endeavor to keep the unity of the spirit in the bonds of peace." We must curb every factious impulse or thought.

—Homer L. King.

### OUR HELPERS

We are, indeed, grateful to all our many friends, who have stood so loyally by the paper and its cause over the years, and who are still working to make the OPA a factor for good in the cause of Primitive Christianity. We deeply appreciate every word and deed on the part of anyone to advance the cause of the paper. We want to keep it growing that it may reach more homes and do more good. Please, check the following list of subs. for your acknowledgment:

Mrs. L. N. Byford—20; Homer L. King—19; Carl Willis—10; Homer A. Gay—9; Ervin Waters—7; Dean Hopkins—7; Ray Meridith—5; F. J. Boling—3; Mrs. Elvira Leake—3; Billy Jack Ivey

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### Take Notice, Oklahoma Brethren!

The "anti-communist oath," made law by the Oklahoma State Legislature, which must be signed by every state employee, cannot be signed by Christians because of "bearing arms" clause. There is no explaining this away. It is plain and definite. Mac Q. Williamson, the State Attorney General of Oklahoma, said that in his opinion this clause would mean, for conscientious objectors, that they would render "non-combatant service in the armed forces". But this is only his opinion, yet to be contested in court, and, besides, this will not fit us because we cannot render "non-combatant service" in the armed forces. The anti-communist part is no barrier, I am sure, to Christians. I hope that we have no members who are communistic, and I know of none. But you cannot afford to sign something wrong in order to keep your job. Like the apostle Paul, we must be willing to "count all things loss" for Christ. It may be that the Oklahoma State Supreme Court will reject this oath as being unconstitutional, but this has not been done at this writing. It may be done by the time this appears in print. The law is unconstitutional because it is an abridgement of our religious freedom and liberty. Stand for the truth and be willing to suffer the consequences in this life.

#### Universal Military Training

The House of Representatives and the Senate have each passed a version of a combined Selective Service and Universal Military Training Law. The versions differ and they are at present seeking a compromise of the two. This will probably be done in the near future. Both versions, however, make provisions for Conscientious Objectors, one exempting them and the other providing work of national importance for them to do, similar to the old C. P. S. under World War Two. As soon as this law is passed, we will report to you its provisions. The age may be lowered to eighteen and a half years.

—Rt. 1, Lawrenceburg, Tenn.

#### THE AFRICAN MISSION

To date, we have not gotten permission to preach the gospel in Nyasaland, Africa. Not long ago, I received a letter from the Immigration Board requesting additional matter concerning our stay there. They want to be sure that our needs will be taken care of while we are doing the work for which we are being sent, so that we will not become a burden to their country. We have supplied such papers and assurance as we thought would get the job done. Now, we hope the brethren will not let us down after we get over there.

Correction: The donation that appeared in April OPA of \$300.00—Brookhaven, and New Salem, Miss., should have read just "New Salem, Miss.—\$300.00." Other donations: Sulphur, Okla.—\$25.00; Sister Cude Smith—\$2.00.

Please let us know if other mistakes have appeared or if we have failed to give credit to other contributors.

—Paul O. Nichols.

—2; John Thomson—2; Larry Robertson—2; Wayne Degough—2; Clarence Kessinger—2; Billy Orten—2; Geo. T. Fleetwood—1; E. T. Yarbrough—1; J. P. Whigham—1; Essie Miller—1; Mrs. Joe Gurley—1; S. L. Owens—1; L. H. Skaggs—1; Elmer Meeker—1; Gayland Osburn—1; John W. Nowlin—1; Mrs. Martha Broughton—1; O. S. Harris—1; LaRue Fancher—1; L. C. England—1; J. T. Broseh—1; C. D. Palmer—1; G. H. Jones—1; James W. Russell—1; J. W. Kornegay—1; James Halstead—1; Total—115.

### MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

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

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

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

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

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (1 Tim. 5:11).

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

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

—Kenneth Bryan McMullen,  
809 Butternut, Abilene, Texas

—Thomas R. Kinser,  
Harrodsburg, Indiana.

—Hollis Alan Elkins,  
Rt. 5, Bloomington, Indiana.

—Miles King,  
640 Shine St., Belton, Texas.

## OUR DEPARTED

**Bough**—Mrs. Mildred Bough of Checotah, Okla., was born Dec. 21, 1929, and departed this life April 9, 1951, at the age of 21 years. She leaves to mourn her passing, her husband, Paul Bough; parents, Mr. and Mrs. John Kerykendall; three sisters, Juanita, Ruby, and Jean; two brothers, Larry and Richard; two grandmothers and a grandfather; and many loved ones and friends. Mildred's grandparents and her mother are members of the Church of Christ in Madera, Calif. She was killed in a car wreck. It certainly was a sad funeral. Services were conducted by the writer.

—V. C. Elliott.

**Gault**—Bro. U. S. Gault was born Sept. 2, 1869, at Pinhook, Tenn., and departed this life April 20, 1951, at his home in Healdton, Okla. He is survived by his aged wife, one son, six daughters, twelve grandchildren, eight great grandchildren, and a host of brethren and sisters in Christ. He met with the faithful church at Ardmore prior to moving to Healdton. He was loved and respected by all and even at his advanced age, it was a rare thing for him to miss the Lord's day worship, unless sickness hindered. He set a splendid example of visiting the sick, and will be sadly missed by the church at this place. We trust our loss is heaven's gain. He often remarked that since he saw duty so plainly he wanted to do all he could before passing on. The funeral was held at the church building in East Healdton at 2 p. m., April 22, with interment in the Loco cemetery. Singing was furnished by the Ardmore and Healdton congregations. The writer attempted to speak appropriate words of condolence to a large audience.

—Tom E. Smith

## SOME SELECTIVE SERVICE REGULATIONS

(continued from page 3)

Local Board area shall be conspicuously posted in the Local Board office."

(2) **Government Appeal Agents** — Section 1604.71, Part 1604, Selective Service Officers, provides for the appointment of at least one appeal agent for each Local Board. Under duty (5) the regulation states, "To be equally diligent in protecting the interests of the Government and the rights of the registrant in all matters." This agent is supposed to render unprejudiced help to registrants. He has the authority to suggest the reopening of any case to the Local Board or to appeal to the board of appeals for the registrant. Under Section 1626.61, Part 1626, Appeal to the Appeal Board, this appeal agent has the authority, after a registrant has appealed to the Board of Appeals for a IV-E and has been denied it by them, to recommend to the State Director of Selective Service that he either request the Appeal Board to reconsider its determination or appeal to the President. The appeal agent may do this within the legal ten day limit after the mailing of the notice of classification made by the Appeal Board, or at any time before the mailing of An Order to Report for Induction.

## Penalties

Section 12. (a), Pages 27-28, of the Selective

Service Law passed by Congress provides for imprisonment for not more than five years or a fine of not more than \$10,000, or both, for violating any of the Selective Service Regulations. This is as binding upon the Local Board as upon the registrant. Any Local Board who obviously disregards the deferment of objectors under Section 6 of the Law is liable to prosecution under the terms of this Law. They should be reported to the District Attorney or the F. B. I. if they evince a flagrant disregard of this law.

## A WARNING!

If the Local Board, and other portions of the Selective Service Administration, refuses to recognize the conscientious objections of a sincere objector and he is subsequently ordered to report for induction, he may, if he holds his conscience as inviolable, be forced to refuse to report for induction. If he is sincere, this refusal, though a violation of the Selective Service Law within itself, was forced by a prior disregard of Section 6 of the Law. But, brethren, be careful! Under the law we may teach against going to war, we may oppose military service since the Constitution grants us religious liberty and the Selective Service Law recognizes the rights of objectors, BUT IT APPEARS THAT WE MAY NOT IN A SPECIFIC CASE WHEN A REGISTRANT HAS BEEN ORDERED TO REPORT FOR INDUCTION ADVISE HIM NOT TO REPORT. We may teach him that military service is wrong but we may not say, "I advise you not to report." This decision must be made by him alone. The law states that any person who "knowingly counsels, aids, or abets another to refuse or evade registration or service in the armed forces" shall be liable. This is in Section 12 of the Law, Pages 27-28.

—Rt. 1, Lawrenceburg, Tenn.

## THE JERUSALEM CHURCH—

(continued from page 1)

them that is worthy of all imitation, and incapable of improvement.

It may be well to glance in the first place, at the material of which this church was composed when it first came into existence. The nucleus of one hundred twenty members, we remember, had been called by our Lord in person from among the sheep that He called his own, who knew His voice, and followed him as the true shepherd; and when, on the great Pentecost, the gospel of a risen Christ was first proclaimed among the many thousands of devout Jews who heard it three thousand were found to acknowledge their faith, to repent, and to be baptized forthwith. These three thousand were men of tender consciences and decision of character, who needed only to know their duty in order to do it at once. There was no parleying, no hesitation; but before the sun had gone down on the day that they first heard the gospel preached, they were baptized into Christ. They were the pick and flower of that whole generation of Jews, the ripest fruits of the good tree planted by Moses and nourished by the prophets of Israel. Having such material to begin with, we should expect to see the inspired apostles mold them into a model church; and we are not surprised at the

statement with which their history as a church begins, that they "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers"; and here, in these four items, we find them a model for all subsequent imitation. To continue steadfastly in the apostles' teaching, is still the highest attainment of a church of God, as respects its advance in knowledge of the things which pertain to life and godliness; and to continue steadfastly in the fellowship of the apostles, is to have continuous fellowship with God and Christ and all the saints in light. To be steadfast in the breaking of bread and in the prayers, all the prayers that are appointed or authorized, is almost a certain assurance of a life in other respects well pleasing in the sight of God.

Such a church is certain to experience a rapid growth in numbers; for its high qualities will inevitably draw to it the true-hearted in the community about it. This church did grow with marvelous rapidity. It soon numbered five thousand, besides women and children; and if the latter classes maintained anything like the ratio they do in modern times, the whole number must have been at least ten thousand. The multitude of these ten thousand believers were of one heart and one soul. We talk much these days about Christian union. We can't talk too much about it. We are solicitous, as believers have not been for ages past, for the fulfillment of our Saviour's prayer in behalf of the union of all that believe in him. Have we forgotten that this prayer was at one time fulfilled to the very letter? Here, in this first church, was a mass of men, women and children, of whom the inspired writer says, that they were all of one heart and soul, so completely so, that not one of them counted anything which he possessed as his own. It was all ours not mine. Not one was allowed to lack anything needful, though it required the sale of houses and lands on the part of some to supply the wants of others. Was there anything short of perfection in that union? Is that church not in respect to unity of the Spirit in the bond of peace, the model for us all? Can we have any higher aspiration, than to struggle back toward the unity of the Jerusalem church?

Let me say, that we have here not only a perfect model of Christian union, but also the Lord's own method of working toward the universal unity of the people of God. God began by bringing into existence one church perfectly united in itself and in Him, and then went on to originate others that were called on to imitate this. Had they done so, there would have been universal unity as far as the faith in Christ extended. So now, if we would bring about unity once more, we must begin by having at least one perfectly united congregation. Do you know such a congregation? Would you not travel many miles to see a church of even a few hundred members of whom it could be truly said that they are all of one heart and soul, and that not one of them says that anything he has is his own? But until we have some such churches as that, how can we possibly have Christian union? If we could today bring into union all the congregations in the United States

without a material change of each within itself, we should not have the unity for which our Savior prayed. It would be a jumbling together of many incongruous elements.

Some of us are obviously looking in the wrong direction for a restoration of the unity which once existed. We must look backward to the church that was, and not forward to some imaginary church of the future, for the model of union, and the union must begin in the individual congregation. When you get one congregation united in the Lord, you have made the right start, the start which the Lord himself made. Then get another and another into the same condition, and you will have them united with one another as fast as they become united within themselves in the Lord. The man then, who is doing the most today for the final union of all God's people, is not the man who is making the most noise about it, and getting up the biggest conventions to consider the subject, but the man who is doing the most to establish the unity of the Spirit in the midst of some single congregation, and thus reproducing the model church of old. Why can not the church which I am now addressing be the one to first set an example in this direction? Here is your model. See that you work according to it.

But perfect as this union is, it was a union of imperfect human beings, still bearing marks of the fall; and there was constant danger of its disruption. The time came when its disruption was averted only by consummate wisdom, and a manifestation of generosity such as claims our unbounded admiration. While the vast majority of the members were Hebrews, that is, home born Jews, many of them were Hellenists, or Jews born abroad. Between these two classes, everywhere except in this model church, there was some alienation and jealousy; and finally, within the church itself there arose a murmuring of the Hellenists against the Hebrews, that the widows of the former were neglected in the daily ministrations. What a fine opportunity for a general quarrel—for the Hebrews to say, "It is no such thing," and for the Hellenists to retort, "We know it is." As the apostle themselves had been the almoners, what an opportunity for some of them to fall back upon their dignity, and complain that their honesty or fairness had been called in question. Did anything of this kind occur? If it had we should not be able to hold up the Jerusalem church as a model. It would have been too much like our churches of the present day. You know what occurred—that the apostles called the whole multitude together—a vast assembly in Solomon's portico no doubt, and proposed that seven men full of the Holy Spirit and of wisdom be selected and set apart to look after the daily distribution, so that the apostles might give all their time to the ministry of the word and prayer. We are told, that "the saying pleased the whole multitude." Everyone of them was glad to see a way of avoiding dissension, and healing the breach before it was formed. The people selected the men; and if you will look over the list of names, you will see that there is not a Hebrew name among them—no Joseph, no Judah, no Simeon, no Benjamin, no Isaac, no Abraham. All are Greek names, full-

blooded. They are Phillips, Prochorus, Nicanor, Timon, Parmenas; and one of them Nicolas, was not a Jew by blood at all, but a proselyte whose home had been in the Greek city of Antioch. What does this mean? It means, that the Hebrews, though greatly in the majority, selected, all the men from the minority, from the very party in which had arisen the murmuring, and thus, to the great surprise no doubt of that party, they smothered the murmuring under a deluge of generosity. O brethren, what a model we have here! How easy it would be for every church, when murmuring from a minority is first heard, to drown it out at once and forever, if we only had the heart to imitate the model church. God help us to think of this hereafter.

I said at the outset that this church was made as near perfect as it could be with human materials. This implies that exceptions would be found in the case of individuals. So, in the course of time one of its greatest virtues became a source of temptation and sin to two weak members. One day, while Peter was presiding at some meeting, a brother named Ananias walked forward, and laid at his feet a bag of silver which contained, he said, the price of a piece of land which he and his wife had sold for the benefit of the poor. If the disciples at that age had been as demonstrative and irreverent in the Lord's house as are some of our modern assemblies, I think there would have been general and very hearty clapping of hands at this deed. What then was the consternation of the brethren, when they saw a frown on Peter's brow, and heard from him these blistering words: "Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? And after it was sold was it not in thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God." While they listen and gaze, Ananias falls to the floor, and the cry is raised, "He is dead." Peter calls out some young men from the audience, and tells them to wrap his clothing around him, take him out, and bury him at once. He was buried before he was cold. By common consent, or more probably through an intimation from Peter, no one ran to tell his wife. The meeting went on for about three hours. And what a solemn meeting it must have been! The wife of the dead man at last walks in, and Peter calls her forward. "Sapphira, tell me whether ye sold the land for so much." "Yes, for so much." "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them who have buried thy husband are at the door, and they shall carry thee out." She also falls dead. The same young men take her up, carry her out, and bury her by the side of her husband. What awful work this was; and how quickly done! No tears, no prayers, no delay. Nothing but solemnity and awe like that of the judgment day. And whose work was it? Not that of Peter; for he seems not to have known that Ananias was to fall dead; and although he knew that Sapphira would, he expressed no will in the matter. It was the work of the great Head of the church, who thus exercised

discipline in His church, so as to show those to whom it would afterward be entrusted, the promptness with which crying sins must be rebuked if the church would please Him. This is a divine intimation on the subject of discipline. Shall we learn the lesson, or shall we continue, as so many churches have long been doing, to keep the ungodly in the church, under the vain delusion that we are exercising forbearance and mercy which heaven will approve, or under the idle impression that we have a better hope of saving a wicked man in the church, than if we cast him out. I think that God knows more than we do about how to save wicked men; and He through His apostle has used these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly, and not after the tradition which they received from us."

Perhaps some of you are ready to say: Such discipline as that would never do, for it would scare everybody away from the church, and you would never have any more additions. Well, it was intended to scare somebody away from the church and I suppose it did. I will venture, that if any of the liars or hypocrites in Jerusalem had any thought of "joining" the church soon, it kept them away. They would conclude that such a church was not a healthy place for men of their stripe. But if there were any yet outside the church who were in dead earnest about trying to get to heaven, and felt the need of good company on the way, it must have had a very different effect on them. They now knew that this church was a body in which liars and hypocrites could not be tolerated, and this is the very kind of a church which they intended to enter if they ever entered any.

It would seem at first glance, that the reputation of the church would suffer prodigiously when it became known that it had two such members as Ananias and Sapphira — that its enemies would wink their eyes, and say, "Ah, yes, this new fangled religion looked very fair at first; those people were wonderfully kind to the poor; but see now what hypocrites and pretenders they are, doing all this in appearance only. How many others are there who have kept back part of the price when they pretended to be giving all?" Such would undoubtedly have been the result, if Ananias and Sapphira had been kept in the church, as they certainly would have been if the model of many modern churches had been followed. But the real result was far different. Did it drive everybody away from the church? I hope you have not forgotten what the text of Acts says on this point. We read, just as we might expect, that "Great fear came upon the whole church, and upon all that heard these things;" but we also read, that "believers were the more added to the church, multitudes both of men and women." So it will ever be. Let us lay aside then our compromises with sin, and boldly follow the model church in keeping a high wall and a deep ditch between the church and the world, while we open the gates to those who are in earnest when they start for heaven.

—Selected by Don B. McCord. (Continued).

## From The Fields

Ralph Kitson, Mozier, Ill., May 15. — A Bro. Phillip Tidwell came by for a visit with us, and Brother Heimer preached for us April 26 and 27. He does well in his teaching. Love to you and your family, Bro. King.

W. H. Howard, R. R. 1, Alta Vista, Kan., May 19.—We enjoyed having Bro. Joe H. Howard with us April 29-May 6. His sermons were spiritual food for us. The crowds were small but gave good attention. School programs and rainy weather hindered much. There were no additions but the church was strengthened. Pray for us that we may ever continue in the faith.

Elmer Meeker, 3844 Alliquipa St., Baton Rouge, La., May 18.—We moved here from Moberly, Mo. We like the south very well. There is a small band of disciples meeting here. Thurman Smith of Abilene, Texas, is here now in a meeting, with fair attendance. We hoped Bro. Gay would come by on his way to Ala. Anyone coming this way, will find a welcome with us.

A. E. Cogburn, DeLeon, Texas, April 24, 1951.—The church here in DeLeon is getting along fine at the present time. We are expecting Bro. Edwin Morris to work with us about two weeks in May. We are ordering 100 of your tracts (Bro. Gay), "The Gospel Plan Of Salvation," to help us in spreading the gospel. Come to see us.

Clarence Kessinger, Route 3, Ada, Okla., April 20.—Since my last report I have continued to preach for various congregations. I had the pleasure of visiting Council Hill, Oak Grove, McAlester, and Lexington. Recently, I preached at Ada with two restored. We look forward to attending Bro. Waters meeting at McAlester. I enjoyed hearing Bro. Lynwood Smith at Ada recently. Pray for me and mine.

Efton Turner, Cassville, Mo., April 24, 1951.—The church at Cross Hollows, near Cassville, is doing well. We have nice crowds in attendance. Brother Oscar Johnson, of Joplin, recently preached for us, and we all enjoyed his teachings. We have recently lost one of our faithful members, Bro. Moore, by death. All faithful Christians will find a welcome with us. We are hoping for Bro. Gay to visit us soon.

James D. Corson, Mahaffey, Pa., April 8.—Since my last months report was incomplete, I wish to continue. The meeting at Flemington during the first two weeks of April, closed with one confession of faults and good attendance. I was with Brother Billy Ivey those two weeks and found him to be one of the most humble and agree-

able I have ever worked with. He did a fine job of preaching and song teaching here in Pa. We wish him God speed wherever he goes. He is still a boy in the flesh but a man in the gospel. Pray for us.

Leslie Byford, 410 Clay St., Waco, Texas, May 16.—The church here continues to grow in the work of the Lord. Since Bro. Miller's meeting in April we have had a short meeting. Bro. Kirbo preached one night and Bro. Edwin Morris preached Friday night through Sunday night the first week in May. We rejoice to read of the good work going on over the brotherhood. We appreciate the OPA more and more. Its mission is one of love to advance the cause of Christ and not selfish motives. May it have many more years to carry on the good work. Pray for us that we may press on in His vineyard.

Billy Orten, Route 2, Lawrenceburg, Tenn., May 14.—The meeting Bro. Tommy Shaw and I conducted at Portales, N. M., closed without visible results. April 16, I heard Bro. Shaw preach at Lubbock, Texas, and I preached there April 17, April 20-29, I was working with the North Sixth St. congregation in Wichita Falls, Texas. The meeting was a good one with five baptized and one restored. This congregation sure is growing. I enjoyed having Bro. Wayne DeGough from Arvin, Calif., with me for about a month. Wayne is developing fast. May 6 and 13, I preached at Chapel Grove to large crowds. One fine young man was baptized May 6.

Hugh D. Hinton, Route 3, Box 488, Dallas 10, Texas, May 12.—I wish to report that we have discontinued meeting at Centre and Adams and now meet in our own building at 2515 Denley Dr. We have been in the new location for a month. There is still much work to be done. Our crowds are increasing, we had a full house last Lord's day. Two made confession of faults under Bro. Bill Harmons preaching and one when Bro. Stewart preached. We look forward to our meeting with Bro. J. T. Broseh, May 25. We have learned to love him dearly. We are glad to have names of people to visit, that might be interested in worshipping the Bible way. Bro. King, if you are ever through Dallas, be sure to visit us. Pray for us.

Edwin S. Morris, 2400 W. Holloway, Midland, Texas, May 17.—I am now in a meeting in DeLeon, closing tomorrow night. We have had good interest and attendance but no visible results thus far. The work is Odessa and Midland continues to grow with good attendance at all services. I preached in Waco, May 4-6, with three confessions of faults. Enjoyed having visitors from San Antonio and Houston while there. They are doing well, with a full house each Lord's day. I plan to be in Calif., June 4-18, then to Sulphur for the July 4 meeting. I am to begin a meeting in Liberty, Ky., July 8. Pray for us in the work.

Leonard A. Copeland, 323 N. Hucheson St., Houston, Tex., April 18, 1951—Brother Fred Kir-

bo, of Wilson, Okla., held us a good meeting here in Houston in March, which I enjoyed very much. I also had the privilege of attending the meeting at Moody, Tex., conducted by Brethren Fred Kirbo and Barney Welch. The church at Houston has also recently enjoyed a visit by Bro. Curtis Smith, of California. He gave us some good lessons. I preached at Richmond, Texas, April 15. I also greatly enjoyed the all day singing at Richmond.

Verlin Elliot, 3311 Pioneer Dr., Bakersfield, Calif., April 23.—It has been some time since I reported to the OPA. The church at Arvin is growing in number and knowledge. I have been working near Fresno for the past two months, preaching at the midweek services at Fresno and Madera, the new congregation. I have been preaching once a month at Portersville since they moved to their new location. Bro. Orten held a good meeting there in Jan. I baptized a lady there last Lord's day. We predict a bright future for them. Let us press forward and pray for unity. We cannot grow without unity.

James R. Stewart, 2114 Lyle, Waco, Texas, May 15.—April 29, I preached for the faithful in Dallas. They have moved to their new meeting place and are progressing nicely. The home church here in Waco is doing fine. Recently, Brethren Kirbo and Edwin Morris preached for us. I am sorry I missed seeing them, but I was away in a meeting. May 2, I preached in Oklahoma City, then went to Crescent for a meeting, closing last Lord's day. We enjoyed it much and had visitors from Oklahoma City, McAlester, Guthrie, Enid, Okla., and Wichita Falls, Texas. We were glad to have Miles King with us for a few nights. There were no visible results but all seemed to enjoy the meeting and we hope lots of good was done.

J. W. Kornegay, Box 27, Gretna, Fla., April 9.—We want to announce that we will begin meeting here, just off Highway 90, May 13, services at 2 P. M. We welcome any brethren passing this way to stop and worship with us. We hold fast to that which is written avoiding all innovations. We formerly met with the congregation at Colquit, Ga., but seeing the need for a faithful church here and other points in Fla., we decided to make the start. If we do not put forth the effort, who will? I have recently enjoyed being with the churches at Jerusalem, Ark., Okla. City, Okla., and Carter near Davidson, Okla. These are fine congregations.

E. H. Miller, 1008 Truitt Ave., La Grange, Ga., May 15.—I conducted a series of meetings with the Beef Branch brethren, near Joplin, Mo., April 26 to May 6; then to the Burkhardt church in that part for one week. While the interest and attendance in both of these meetings were good, we had no additions, but some talked of obeying the gospel. They asked me to return for a mission effort near there next year. I am to begin a meeting in Phenix City, Ala., next Lord's day. We have a small congregation across the river in Columbus, Ga., and they hope to build a house soon, on whichever side they can obtain the best building site.

Ted Warwick, 811 Northwood Ave., Compton, Calif., May 14.—After leaving Temple, Texas, where I had been with Lynwood Smith in a meeting, I preached at Sulphur, Okla., April 22, and attended part of Nelson Nichols' meeting at Dougherty, Okla. I preached one night in his place. I attended Ervin Waters' meeting at McAlester, Okla., April 27-May 6. I began the Ardmore, Okla., meeting for Bro. Waters on the morning of May 6. On May 13 I preached at Healdton, Okla., and made a short talk at Ardmore that afternoon. Wayne and I plan to accompany Ervin to his home in Tenn. and go with him to Missouri afterward.

F. J. Boling, 118 E. Welborn St., Greenville, S. C., April 23.—I enjoyed a visit with the church at LaGrange, Ga., where I heard two very good sermons. Bro. Miller has kindly offered his service in any way that he can help, to our congregation in Greenville. We have hopes that much may be accomplished through his and our efforts. Bro. Billy Jack Ivey and wife and a brother from Pa., visited in our home and Bro. Ivey preached a sermon for us at our congregation which we all enjoyed very much. We regret he was unable to stay longer with us. The kindness of all the brethren who have shown interest in the church here is greatly appreciated by all here. I will make further efforts to send more contributions for the OPA. Remember us in your prayers.

Clovis T. Cook, Route 2, Lebanon, Mo., May 15.—I leave this week for Drury, Mo., for about ten days preaching and teaching vocal music. June 1, I begin a meeting at Garr Corner near Ada, Okla., and at Stamford, Texas, probably June 15. I might have time for a short meeting just after the July 4 meeting, otherwise my time is taken. July 21, I begin at Marion, La., Claxton, near Lebanon, Mo., the first half of Aug.; Mt. Home, near Crane, Mo., the last half of Aug.; Richland, Mo., the first half of Sept.; and at McAlester, Okla., perhaps, the last half of Sept. Several of the brethren have asked me why the preachers do not publish their whereabouts during the summer months. Above are some of the places I will be. Now, I'll see how many of you brethren drop by and visit the meetings.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 15.—We are still in W. Va. assisting as we can the congregation at Huntington. Recently, Bro. Lynwood Smith held a two week meeting here. I enjoyed his preaching wonderfully. I think I have never heard him preach harder or better. Bro. Johnny Elmore was with him and is to be commended for his strides toward making an excellent preacher of the gospel. Last month Welma Jean, her mother and I, made a trip to Okla. City, where we heard Bro. Gay in his meeting. We enjoyed the association and hospitality while there. We also saw my brother Nelson and visited his meeting at Dougherty. We are still waiting for permission to enter Africa.

Oscar Greer, 430 Hawley St., Sanger, Calif., March 26.—March 26, Bro. Lynwood Smith closed the meeting here. He preached some of the best sermons I ever heard. Two returned to the fold and much good was done otherwise toward the building of this congregation, more, I'm sure, than Lynwood realizes. Bro. Robert Falvey has been able to resume work after a few weeks illness. We were glad to meet his brother, Frank, who flew out here to be with him. We enjoyed having him in our home. We are glad to see so many helping out in the effort to send Bro. Paul Nichols and wife to preach the gospel in Africa, and trust much good will be done. (We are sorry this report was misplaced and delayed. H.L.K.)

John Thomson, 2738 179th St., Lansing, Ill., May 15.—On May 6, Sister L. M. Richman, of DeLeon, Texas, visited us in our home meeting. A Bro. Phillip Tidwell visited here May 9-13. While here he made application for work, but left before receiving a reply. There are plenty of good paying jobs here for people under 40 years of age, and I would be glad to help anyone find employment, who wants to work and to help build up a congregation in this part. I am glad to see the interest in mission work in Calif., Oregon, and Washington, yes and Africa, but Chicago is just as important, and it is the greatest industrial center in the world. I continue the effort among the colored at Robbins, Ill. Write me if interested.

Ellis McCabe, Noel, Mo., May 14.—The congregation at Anderson continues faithful. Bro. Coy is showing great promise as a preacher. They enjoyed a visit by Bro. Cox of Swars Prairie, and Bro. and Sis. Hinds of Frederick, Okla. I preached at Swars Prairie May 13. I had the pleasure of hearing Bro. Miller at Beef Branch, April 30, and again May 4-7, at Burkhardt. I

commend Bro. McCord for his stand in the Northwest, also Bro. Waters on his stand for our young men. I must rebuke all who have failed to answer these calls. After my trip into Iowa last fall, I also made an appeal in the OPA for some one to send preachers into that territory where sound doctrine is almost unheard of, but to date, have had no response. Brethren, will we be weighed and found wanting? If you need my help, please call me. Pray for me and mine.

G. A. Canfield (colored), Star Route, Box 78, Marion, La., May 9.—Bro. J. H. Roberson of Butler, Pa., writes me that he plans to be with me in meetings this summer. We plan to have our meeting here July 15, begin at Jerico, July 22, and near Brookhaven, Miss., July 30. We are to begin a meeting with the faithful few in Texas with Brother Abe Young, near Hallville. If there is any place you think we may do some good, let me hear from you at once. I plan to go wherever I can and do all the preaching I can. I go to Wedowee, Ala., to begin a meeting Sept. 2. Bro. Roberson is a zealous young man and wants to learn more about the Word of the Lord. I have received some help on the work already and if anyone desires to help I will be glad, for we do not have many of my people that stand for the whole truth. We plan to be at Sulphur, July 4, the Lord willing.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., May 15.—April 17 and 24, I helped with the teaching at Los Angeles. I enjoyed attending the services at Compton, April 18 and 25, where several gave talks, and I preached there April 22. April 19 and 26, I assisted with the teaching at Pomona. I preached at Montalvo on the morning of April 22, and enjoyed the singing at Compton that afternoon. April 28 and 29, I preached at Corcoran, and on the afternoon of the 29, there was a singing there. I held a series of meetings at Fresno, April 30-May 6, and I enjoyed being at the singing at Orange Cove, May 6. May 10, I preached at Madera with one confession of faults, and May 11, I preached at Fresno again. I preached twice at Porterville, May 13, with one confession faults. That afternoon I was at Woodlake and heard Jesse French preach.

Miles King, 640 Shine St., Belton, Texas, May 14.—April 15, I was in Memphis, Tenn., and heard a good sermon by Bro. James Orten. I accompanied him to his home in Lawrenceburg, and enjoyed visits with Bro. Waters and other christian friends while there. I also preached at Chapel Grove. April 22 and 29, I preached for the congregation in Memphis. They have purchased a lot and plan to start building a meeting house soon. May 1-5, I attended Bro. Waters meeting at McAlester and enjoyed the christian association while there, also happy to become acquainted with Brethren Ted Warwick and Wayne DeGough who were with Bro. Waters. These boys have a zeal for the Lord. May 6, I preached at Ada, Okla. May 7-9, I made a short visit to Okla. City, preaching at the Wednesday night service. I also visited Bro. James R. Stewart's meeting at Crescent. May 13, I returned home and preached at the 15 and Ave. I congregation in Temple, Texas.

M. J. Buffington, 38 E. Ypsilanti St., Pontiac, Mich., May 14.—We had a wonderful meeting at Harrodsburg, Ind., Brethren Barney Welch and Fred Kirbo did some splendid preaching both at the evening services and over the radio. I enjoyed working with them very much, also appreciated the fine cooperation of the brethren. The results were 23 confessions of faults. We had visiting brethren from W. Va., Pontiac, Mich., and Kingman, Ind. We visited the brethren at Kingman, Ind., which was very enjoyable. I am now doing personal work here in Pontiac with Bro. Homer A. Gay. I am enjoying it and believe much good will be done. We have some fine brethren here, with a zeal and determination to do something for the cause of Christ. Bro. Gay preached two fine sermons last Lord's day and I am looking forward to hearing him again. He and I may hold a meeting before we leave here. I go next to Lecontes Mills, Pa.

J. T. Broseh, 2704 Vaughn Blvd. Ft. Worth, Texas, May 15.—Since last report I have been very busy, working for the past four months with the church at Dallas, doing personal work through the week, and conducted a meeting for them April 27-May 6, with one baptism. I have also preached one or more times at Hamilton and DeLeon. The church at Dallas is growing and doing fine, which of course, is the result of work. There may be substitutes for work, but none will take its place. Notice how many times the words "do," "going," and "done," are used in the New Testament along with the word "work." I will be in Dallas in a meeting May 18-27, and at Hamilton, June 1-10. I still have time for meetings this

summer. If you need me write me at the above address. I certainly enjoyed the reports and articles in May issue of OPA and would like to state that I am willing to help those opposed to carnal war in any form, in any way that I can. I would like to see more brethren get behind these boys. Best wishes to all the brethren.

Tom E. Smith, Box 893, Healdton, Okla., May 14.—I have visited a number of meetings and congregations recently. It is encouraging to see the good interest and work being done for the cause in Okla. and north Texas. The all-day service at Dougherty was grand. I was at Sentinel, April 28, coming by Wichita Falls enroute home, where Bro. Billy Orten was in a meeting. My wife, daughter, Olive Bell, and children accompanied me, and it was a very enjoyable trip. Wife and I went to McAlester May 6, and had the privilege of hearing Bro. Waters at the morning service and Larry Robertson in the afternoon. We were at church at Ardmore that night where Bro. Waters began a meeting. We had a very enjoyable visit with him enroute from McAlester to Ardmore. He will conduct our meeting at Healdton, June 22 to July 1. The monthly all-day service will be at Sulphur June 24. May 13, I was at Oak Grove for the morning worship, and at Roady in the afternoon. I was at Graham that night where I delivered the baccalaureate sermon at the Graham High School.

Carl Willis, 140 West Howard St., Pontiac, Mich., May 15.—We are enjoying the association of Brethren Gay and Buffington and their families. The work here seems to be making great progress. We have a church building in which to have a meeting, beginning May 19, with Brethren Gay and Buffington doing the preaching. We hope brethren from other places can attend. During the Waters-Hawley debate here, there was mention of brethren differing from the S. S. and cusp people, at Grand Rapids, about 150 miles from here. Brethren Gay, Buffington, and some of the brethren here, got in touch with a brother up there last Saturday. Although we differ at present, we believe there can be unity. They plan for the small congregation to worship with us some Lord's day in the near future. Recently, I visited the Harrodsburg, Ind., congregation, and heard Brethren Kirbo and Welch preach some good sermons. The hospitality shown us was much appreciated. I visited my home congregation in Lawrenceburg, Tenn., for a week end, and enjoyed visiting with Bro. Waters while there, also heard some good sermons by Bro. Billy Ivey. May the Lord's blessings abide with us all.

Billy Jack Ivey, Route 4, Box 236, San Angelo, Texas, May 15.—The work in Pa. closed April 15, and we enjoyed it much. I appreciate and enjoyed working with Bro. Corson. Returning to Texas via Washington, D. C., I was privileged to confer with A. Stauffer Curry, Executive Sec. of the National Service Board for Religious Objectors, and Lt. Col. Montague, member of Maj. Gen. Hershey's staff at Selective Service Headquarters. I received much information concerning the necessary steps in obtaining a 4-E or 4-D Classification. We visited the congregation at Roanoke, Va., where I preached twice. They are a splendid group and we love and appreciate them. We also visited Greenville, S. C., preaching once. They have a nice building, well located, and paid for, and are fine brethren. We visited Lawrenceburg, Tenn., where we enjoyed a hearty welcome and a good time in the work of the Lord. They are to be commended. We visited a few days in Sentinel before returning to our home in San Angelo. Bro. Howard McClintey, a fine young man and deeply interested in the Lord's work, returned to Texas from Pa. with us. I have preached three times at our home congregation since returning. The work here continues to progress nicely. We are now in the meeting at Sabinal which was continued due to outside interest. Thus far, 3 have been baptized and 1 restored. We begin at 410 Gulf St., San Antonio, May 16.

Wayne DeGough, 409 Grove St., Arvin, Calif., May 14.—On March 26, Billy Orten, Lynwood Smith, Ted Warwick and I left California in Billy's car. Lynwood and Ted left us at Albuquerque, N. M., and went on to Frederick, Okla., where J. Ervin Waters was beginning a meeting. I went with Billy to Portales, N. M., where he and Tommy Shaw began a meeting April 1. I was with them during the most of this meeting. I preached at Lubbock, Texas, April 15, morning and evening. I went with Billy to Wichita Falls, Texas, where I preached April 18 and he began a meeting April 20. I attended this meeting, preaching at Fruitland, Texas, April 22 and 29. After the Wichita Falls meeting I went on to McAlester, Okla., joining Ervin Waters and Ted Warwick there. Ted and I were with Ervin in his meeting there. Miles King was also with us for a few days and I heard him preach at

Ada on the morning of May 6. I enjoyed hearing Larry Robertson at McAlester that afternoon. I preached at McAlester in Ervin's place that night, while he went on to Ardmore, Okla., and closed with three confessions of faults, for which we are thankful and give the Lord the glory. I came on to Ardmore and have been with Ervin and Ted here. Ted and I made talks here on the afternoon of May 13. The Lord willing, I will be with Bro. Waters at Buffalo, Mo., beginning May 27. Remember us when you pray.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., May 14—I preached several times at Chapel Grove while at home. Miles King visited us for a few days and preached April 18. Billy Jack Ivey and wife came by on their way from Penna. to Texas. Billy Jack preached three times April 21-22. He is progressing swiftly in the work. I began a meeting at McAlester, Okla., April 27. Ted Warwick, Wayne DeGough, and Miles King were with me in this meeting. They are fine young men and should develop into talented preachers. We had basket lunch and singing in the afternoon on May 6, with many visitors. Larry Robertson, who was in a meeting at Council Hill, Okla., came over and I persuaded him to preach in the afternoon. He impressed me with his obvious sincerity and ability. Wayne DeGough closed the meeting for me that night while I went on to Ardmore, Okla., to begin a meeting, Ted Warwick having preceded me and preached in the morning. I went with Tom E. Smith and wife who had come from Healdton to McAlester to visit us in the meeting. Ted and Wayne have both been with me here at Ardmore. We close tomorrow night and go to Tennessee. Larry Robertson and I will work together in a mission effort at Buffalo, Mo., beginning May 27. I will begin a meeting at Healdton, Okla., June 22. Don't forget that Billy Orten and I will conduct the Chapel Grove meeting after the fourth of July, beginning July 6 and closing July 15. We would be glad to have you visit that meeting.

D. B. McCord, 562 N. Wabash, Glendora, Calif., May 19—The Odell, Ore., meeting closed May 6th with one restoration. We hope, at least, the church was strengthened spiritually by this effort, even though it was not strengthened too much in number. We shall always be thankful that we were given the opportunity of going to Odell. We believe that we are better Christians after having gone there and being associated with the fine group of God's children there. We learned to love them dearly. I preached at Odell May 9th, leaving for Washington the next day. We have been assisting in getting seats arranged and getting the Kennewick meeting advertised which began last evening, the 18th. This meeting will be of a 3-4 weeks duration, the Lord willing. I am an ardent believer in extended meetings; I believe a meeting should not be conducted under 2 weeks. Circumstances, I know, will not permit over a week or a 10-day effort. I do believe, however, that a consistent practice of meetings of such brevity will but, in the long run, prove debilitating to the Cause. I do not believe that the maximum good can be attained by a preacher's going to a place for a week or 10 days. This is the reason that our meetings in this area have been so extended as they are. Following this meeting, we go East for about 3 months of work, prior to returning to California for the remainder of the year. I enjoyed the current issue of the paper more than any that I remember having read; religious journalism of such a high plain can not help but be profitable. I am thankful for the expression of convictions against carnal warfare; may God bless such men. From experience, I can speak. The Warren Arnetts are continuing with us, Warren being of much assistance in the song directing and other ways. We solicit the prayers of the Elect of God that His word may dwell within us richly. My regards to my preaching brethren everywhere—God bless them!

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 11—I began at Dougherty, Okla., April 16, and taught a week's singing school at the request of the members there. I closed there with a week's meeting. The results were three confessions and one restoration. We were happy to have Bro. Ted Warwick with us part of the time. Bro. Paul O. Nichols, his wife, and his mother-in-law were present one night. Bro. Bill Roden and Bro. Tom E. Smith were with us also a night each. We had visitors from Sulphur, Davis, Ardmore, Healdton, and Wynnewood for the meeting. April 22, was the Oklahoma monthly singing and get-together and it was held at Dougherty this time. There were many there from the fore-mentioned places as well as Ada, Wayne, Washington, Oklahoma City, and Texas. There were 207 counted seated, plus a score of pre-teen boys sitting on the pulpit platform, plus a great many standing inside and out. It truly

was an enjoyable day. I am now in the last week of a two-week meeting at Stroud. We appreciate Bro. Ray Roe and his labors here. I believe in time a great many more of the people will see the light. There is so much worldliness offered by the denominations, that few can be reached. However we were met with better crowds than we anticipated. There have been some S. S. folks in attendance and at least one S. S. elder desired teaching on the differences separating them from the faithful few. My health is much better now thanks to the prayers of the faithful and the help of God. My next is at Wynnewood, May 20-June 3. I am to be at Ottumwa, Iowa, June 17-July 1. Brethren, let's be active in the Lord's work that we may not become savorless salt worth only to be cast out and trodden under-foot by men!

Homer L. King, Route 2, Lebanon, Missouri, May 20—Before leaving California, I conducted a series of meetings at Stockton for a week, with good attendance and interest. It is a pleasure to work with the brethren there. My next was a short meeting at Waterford, May 4 through 6, which I enjoyed very much. This closed my work in California for the time being. My work in that state has always been very pleasant. I endeavored to cooperate with every faithful preacher and individual in the state. I have always gone there with "love for all and malice toward none," and thank the Lord, I departed the state in the same way. My first work in Calif. was in 1925. We made our home the past eight months at Lodi, as I was supported in the main by the Stockton and Lodi congregations. We appreciate more than words can express the hospitality, the love, and the moral, spiritual, and financial support rendered to me and to my family by these congregations. May God bless them and keep them in my prayer. En route to our home in Missouri, we stopped over at Sentinel, Okla., visiting and preaching, May 10 to 13, where I have labored much. To know the good brethren there is to love them. I preached for the faithful in Okla. City, on the night of the 13th. to a very large and attentive crowd of faithful brethren. We were treated royally at both places. We arrived home May 14, glad to see all my old friends and relatives in the Lees Summit and Lebanon congregations. I preached at Lees Summit, morning and evening, May 20, to attentive crowds. Sister Geneva Arnett, of Waterford, Calif., accompanied us on the trip home, where she intends to remain until over July 4. We are glad to have her with us. I go next to Flippin, Arkansas, near Cotter, to begin a series of meetings June 1. After the all-day meeting, July 4, at Sulphur, Okla., I am scheduled to begin at Odessa, Texas, July 8, continuing for about two weeks; then to Eola, Texas, about July 29 for two weeks. We are looking forward to seeing many of our beloved preaching brethren and others at Sulphur and the other places mentioned above. My very best wishes and regards to all my co-laborers in the gospel. May the Lord bless in your labor of love. Pray for me and mine.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., May 14, 1951—We closed the meeting at Oklahoma City, April 29th, with one baptized, three restored and several confessing faults. We had good crowds thruout the meeting, and I believe that much good was done. Wife and I surely enjoyed our stay there as we have many very dear friends in that congregation. The brethren treated us royally. They had us a very nice apartment rented when we arrived, which surely is a life-saver for a preacher and his wife. We love to be with people—but we also love to be to ourselves. Many of the members visited with us, and we also visited with many of them but getting to be at home each night helped us to hold out in the work. We were glad to have visiting brethren from Healdton, Stroud, Sentinel, Washington, Purcell, Ada, and perhaps, other places. The greatest need that I am able to see in Oklahoma City is for another faithful congregation like the one we have. From Oklahoma City we went by way of home, Lebanon, Mo., for four days—where we were very busy attending to business, after an absence of six months and also visiting with our good friends and brethren there. Leaving home the 4th. of May, we came to Pontiac, Michigan, where I am at this writing. Here I joined Bro. M. J. Buffington in the work in this part. I have preached for the faithful Church, which meets at 24½ West Pike Street, three times to nice crowds. Brother Buffington and I are doing personal work this month, and are hoping to close the work with a short meeting. We have a nice little Church. Wife and I are especially enjoying this work, as we are with both of our children, as well as with several others who are very dear to us. Next meeting will be Sulphur, Okla., Earlytown, and Lowery, Alabama, Hunting, W. Va., San Antonio, Texas, then to California in the fall. Love to all.

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

# OLD PATHS ADVOCATE

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

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

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No. 7

## THE JERUSALEM CHURCH No. 2

By J. W. McGarvey

We have thus far seen that the Jerusalem church is a model in the high qualities of unity, liberality, generosity, and strictness of discipline; and when a church stands high in these, it can not well have a low rank in anything else that is good. Nevertheless, this church has been charged with some grievous faults, and to these we shall now pay attention. It has been said that it was anti-missionary; that it confined its evangelization to the city of Jerusalem, unmindful of the great outlying world, and that it became necessary for God to smite it with the besom of apparent destruction, and scatter its members to the four winds, in order to send it out on its world-wide mission of preaching the gospel to the whole creation. But let us see how this is. It is true that the apostles did remain in Jerusalem until the church was dispersed under the persecution that arose about Stephen, and not only so, but that they stood their ground, and would not be driven away when all their brethren had fled. But why was this? It was in obedience to the express command of the Lord. He had told them to begin at Jerusalem, and it was their duty to remain there until they received some intimation from Him, either oral or providential, that they would enter the next field of labor. They had received no such intimation. On the contrary, up to the very time that Stephen was stoned, every intimation of Providence was in favor of a further stay. How can a conscientious preacher determine when he ought to leave one place and go to another? He can judge only by the degree of success attending his labor where he is, compared with that which he may reasonably anticipate elsewhere. Suppose, for illustration, that a preacher were holding a series of meetings in this church, with crowded audiences, and scores of persons confessing Christ every day; what would you think if he were to suddenly close his meeting and go up among the river hills, and commence one in some country schoolhouse? You would say that he was throwing away his opportunities, and sacrificing the interest of many souls. Precisely thus would it have been with the apostles and the other laborers in Jerusalem, if they had left the city before they did. Up to that time their success in winning souls had continued to be greater than they could hope for in any other city or country under the sun, greater indeed than they ever afterward achieved in the wide world. Read the statements in the

(Continued on page eight)

## WHERE DO YOU STAND?

A brother in California, writes to me suggesting that I write an article for the OPA, letting everybody know where I stand on the "Hair Question." Well, I thought that just about everybody should know by now, since I have given my position, publicly or privately, in about every place I have labored. Furthermore, I have run a number of articles from others in the OPA along this line. While I do not make this a "hobby," yet I am glad to let all know my position on this question.

Now, brother or sister, you just read what Brother Paul (1 Cor. 11:3-16) had to say on the above question, then you read the two articles given below by Brethren H. C. Harper and J. Ervin Waters, respectively and you will have my position. I think these brethren did a very fine job on this question, and while both of these articles have been run in our paper, yet we think a reprint of them is in order at this time. So far as I know, all the preachers in the faithful brotherhood agree in general with the position set forth below by Brethren Harper and Waters. Read them carefully, please, and be convinced. —H. L. K.

### Hair

H. C. Harper

A writer in the Christian Worker (June 6, 1935) says: "Some say that her hair should be as long as nature would let it grow. The Book does not say that."

The Book does say that. It says: "The hair is given to her instead of a veil" (1 Cor. 11:15).

Here we have koma, hair—natural, uncut hair. Anti, instead of. And peribolain, veil. Who gave it to her. God, in creation. If I give a rake instead of a hoe, he has a rake by my will. And woman has hair—natural, uncut hair, by the will of God; and he gives it to her instead of a veil. And if she does not wear it so, she would as well be shaved or shorn—have it shaved off or cut close to the head. Xurao, to shave; keiro, to shear. (v. 6). But "since it is shameful to a woman to be shorn or shaven, let her be veiled" (v. 6). And her natural hair is given to her instead of the veil. And this requires her to let it be "as long as nature would let it grow," for it is koma (hair, natural hair) that God has given her "instead of a veil." It is her token, God-given, of her feminine sphere. Hence, "if a woman have koma (hair, natural, uncut hair), it is glory to her" (v. 15), for thereby she displays obedience to God and respect for man. She honors her "head," man.

There is no "hat, cap, or bonnet" in it. Neither is there any—just greater length than her husband's that satisfies the requirement of God.

But the writer in Christian Worker caps the climax of absurdity in his "no such custom as being contentious about such things," as though it is all right to disregard this divine law. Bless you, no; Paul cuts loose the man-made regulation of wearing a veil, but he binds what God has given; "hair (natural, uncut) as "given to her (of God) instead of (anti) a veil." And Christian Worker in making "saved" (1 Tim. 2:15) physical "saved" (not to die then), is wide of the truth. It is "saved" in doing her work in the home sphere (Titus 2:2, 6, and 1 Tim. 5:14, 15, for example), eternally saved, as men are in their sphere, God-given.

#### "If A Woman Has Long Hair"

By J. Ervin Waters

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 Cor. 11:14-15).

At a time when so many women are returning to the "flapper" age in hair custom, and shingled hair and bangs are so much in evidence, it may be timely to call to your attention what an inspired apostle said about the hair question. We are not so surprised at the course pursued by the women of the world, but we are appalled at the boldness manifested by some women who are members of the church. For them the above scriptures may as well be in an almanac as the Bible. They act as if they had never read them, or as if they had never heard them taught. Think you, Christian women, that you may defy the plain-words-of the Spirit and escape the judgment of God? In the name of all that is good and holy and true, pause and take thought.

Permit me to help clear up several misunderstandings. There is almost as much said about men as there is about women in the eleventh chapter of First Corinthians. In verses 3 through 15 the man is mentioned in eight verses and the woman in eleven. Furthermore, there is just as much truth bound on the man as is bound on the woman in these verses. Some women seem to forget that prohibitions are here given to men as well as to women, and they are just as applicable and binding.

But some try to make what Paul taught impossible of understanding. They try to place his teaching in a mystical realm. They ask with an air of triumph, "How long should a woman's hair be?" as if no one could answer. I ask in return, "How long should a man's hair NOT be?" Remember that, according to Paul, the man is not to have what the woman is to have. Make it impossible for the woman to know what she is to have, and you also make it impossible for the man to know what he is not to have. They are placed in two categories. Is the Bible nonsense? Are these verses mere space fillers? Let us look into the matter.

The expression "have long hair" in verse 14 and 15 is translated from the Greek word "KOMAO" which means "let the hair grow"

(Thayer, P. 354). The idea of length is not one of relativity here. It is not how long some woman's hair is in proportion to how short some man's hair is. The idea of a certain lineal length of the hair in so many feet and inches is not here connoted in the case of either the man or the woman. And the language is not so mystical that neither the women nor the men will know what the Lord expects of them. Every man and every woman with respect to their hair falls into one of two categories. Their hair is either natural length or it is not natural length. We either let our hair grow or we do not let it grow. We either cut it or we do not cut it. Is that simple? Since the expression means "let the hair grow," we may put it in these words, "If a man let his hair grow, it is a shame unto him. But if a woman let her hair grow, it is a glory to her: for her hair is given her for a covering." A man is not to let his hair grow; he is to get hair cuts. A woman is to let her hair grow; she is not to get hair cuts. Can not you see the difference? In other centuries men frequently had hair hanging down to their shoulders, but they did not let their hair grow. They cut it. If a man does let his hair grow, he violates this teaching of the Bible.

But some women object, "Paul said that her hair is given her for a covering, and even though I cut my hair some it covers my head just as good as if I did not cut it. However, this reasoning ignores the meaning of what Paul said. He did not say, "A part of her hair is given her for a covering." If he had, this would have involved the man in a problem because he has a part of his hair. "Hair" is from the word which Thayer says means "head of hair" (Thayer, P. 354). It is her head of hair, her natural uncut hair, that is meant. "Her hair is given her for a covering." "For" is from "ANTI" and here means "instead of, in the place of" (Thayer, P. 49). "Covering" means in this verse a "veil" (Thayer, P. 502, and Robinson, P. 573). In a general sense the word refers to a mantle, wrapper, or outer covering for the body. Used specifically with reference to the head it has reference to a veil, an artificial covering, for the head. But the apostle Paul teaches, "Her head of hair is given her in the place of, instead of, a veil, or covering." God gave it to her to thus serve her.

Let us sum up Paul's arguments. (1) It effects prayer. Since the man is the head of the woman, verse 3, and the woman cannot pray through her authoritative head, the man, but must pray through Christ, she must have her physical head covered, verse 5, when she prays. Her head of hair was given her by God to serve as a covering. The man has to pray through his head, Christ, verse 3, and therefore he prays with his physical head uncovered, verse 4. To have his natural head of hair is a shame, verse 14. (2) But if a woman will not have her natural head of hair, she may as well be consistent and shear or shave it off. It is the same as, and as bad as, shaving it, verses 5 and 6. (3) The woman should have her hair because she is the glory of the man, verse 7. (4) Because of the angels the woman should have this power on her head, verse 10. It is a badge of submission to the man. It is a sign of

man's authority over the woman. (5) Paul appeals to their own reason by asking if it were becoming for a woman to pray unto God uncovered, verse 13. (6) He teaches that it is a shame for a man to have long hair, verse 14. (7) He teaches that a woman's long hair is her glory and that it was given her instead of a veil, verse 15. (8) Paul then clinches his argument by saying, "But if any man seem to be contentious, we have no such custom, neither the churches of God," verse 16. Paul does not mean, "If anyone objects or wants to argue against what I have said, just forget about it because I did not mean it anyway." Someone will be contentious about every Bible truth. Paul gives the contentious ones, who do not want to follow his instructions to understand, that neither he nor the churches have such a custom as he has condemned. What has he condemned? A woman praying unto God uncovered, verses 5 and 13. This settles it. "We have no such custom." But to gaze around in some congregations one would almost think that we did have such a custom.

May we honor God's word. And, mothers, think you that you can cut your daughters hair until she is a teen ager or until she obeys the gospel and then teach her successfully that she ought not to cut her hair? You have taught her, by what you did and permitted, the very opposite. I have seen Christian husbands who opposed the practice of women cutting their hair. I have seen the supposed Christian wives of those same husbands with their hair cut. Those wives regard neither God nor their husband. They dishonor both and themselves. They flaunt their lack of submission to their husbands and their defiance of God's law. Will they then try to pray unto their Father and be heard? Repentance is first in order. It is as one who honors woman and wants to see her occupy her glorious position that I tender these considerations.

—Rt. 1, Lawrenceburg, Tenn.

#### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

##### Swords Into Plowshares

No prophecy of the Old Testament more clearly sets forth the pacific spirit to prevail among those who would in the Christian era go up to the house of the Lord, the church (1 Tim. 3:15), and be taught of His ways, than does Isaiah 2:2-4. The premillennial speculators would make the fulfillment of this prophecy yet future and embrace a period of universal peace. They do err in their interpretation. These verses nowhere indicate that everyone on earth would "beat their swords into plowshares and their spears into pruning hooks." "The many people" of verse 3 and the "many" of verse 4 are the "they" who would beat their swords into plowshares and learn war no more.

These verses set forth the peaceful pursuits and occupations to be followed by the Lord's people. They would make tools for peace and the betterment of humanity and not implements of war. Let this be a warning to those brethren who claim to be conscientious objectors and yet who

would accept work in plants and factories whose products are principally used as instruments of destruction in modern warfare. Such work is incompatible with the spirit and genius of the Christian religion.

#### Neither Shall They Learn War Any More

God's people were not even to study war and how to prosecute it. No wonder we cannot become a part of the military establishment! We have no need of military knowledge. We cannot participate in any form of Universal Military Training. And students should beware of schools which may require cadet training or training in R. O. T. C. units, either in High School or College. Let us imbibe more fully of the spirit of the Prince of Peace and "follow after the things which make for peace."

—Rt. 1, Lawrenceburg, Tenn.

#### A SHOPPING LIST

1. I must go shopping! I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

2. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace—we are a little low on that and one can never have too much of it.

3. And, by the way, I must try to match some patience that my neighbor wears. It is very becoming on her and I think that some might look equally well on me.

4. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it but I feel myself coming to it.

5. Also, I musn't forget to have my sense of humor mended and look for inexpensive, everyday goodness. It's surprisingly how quickly one's stock of goods is depleted.

6. After all, my expression is the most important thing that I wear, because I must wear it constantly.

Yes, I must go shopping soon.

—(Selected)

#### THE AFRICAN WORK

We have received word from Brother E. C. Severe in Nysaland, Africa, that our visa has been granted, and that we will soon be hearing from the authorities, giving us permission to come to their country to preach the Gospel. Bro. Severe made two trips to Blantyre to see about the matter, and the last time got to see the head immigration officer who said that we would soon get word from him. Hence, it should not be so very long before we can begin the trip.

Recently, Bro. Severe wrote that one of the other preachers in another section of the country had converted a whole denominational congregation to the Truth. The number was fifty-nine—fifty-five were grownups. The field is ripe!

Perhaps, by the time the brotherhood reads this, we shall have left. While we are away please pray for us and our efforts.

—Paul O. Nichols.

## Old Paths Advocate

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### NOTICE

I now have a good supply of the tracts on First Principles—The Plan Of Salvation. This consists of an article by Ervin Waters on Faith, one by Clovis Cook on Repentance, one by Fred Kirbo on The Good Confession, and one by me on Baptism. I feel that this is what our congregations have been wanting for free distribution for some time. It is small, neat and inexpensive. The price is six dollars per hundred, and congregations are buying them from one to three and five hundred. Every congregation should have a good supply of them on hand.

Also, thru the kindness and financial help of Brother Trueman Evitt, Ft. Worth, Texas, and James D. Bales, Searcy, Ark., I have on hand a good supply of Bro. Bales book, Christ's Teaching on War—one of the best works that I have ever seen on the subject. Bro. Evitt had offered to help pay for the printing of such a tract, if I would write it; also Bro. Ben Frentrup wrote me insisting that I write the tract and offering to help finance it. But I really believe the tract by Bro. Bales is better than one that I could write. And as I have so much writing to do, and have other tracts yet to be printed, I feel that we are very fortunate to get this supply of this work from Bro. Bales. EVERY MEMBER OF THE CHURCH SHOULD HAVE ONE OF THEM. Because of Bro. Evitt's liberal contribution and Bro. Bales' liberal deduction I can sell them for ten cents each, or one dollar per dozen.

I have both of these tracts with me in my car. So, if you know right where I am, you can order them direct from me. Otherwise, send to my home address, 218 N. Jackson, Lebanon, Mo., or order them from Bro. King, or from Bro. Waters. But ORDER THEM, and put them to work NOW—the time is short.

—Homer A. Gay.

### AN APOLOGY

While I was in the meeting in Oklahoma City, in April, we got the final move on foot to build the Tabernacle, at Sulphur. After I went to Michigan, Bro. Glenn Bray sent me a telegram stating what they had accomplished, and what they still needed. I did not get the telegram in time to send it to Bro. King for publishing in the

June issue of the OPA, and as Bro. King was in Oklahoma City at the time the telegram was sent, I supposed that he would get the facts for the paper, and so, did not send the telegram on direct to the printers (I do very little of that, because Bro. King is the publisher). However, I am sorry that I did not send the telegram on to them so that our readers could have known that we will have the tabernacle for our camp meeting.

A good many will be at the meeting and will know these facts before you read this. However, the majority will not, so here is the way it is now:

The Church at N. W. 7th Street, Oklahoma City, borrowed \$2500.00 on their meeting house; the faithful in Ada, Okla., borrowed \$1000. the faithful Church in Sulphur borrowed \$800.00, and started the tabernacle. Sentinel, Okla., Wichita Falls, Texas, and perhaps, a few others, have helped some—a full report will be given soon.

The tabernacle is now built! It is 40 by 80 feet, and is a very nicely constructed piece of work of good material. The ground is yet to be graveled, lights connected, rest rooms built, and sewer connected. What money we have has already been spent, and we are doing more than a thousand dollars worth of work on credit. Surely, there are other brethren who enjoy the meetings here each year who will be glad to help to share this financial burden. A donation from you or from the congregation will help. Send to J. E. Phillips, Rt. 1, Box 193, Ada, Okla. —Homer A. Gay.

### HERE AND THERE

**Foreign Subscriptions:** This paper is going into about every English speaking country in the world, and even to some countries that do not speak English. We have about 100 subscriptions going to Great Britain, but about all of these are delinquent and have been for several months. The brethren over there are not allowed by law to send money out of their country, hence cannot renew. These have been paid for by good brethren and sisters in America. We regret to cut them off our mailing list, for they have written a number of times that they appreciate the paper. Although, we probably lose money on these at \$1.00 per year, since we must put an extra postage stamp on them, but if one or more of our readers would like to donate the paper to them for another year, we shall be glad to keep them on our list. Who will do it?

**"The Long Lost Epistle Found":** In the May issue of this paper, we ran this, which was copied from the "Gospel Guardian," which was intended by the writer as simply subtle sarcasm, but a few of our readers failed to see the irony in it, and took it as intended for a true report. No, there was no such article or epistle written by Paul. Let us read more carefully. A glance at the names used in this would have given anyone the right idea intended by the writer.

**Our New Song Book**—We have word from our printer that this book will be released to us by today, June 20, hence we hope to have a supply of them on hand before you read this. The name is: "Old Path Melodies" (No. 4), 192 pages of old, tried, and new, soul inspiring songs, intended for all services of the church. We have tried to make

it better, and if you like to sing, you will like this book. Let us have your orders. The price is right: 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 per 100; postage prepaid.

**A Church Hymnal:** Yes, we hope to follow the above book with a song book designed for the Lord's day worship, protracted meetings, and especially for small congregations who do not have all the voice parts to sing the various leads, etc. This book will be composed in the main of old and tried songs of worth. I would like for the brethren who have been helping me compile song books to begin now to make selections for this book, and we shall appreciate selections from anyone.

Address: Old Paths Advocate, Rte. 2,  
Lebanon, Mo.

### THEY LIKE THE OPA

"A copy of the January, 1936, issue of the OPA came to my observation, and comparing it with the June 1, 1951, issue today, shows what a wonderful job Brother King is doing as publisher. The 1936 issue showed 21 subscriptions and 14 field reports. The 1951 issue shows 115 subscriptions and 37 field reports. Some of the preachers have gone on to their reward, and a few have departed from the faith." —Wilson Thompson, West Va.

"Here is my renewal for the OPA; I enjoy the paper very much. May God bless all my peace loving brethren." —A. J. Mason, California.

"Here are two subs. for the OPA. We enjoy the paper very much." —Everett Nichols, Calif.

"Here is my renewal to the OPA; I do not want to miss an issue of it." —Stella Barnes, Arkansas.

"Enclosed, find two subs. for the OPA. I look forward to its coming and can hardly wait for its arrival." —Mrs. Joseph McDowell, Pa.

"I received the June issue of the OPA. The articles by McGarvey is worth a year's subscription to the paper, but it is always chuck full of good articles and church news. Of course, I am always glad to receive it." —S. E. Weldon, Texas.

"We enclose renewal to the OPA. We enjoy it very much." —Marcus Bankston, Texas.

"We certainly do enjoy reading the OPA very much, and may the Lord bless you all." —Francis Graham, Oklahoma.

Note: We are glad that so many read and appreciate the paper. In our humble way, we are trying to serve you better, and we hope that we can now give you even a better paper than ever before. We know our friends will be glad to know that the paper is now going into more homes than any time in its history, and that the paper is in good financial condition. —H. L. K.

### ACKNOWLEDGEMENT

By Francis Graham

In January of this year my wife was stricken by a paralytic stroke, and was in the hospital at Norman, Okla., for sometime. I am glad to report that she is now back home, and she is getting along as well as could be expected. Since she returned home, we have been receiving contributions, which we wish to acknowledge and to express our very kind thanks and appreciation.

From Okla. City someone has been sending us a contribution each month for four months. The first month was \$10.00 and \$12.00 thereafter. No name is given and of course, we do not know who it is, except that we know it must be a Christian. We are very thankful for this kind deed. This reminds us of Matt. 6:3 and Matt. 25-34-37. The church in Washington, Okla., paid \$100.00 on the doctor and hospital bills. Others have helped some. For all we are very grateful, and unless you have had this sad experience, you cannot realize just how much this help means. May God bless and help everyone who has so kindly helped us. The family joins me in the thankfulness expressed above.

Route 1, Washington, Oklahoma.

### LORD'S DAY MEETING ATTENDANCE

G. H. Jones

I would like to see more in the paper along the lines of Christian love and Christian duty. I wish to make a few suggestions on the importance of meeting for worship. Some of our brethren seem to think that if they miss the worship to hold a job of work, they will be excused in the day of judgment. They should remember that our Lord's matchless blood was not shed in vain.

Brother, will you consider the following conversation between a man and his little son:

"Daddy, why didn't we go to worship yesterday, the Lord's day? You have always taught me that we must be at the house of the Lord on that day, unless we are sick or for some other Scriptural reason. You even said that we should not allow any kind of work to keep us away."

"Yes, I know, Sonny, but it was raining so hard that we just could not go."

"But, Daddy, a few nights ago, when your shift of work began at midnight, it was raining, but you said you just had to go. And, Daddy, you have told me so much about the judgment day, and that everybody would be there, but how can we be there if it is raining?"

—Wynnewood, Oklahoma.

### WANTS TO COME TO AMERICA

Below is a letter from a boy in Germany who says he desires to obtain a job in this country, etc. I know nothing about him, except as contained in this letter. If anyone should be interested in giving him a job, I presume he can furnish reference as to character, religion, etc. —H. L. K.

121 Datzheimer St.,  
Wiesbaden, Germany.  
May 22, 1951.

The Old Paths Advocate.

Dear Editor:

I am on a short visit to the U. S. Counsel, and later, I received your address, when I told a party that I would like to immigrate to the U.S.A. and work on a farm in the South. I like a warm climate.

I have registered with the American Counsel General at Frankfurt, on Main, over two years ago, and now have received an invitation to bring an affidavit of support and fare, as my visa num-

ber is due now. But, I have no relatives in the U.S.A., nor in Germany either.

I am 24 years of age; born Dec. 30, 1927. I am 5 ft. 10 in. tall; weight 150; blond hair, blue eyes; strong and healthy; a born farmer, industrious; can handle all live-stock, machinery; understand timber work. I can and am willing to do any work.

Now, dear sir, will you please help me by putting an advertisement in your splendid paper, that I may find a farmer who would be willing to help me by sending an affidavit of support and fare. Any traveling agency over there will tell them what documents they need to help me over. All my German papers are ready to go.

Please, sir, can you help me or let me know what I could do to get to the land of the free, so that I may leave this misery here. God bless you all, and thank you, sir, I will surely repay you.

—Lothar Ziesing.

#### JOYCE-OSBORN DISCUSSION

During Gayland's meeting at the Orange Ave. church, in Fresno, Calif., Taylor Joyce, of the "cups" brethren proposed a discussion regarding the number of cups to be used in the distribution of the "fruit of the vine." The usual propositions were discussed. Gayland affirmed for two nights: "The scriptures teach the use of one cup (container) in the distribution of the fruit of the vine." Taylor denied. For the second two nights Taylor affirmed: "The scriptures teach the use of a plurality of cups (containers) for the distribution of the fruit of the vine." Gayland denied.

This was the first public discussion on such matters by either of the disputants, and both conducted themselves as gentlemen. Taylor's main argument was that "The cup is the drink element, and the container is not mentioned or important, therefore we are at liberty to use any number of containers." Gayland successfully refuted this by showing that "of necessity there is one, and but one, container mentioned or suggested in every Scripture used by the opposition." The discussion was conducted in their building in Fresno, on Orchard St., May 16-19. Both sides were well represented during the entire discussion. Clarence R. Worsham acted as moderator for Taylor, and I for Gayland.

—James W. Russell.

#### Bonds Of Matrimony

Morrow-Waits—The wedding of Sister Betty Waits, daughter of Bro. and Sister A. O. Waits, Sentinel, Okla., and Brother Marvin Morrow, son of Bro. and Sister J. S. Morrow, Sentinel, Okla., was solemnized June 10, 3:00 P. M., in the home of the bride's parents. Bro. Dean Hopkins, preacher of the Church of Christ, officiated at the double ring ceremony which was performed before a setting of garden flowers and white tapers in seven branched candelabra. After a short wedding trip the couple will establish a home in Sentinel.

—The Homer Smiths.

If the train for heaven left the church building at 9:45 next Sunday morning, would you be on it?

#### GETTING ACQUAINTED WITH OUR YOUNG PREACHERS



Billy Jack Ivey

Billy Jack Ivey is one of our splendid young preachers. During the past several years he has developed into an able evangelist and now is in the field full time. I will let him give you in his own words a brief history of his life and work:

"I was born May 8, 1930, near Carter, Oklahoma. My parents are Brother and Sister T. F. Ivey and they live at Sentinel, Oklahoma. I graduated from High School at Sentinel in May of 1948. In August of 1945 I obeyed the gospel under the preaching of Brother Homer L. King. I taught my first public lesson in December of that year and have been giving lessons every since. I had contemplated the work and life of a minister of the gospel for some time and upon going to the Fourth of July meeting in 1948 I was influenced even more to follow this as my life's work. I began my training with Brother Gayland Osburn in the summer of 1948. I have also traveled with Brethren Homer L. King, Homer A. Gay and Gillis Prince. Up to this time, May 11, 1951, I have conducted nineteen gospel meetings and assisted in seven. I have preached at sixty congregations in fifteen states. I have also obtained training in the musical field by attending the Stamps School of Music at Dallas, Texas, twice, and I have conducted eleven singing schools. I was married to Sister Mary Ruth Smith on October 20, 1950. Mary Ruth is truly devoted to the cause of Christ and is a wonderful helpmate. The greater part of my preaching has been done in Oklahoma and Texas. At present our home is San Angelo, Texas, Route 4, Box 236."

It was my pleasure to hear Billy Jack preach three sermons this spring at Lawrenceburg, Tennessee. They were all well delivered and were full of sound doctrine. I unhesitatingly commend him to the brotherhood as being able to do the work, and worthy of the support, of an evangelist. He is also a good singer and an excellent song director.

—J. Ervin Waters.

#### A New Edition

The tract by Brother Harvey Miller, "Proof Cups And Classes are Not Scriptural," was sold out sometime ago, but Bro. Miller has received the second edition of this tract, with much added material on both the cups and the Sunday school,

together with some revisions. An article on Instrumental Music has been added. I have examined this tract, and I find it much improved over the first edition.

The price is, 15c per copy. Send all orders to Harvey Miller, 1003 Truitt Ave., LaGrange, Ga. —H. L. K.

#### OUR HELPERS

Our very kind thanks and appreciation for all who have sent us one or more subscriptions for the OPA the past month, May 20 to June 20. Please, check the list below to see if your name is there with the right number. Will you all please keep the subs rolling in, so that the OPA may keep making its regular visits into your home, as well as others? Note the following:

Homer L. King—23; Brethren, of Anderson, Mo., by Ellis McCabe—14; Homer A. Gay—7; Mrs. L. N. Byford—5; L. D. McDonald—5; Ervin Waters—4; James W. Russell—4; Chester King—3; Elmer Sutton—3; Thomas Murphy—3; Carl Willis—3; Mrs. J. R. McDowell—2; Billy Orten—2; Cyrus Holt—2; Lynwood Smith—2; G. H. Jones—2; Paul Nichols—2; Edwin Morris—2; Everett Nichols—2; Olethia Jenkins—1; Dorman Bryant—1; A. F. Pruitt—1; Jannie Carter Bever—1; N. C. Hayes—1; Earnest Montgomery—1; Mrs. C. Thompson—1; Bettie Newman—1; D. H. Garrison—1; Carlos Smith—1; Harold King—1; Stella Barnes—1; R. D. Phillips—1; Geo. F. Scott—1; Ross Clements—1; N. C. Smith—1; A. R. Os-teen—1; Oliver McCombs—1; A. J. Mason—1; L. L. Redd—1; Marcus Bankston—1; Total—112.

#### OUR DEPARTED

Mathews—Clarence Otho Mathews, born March 2, 1876, in Cook County, Texas; departed this life, May 29, 1951, at the age of 75 years, 2 months, and 27 days.

In 1899, Bro. Mathews was united in marriage to Nancy Susan West. At the age of 16, he became a member of the body of Christ, and he was a charter member of the East Healdton Church of Christ, of which he served as elder for many years, until failing health hindered his work in public. He was known throughout the faithful brotherhood as an able song leader.

Bro. Mathews is survived by his Christian wife, a daughter, Verda, Mrs. Tom E. Smith, one grandson, C. A. Smith, and one granddaughter, Mrs. Kenneth Teel; two great grandchildren; one sister, Mrs. Allie Toon; two brothers, Earl, of Okla. City, and Fred, of Atlanta, Ga. Together with a number of other relatives and a host of friends and brethren in Christ, who mourn his passing.

We regret very much the death of Bro. Mathews, who lived to the best of his ability, I believe, a Christian life. It makes us want to have a closer walk with God, as we see our friends leaving one by one. Heaven grows dearer as we think of our dear brothers and sisters who have crossed the last river. Let us live so that we may meet them.

Words of comfort were spoken by the writer. —Fred Kirbo.

#### In Loving Tribute

In loving tribute to my father-in-law, Brother and co-worker in Christ, O. C. Mathews, I pen the following words:

I first became intimately acquainted with him in 1922, when during a meeting, which was being conducted by Bro. J. C. Osterlough, "they took me unto them and expounded unto me the way of the Lord more perfectly" (Acts 18:26). I was in error relative to the class system of teaching, being an advocate of the classes and women teachers. This alone made me grateful for making his acquaintance. However, this was but the beginning of a long, with few exceptions, and pleasant association.

Not long after our first acquaintance, I became a member of his family, marrying his daughter, Verda. Early in life my father and mother passed away, and Bro. and Sister Mathews became my father and mother, and my very own could not have done a better part by me. He was truly a faithful and conscientious Christian, putting his duty to his God above everything else in life. Not even his family, whom he dearly loved, would he allow to stand between him and his God. Of course, being human, he made mistakes (Who has not?), but he as Moses, David, Peter, and others, profited by his mistakes. In his declining years he was much concerned about correcting his mistakes of the past.

Having been a member of the family for almost 28 years there was but few days that I did not see and talk to him, and I cannot recall a time, except in serious illness, that he did not bring up some phase of church work or the Bible, and almost invariably, you would find him reading his Bible, when you entered his house. He cared little for other reading matter.

Brother Gay once said to a brother who was complaining about Bro. Mathews being so rigid: "I believe if Bro. Mathews had been present, when Christ said to His disciples, 'Tarry ye here and watch with Me', he would have watched until the Savior returned."

Bro. Glen Bray remembers some of the remarks Bro. Mathews often made, when serving at the Lord's Table, thus: "This is not only a duty; it is a privilege. I realize there will come a time, when I will not have this privilege, so I want to do this while I have the opportunity to do so." And, he did to the day of his death. Nothing but serious illness or something over which he had no control could keep him away from the Lord's day services.

Although, death has deprived us of his sweet association, we shall expect to resume our association with him, when we receive the fruition of our hopes in the resurrection, where partings will never come. Precious be his memory!

—Tom E. Smith.

Springs:—John Wesley Springs, of Pine City, Washington, near Spokane, was born March 5, 1869, in Kentucky; died Saturday, May 5, 1951, being 82 years and 2 months of age to the day. He obeyed the gospel when he grew to manhood. On August 4, 1893, he married Miss Margaret Ellen Rush, of Eugene, Oregon, who preceded him

in death 12 years. To this union two children were born, Claude, a gospel preacher, and one daughter who lives in Elma, Washington.

On Tuesday, May 8, services were conducted by Floyd Councilman, in the Church of Christ building in Pine City, Washington. After which his time worn body was laid to rest by the side of his life's companion. It truly can be said of him that he was a friend of God. May he rest in peace until we all meet over yonder.

Contributed by his son, Claude, Sonora, Calif.

**Toler.**—Brother G. W. Toler was born in Georgia in 1877, and passed away at his home, in his sleep, May 11, 1951. Bro. Toler obeyed the gospel about 29 years ago, and was loyal to the truth of God on all points. He and Sister Toler had lived together for 53 years. I knew him first at Monroe, Louisiana. He later moved to California. He had lived at Pomona for three and a half years.

Wife and I stayed in their good home in Pomona, while holding a meeting there the first part of May, and even though he was sick at that time he attended some of the meeting and seemed to enjoy it to the fullest. He found the place and had made the arrangements for the meeting. He died two days after we left, and was taken back to Louisiana for burial.

Our deepest sympathies are extended to Sister Toler and the family, and may we look to God who doeth all things well.

—Homer A. Gay.

#### THE JERUSALEM CHURCH No. 2—

(Continued from first page)

1st 6 chapters of Acts, and see that after Pentecost the accessions to the ranks of the believers steadily increased until the very day in which Stephen was arraigned. The very last statement of the text before the account of his persecution begins, is this: "The word of God increased; and the number of disciples in Jerusalem multiplied exceedingly; and a great company of the priests were obedient to the faith." It appeared as if the whole city would soon be brought to Christ if the work should only be pressed a little longer. Was this a time to leave Jerusalem, and go to Samaria, or to the dark regions of the heathen world? Preposterous! and preposterous is the thought of him, who, with more zeal than knowledge in regard to foreign missions, creeps up in his ignorance, and whines out a complaint that the church in Jerusalem is anti-missionary! No, brethren, the real spirit of that church in regard to the evangelization of the world, was seen both in staying and leaving. When they did leave their homes, though they had lost their all because of their zeal for Christ, they went everywhere preaching the gospel. Never was there a church which burned with a more consuming zeal for the conversion of the world, or labored more wisely in that very direction even while they still remained within the Holy City. It is not ignorance of the facts, so much as want of reflection upon them, which has given rise to this charge.

Another serious charge against this church is based upon their failure for a time to evangelize the uncircumcised. They are charged with being

so narrow in their charity, and so bigoted in their Jewish exclusiveness, as to think that salvation was for the Jews alone. Their blind conservatism, we are told, was so extreme, that although they had been commanded by the Lord to go into the whole world, and make disciples of all nations, they were doggedly determined to confine their ministrations to the seed of Abraham.

I wonder if they thus were narrow and mean. The man who says they were ought to be very sure of it before he makes the charge, lest he be found bringing a railing accusation against the Holy Spirit by whom these men were guided. Let us see what were the facts in the case.

We are to remember that through a period of thirteen hundred years the written word of God had forbidden that any uncircumcised man be admitted to the ordinances of religion, and loyalty to God demanded that until this restriction was expressly rescinded by Him who appointed it, his people must continue to maintain it. The same law, however, admitted to all the privileges of the Jewish religion, all Gentiles who would submit to circumcision. How natural then, that the Jewish disciples, until they were otherwise informed, should conclude that while men of all nations were to be baptized into Christ, their circumcision was to precede their baptism. They were not indifferent to the salvation of the Gentiles, as is evident from the fact that Nicolas, the proselyte of Antioch, had not only been baptized but had been chosen as one of the deacons of this very church in Jerusalem. Yes, the very church which is charged with this narrowness, had selected a Gentile to a high office.

Again, when Peter had been informed by a direct revelation from heaven that Gentiles even without circumcision were proper subjects of baptism and had baptized Cornelius and his friends, the Jerusalem brethren, not yet informed as to the ground of his action, called him to account for it; but you will remember, that as soon as Peter recited to them the facts, they held their peace, and, instead of manifesting the reluctance which bigotry would have prompted, they "glorified God saying, Then to the Gentiles also hath God granted repentance unto life." They were happy to learn that they were at liberty to bring the believing Gentiles into their fellowship just as he was. The question was settled, and settled forever. It was never raised again by even the most ignorant and bigoted member of the Jerusalem church.

I am not forgetting that there arose in this church afterward a question whether the Gentiles who were brought into the church without circumcision, should not be circumcised afterward, as a condition of their final salvation. But who was it that raised this question? The text of Acts says that they were "Pharisees who believed;" and Paul more particularly describes them by saying that they were "false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4). This shows that false brethren might gain access to this church, and that false teaching might be announced in it; but what was done by the church

as a church? The whole multitude was called together; the truth on the subject was propounded by the apostles who were present; the false teaching was silenced; and the whole church united in a formal written declaration of the truth and repudiation of the error. Here again this church presents itself as a model, in maintaining the truth, and nipping in the bud the expression of erroneous and injurious teaching. This teaching would have broken the unity of the church if it had been allowed to run its course.

But the Apostle Peter, we are reminded, also faltered once, under the pressure of Jewish exclusiveness. So he did on a single point, that of eating at the tables of the Gentile brethren. But this was only a temporary aberration of Peter, similar in nature, though not in degree of turpitude, to his temporary fall when he denied his Lord. Under Paul's rebuke he was restored to right action, and he afterward warmly endorsed the epistles of Paul in which this whole subject of the relations between Jews and Gentiles is fully set forth, including the very epistle in which Paul speaks of Peter's sin and the rebuke which Peter received (2 Peter 3:15-16). This transaction shows, that while a very eminent member of the Jerusalem church was weak enough to give way for a time under the influence of some of the false brethren whom he had once assisted in silencing, he quickly recovered; and this reminds us of a remark which I made in the beginning, that this first church was as near perfect as the human material out of which it was made would permit. It could not be more perfect than this.

(Selected by D. B. McCord).

#### FROM AFRICA

E. C. Severe, Wendewende Village, Nyasaland, B. C. Africa, Feb. 22.—Bro. Gay: I am sending you a copy of a letter from the Immigration Dept. Zomba, Nyasaland, that you may know that I am doing all that I can toward getting Bro. P. O. Nichols over here. We need him here very much to help us in the saving of souls."

(April 1)—"I am very happy, and rejoice constantly that the Lord is greatly blessing us in Nyasaland. I have served the Lord for some time, but never before has He used me up so much in his service as now. Yet I fear and tremble every day, that I may lead these (His) people aright—in the true paths of righteousness. I know that you will back me up with your faithful prayers. I was preaching two weeks here at the Church in Wendewende, and ten people were buried with Christ in baptism and one sister was restored to the faith. I preached there again today, and many people came, which fill up our house to capacity.

On the 8th I will be with Bro. Chilcake at N. A. Chitera's Court, where many people are asking for baptism and there are two more places that want us to preach to them. The brethren in Wendewende are always helping in meetings around, and many people are interested to hear the Gospel preached.

We are greatly in need of tracts and books in Chinyanja language; and we continue to wait and

pray for the early arrival of Brother Nichols and his wife."

\* \* \* \*

Bro. Store Chakhame, Manyumba Village, Nyasaland, May 10.—"Bro. Gay, we would like very much for you to come to us, but please send Bro. Nichols as soon as you can. There are many churches here in Nyasaland, but only a few which are true. We hope for Bro. Nichols to help us get our school work graded and that he can also help us in the Church work. I hear that some one wrote from here that we do not need Missionaries in Nyasaland; that report is very untrue. Please will you write to me very soon."

Thanks, Bro. Chakhame, for your letter and for the picture.—Homer A. Gay.

#### WHAT THEN?

(John 3:16; Malachi 4:1)

When the great plants of our cities  
Have turned out their last finished work,  
When our merchants have sold their last yard  
Of silk  
And dismissed the last tired clerk;  
When our banks have raked in their last dollar  
And paid the last dividend;  
When the Judge of the earth says:  
"Close for the night,"  
And asks for a balance—  
What then?

When the choir has sung its last anthem,  
And the preacher has made his last prayer;  
When the people have heard their last sermon  
And the sound has died out on the air;  
When the Bible lies closed on the altar  
And the pews are all empty of men  
And each one stands facing his record—  
And the great Book is opened—  
What then?



Homer F. Smith, Sentinel, Okla., June 15.—The church here is doing fine. We recently enjoyed a visit by Bro. Homer L. King. We are looking forward to our meeting July 25, with Bro. Don McCord. We hope to attend the meeting at Sulphur, July 4.

Tom E. Smith, Healdton, Oklahoma, June 16.—Special Notice: The monthly all-day meeting in Oklahoma, will be at Graham, July 22. Brother Billy Jack Ivey is to begin a meeting there that day. Oklahoma brethren, please, remember.

Ross Clements, Evant St., Rte., Hamilton, Texas, June 12.—The church here is doing fine. We have just closed a ten-days meeting, with four baptized and three restored. Brother J. T. Broseh did the preaching.

L. D. McDonald, Deming, New Mexico, June 13.—The cups brethren have built a new meeting house here, and I hear that some want to put in the "Individual Communion" (?) set, but that some want to use but one drinking vessel. I may see you at Odessa, Texas, Bro. King.

Amos Doud, Yakima, Washington, June 12.—Brother Don McCord closes his work in this state next Sunday night, closing at Kennewick next Thursday night, then coming to Yakima for Friday through Sunday. We shall miss the McCords very much. Bro. King, we need you for a singing school here now.

Cyrus S. Holt, 715 Turner St., Waco, Texas, June 13.—The church at So. Fourth St., here is doing fine. We have a full house almost every Lord's day. I am to begin a series of meetings July 8, at Union Point, near Jacksboro, Texas. I desire the prayers of the faithful.

Wilson Thompson, Box 45, Piney View, W. Va., June 11.—The Warden church is doing fine. Bro. Thomas Murphy preached for us May 26-27. We love him and can recommend him to anyone needing a preacher. He is to hold a meeting for us in Sept. Bro. Bud Parker will be with us in a meeting June 23 - July 1.

George W. McCain, R. F. D. 1, Box 3598, Redding, Calif., June 13.—"Come over and help us" (Acts 16:9, 10) was the call to Paul and Silas, and this is the call we send to our brethren. Brother Boek and I are doing the best we can, but we would welcome a brother who would preach the whole council. We meet regularly in Bro. Boek's home, 11:00 a. m., 3 miles east on Highway 44. We were glad to have two of Bro. Boek's sons with us recently, also their families.

E. O. Harrison, Box 88, Brashear, Texas, June 3.—We are glad to report to the readers of the OPA, that we are doing nicely. I baptized two young men about three weeks ago. We still worship in my home according as is taught in the Bible. We desire the prayers of the faithful brotherhood, to the end that God's will may be done and that His cause may prosper.

A. J. Mason, Rte. 1, Box 60A, Aromas, Calif., June 18.—Since last report, I preached at Stockton, and met with the Lodi brethren the 10th. I preached at Greenfield, baptizing one. We are looking forward to our meeting in Aug., with Bro. Lynwood Smith doing the preaching. I hope he will bring some of the young preachers with him. Remember the Labor Day meeting. We are looking forward to a grand time. Everyone is welcome. Here is my renewal for the OPA. I enjoy the paper very much. May God bless all my peace loving brethren.

A. F. Pruitt, Council Hill, Oklahoma, May 30.—Our meeting of two weeks duration ended May 13, with four being baptized and two restored. Brother Larry Robertson did the preaching, and it was a good meeting. We appreciated the brethren from other congregations. They came from McAlester, Oklahoma City, and Ada, attending one or more services. I enclose Sub. to OPA.

A. E. Cogburn, Route 1, DeLeon, Texas, June 18.—Bro. Edwin Morris just closed a good meeting for us. Two were baptized, and three confessed faults. We believe much lasting good was accomplished at this place. The Lord willing, Bro. Billy Jack Ivey will begin a meeting here July 11, continuing through July 22. We invite all who can to attend this meeting, and if any are passing this way, they will find a welcome with us, in DeLeon, Texas. Remember us when you pray.

Carl Willis, 38 E. Ypsilanti, Pontiac, Mich., June 17.—The last week in May we enjoyed a short series of meetings by Brethren Gay and Buffington at the conclusion of considerable personal work. We believe much good was accomplished. They obtained a lease for one year on a church building at 1196 Joslyn Ave., where we are now meeting. We need a preacher who can make his home here and work with us to build up the cause. We miss the brethren who have returned to their homes in the South. I am looking forward to attending the all-day meeting at Sulphur, Okla., July 4.

James W. Stevens, Rte. 3, Box 71-A, Wynnewood, Okla., June 9.—The church here had a series of meetings of 15 days duration, ending June 3. The preaching was done by Bro. Nelson Nichols, and each lesson was excellent. The interest and attendance were good. Many brethren from near-by congregations attended, and even non-members attended. Hence, we believe seed was sown that will bring results. This congregation was established last year by Bro. Paul Nichols, and we believe it was strengthened by the above meeting. Thus, "Paul planted" and Nelson watered. Pray for us.

L. L. Red, Summit, Miss., May 28.—We are getting along very well here. We are ordering new song books from the OPA. We have fair attendance, being in peace and harmony. We are not trying to "stretch ourselves beyond our measure" (2 Cor. 10:14). We are content to let Christ set the terms and the bounds, and we are endeavoring to stay within His limitations.

Ellis McCabe, Noel, Missouri, June 18.—The Anderson congregation is faithful and at peace. I continue to preach to them each Lord's day night. They had the pleasure of Brethren Bowman and Blakenship and families visiting and worshipping with them a few weeks past. They welcome others. I was greatly edified by hearing Bro. Chis Adams, of Swars Prairie, in a two weeks' mission effort at May, the first part of June. He is sound in doctrine and a good teacher. If anyone should need my services, please call me. May God continue to bless you, Bro. King, and all the faithful. Pray for me and mine.

Larry Robertson, Box 91, Lebanon, Mo., June 20.—The first part of May I conducted a two weeks meeting at Council Hill, Okla., baptizing three, restoring two. Beginning May 27, I assisted Bro. Waters in a mission meeting at Buffalo, Mo., doing personal work for a week prior to the meeting, and preaching the first three nights as Bro. Waters could not be with us until Wednesday night. We also enjoyed having Brethren Wayne Degough and Ted Warwick assist us in this meeting. I was to begin a mission meeting in Houston, Mo., immediately after the meeting in Buffalo, but had to postpone it due to certain difficulties.

Miles King, 640 Shine St., Belton, Texas, June 13.—On May 19, I accompanied Bro. Barney Welch to Midland, Texas. I visited the congregations at Midland and Odessa, preaching at both places. I also heard both Bro. T. R. Chappel and Bro. Welch while there. Recently I have preached at Taylor and Waller St. church in Austin, Texas, and at DeLeon, Texas. June 6, en route to Tennessee I preached at Waco, Texas. Bro. Ted Warwick and I are now conducting a meeting in Memphis, Tenn. We think much good can be accomplished here. The brethren are putting forth much effort. Pray for them.

Edwin S. Morris, 2400 W. Hollaway, Midland, Texas, June 19.—I was in a meeting at DeLeon, Texas, May 13 to 20, and I did personal work prior to the preaching. The results were two baptized and two restored. I accompanied Bro. E. H. Miller to Compton, Calif., June 4, and remained with him during his meeting at Compton, which I enjoyed very much. Bro. Miller baptized one. I preached at Orange, Glendora, and one sermon at Compton, with one restored. I found the brethren workers and wanting to do something for the Lord. I appreciated the hospitality shown me while there. I am to begin at Liberty, Ky., July 8. Pray for me in the work.

Ted Warwick, 811 Northwood Ave., Compton, Calif., June 13.—At the close of the Ardmore, Okla., meeting which was conducted by Ervin Waters, Wayne DeGough and I accompanied Bro. Waters home. We had an enjoyable visit there, preaching at Chapel Grove May 20 and 27. On May 29, Wayne, Bro. Waters and I accompanied Billy Orten in his car to Buffalo, Mo. Larry Robertson and Bro. Waters conducted a mission effort there. I attended most of this meeting. While there Wayne and I preached at Lebanon, June 3, June 10, Miles King and I began a meeting in Memphis, Tenn., and plan to continue through June 20. We are having good interest. After this meeting I plan to go with Bro. Waters to Healdton, Okla.

G. M. Everett and Family, Route 1, Richland, Wash., June 12.—Brother King, will you kindly extend our thanks to Bro. Don McCord and family for their unmeasured efforts to build up the cause in this part the past five weeks, also to Bro. Warren Arnett and wife for the assistance in song and otherwise; to the brethren in California who supported financially this work, making it possible; to my mother and my brother, Rolland, for their contribution which helped to get 100 used theatre seats for the church building. Bro. Don is to close his meeting here June 14, which continued for four weeks, and although none were baptized, we believe much good will come from the seed sown. We are looking for Bro. Fred Kirbo to begin a series of meeting here July 13, and we extend an invitation to all brethren in reach to attend this meeting, and we invite all who may be passing this way to stop over for worship with us. We meet at 215 E. Fourth St., in Kennewick. You may contact me by phone, No. 8-6762, in Richland. We ask the prayers of the saints.

Billy Orten, Route 2, Lawrenceburg, Tenn., June 16.—We enjoyed having Bro. Wayne DeGough and Ted Warwick with us at Chapel Grove recently. They preached twice for us. Bro. Ervin Waters, Ted Warwick, Wayne DeGough, and I came to Missouri together. I heard Bro. Waters once at Buffalo, May 30. May 31, I began at Ben Davis, Mo. This meeting closed June 10, with all day services. We had good crowds present for every service. One was restored. These brethren are zealous and I enjoyed the meeting there. I preached at Richland, Mo., June 13. These brethren are to be commended in making a sacrifice to build a nice meeting house. At present, I am at Cable Ridge, Mo. where Bro. Tommy Shaw is in a meeting. He is doing some good preaching. I am to assist Bro. Waters in a meeting at Chapel Grove which begins July 6. Bro. Larry Robertson and I are to work together in a meeting at Lebanon, Mo., which begins July 15.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., June 11—May 16-19, I had a public discussion on the cups question at Fresno, Calif., with Bro. Taylor Joyce of the Non-Sunday School brethren. I affirmed the use of one cup (drinking vessel) in the communion, and I denied that the scriptures teach cups in the communion. I preached twice at Woodlake, Calif., May 20, and I assisted with the teaching at Los Angeles, May 22. May 24-27, I preached at Merced, Calif., with one confession of faults, and there was a singing there May 27. I enjoyed hearing Chester King preach at Sacramento May 28. I preached at Stockton, May 29, and at Ceres, May 31. May 30 and June 1-10, I preached at Waterford, Calif., with two baptisms and 21 confessions of faults. I enjoyed the singing at Ceres, June 10. Let us work while it is yet day.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 20.—The congregation at Huntington seems to be in fine spirits and good working order, and the members say it is in the best condition that it has been in for a good while. It is growing and flourishing. The Lord has blessed the mutual efforts of the members. Already it has sponsored two meetings this year and plan to sponsor three more (three of the five being mission efforts). We just closed a mission meeting at Radnor, West Virginia, establishing a new congregation. Several learned the truth on the Communion and have turned away from the use of cups to stand for a "Thus saith the Lord." One of the brethren has offered land upon which to build a place to meet. The congregation at Huntington will help them to continue the fight for truth. Brethren, we need to do more of this kind of work. We plan to be at Sulphur for the July 4th meeting.

Tommy Shaw, Commodore, Penna., June 15, 1951.—Since my last report I have preached at Lubbock, Tex., and Lovejoy, East Ridge, Flemington, and Blairsville, in Penna. The brethren are planning to build a church house in Blairsville in the future. The congregation there is small but I believe advancement will be rapid after a public meeting place is erected. Bro. Lynwood Smith held a good meeting at Lovejoy during May. I enjoyed his forceful preaching very much. I heard Johnny Elmore, who was with Lynwood, preach three times. Johnny certainly is improving rapidly. June 9, I attended the tent meeting at Buffalo, Mo., being held by brethren Ervin Waters and Larry Robertson and heard Bro. Waters preach a fine sermon. June 10, I started a meeting at Cable Ridge, Mo. It will continue for a week then I go to Sweetwater for a week's meetings. Bro. Larry Robertson and Bro. Billy Orten have attended several nights of the meeting and I have enjoyed the association with them very much. To date one has obeyed the gospel. The Lord willing, I will attend part of the Sulphur meeting.

Thomas Murphy, Rte. 5, Liberty, Ky., June 3.—March 31 - Apr. 1, I preached at Huntington, W. Va.; had a very enjoyable visit and was happy to meet Bro. Paul Nichols while there. These brethren are like the ants, Prov. 6:6, working while it is day. April 14-15, I visited the congregation in Harrodsburg, Ind., and was glad to meet Bro. Welch, and see Bro. Kirbo again, and hear good sermons by both in their meeting there. Also enjoyed meeting Bro. Buffington. The love and fellowship was grand. April 27-28, I preached at Mallory Chapel, S. Charleston, W. Va., the home congregation of Bro. Guy Mallory, Jr. April 29, I preached morning and evening at Spring Hill with a full house at each service. These brethren are pressing the battle for the truth. May 25, I was again at Mallory Chapel. May 26-27, I preached at Warden church, Piney View, W. Va. These brethren are to be commended for their zeal, courage, and their firm stand against

innovations. Bro. C. C. Thompson, a veteran gospel preacher, lives here, and I enjoyed visiting and talking with him on things eternal. Mar. 3-4, we enjoyed having Bro. Billy Jack Ivey with us and hearing him preach. Bro. Edwin Morris begins our meeting, July 8.

James W. Russell, 755 Orange Ave., Fresno, Calif., June 2.—Since reporting to the paper, I have preached and worked at the following places: Stockton, Madera (several times), Fresno, Poterville, Arvin, Woodlake, Orange Cove, and Compton. The work at all these places is going along in good order. Since Jan. 13, this year, when Bro. Waters and I started a work in Madera, there have been forty-five baptisms and restorations. These restorations were not someone in the church who just felt like making a confession, but were every one from other kinds of endeavor. They will probably build a meeting house soon. There is some good sound leadership among them, and we expect much of them. While Ervin was working with us earlier in the year, I casually mentioned "The Fresno brethren have tasted blood and it will certainly be hard to stop them now." Since then, several have begun to make regular preaching appointments and from all reports they are all doing well. From Madera and Fresno the preachers are: R. T. Paul, and Wayne Hammett, Glen Lewis, Charles Armstrong, Elbert Hendrix and others who are coming along. The congregations are all of one accord and are assisting these men in all ways possible. As a whole we have very good cooperation and have learned to take oppressions as a school to help us do better rather than take them as a weight to hold us down. They will lift us, if we take them right. Brethren, "Keep on the firing line." I hope to see many of you at Sulphur in July.

Wayne DeGough, 409 Grove St. Arvin, California, June 14.—After Bro. Waters' meeting closed in Ardmore, Okla., he, Ted Warwick and I, left for Bro. Waters' home in Lawrenceburg, Tenn. On May 20, Ted and I preached at Chapel Grove, and then again on the night of May 27. I was glad to again be associated with Bro. Billy Orten whom I love and esteem very highly. May 30, Ervin, Billy, Ted and I, left for Missouri in Billy's car, going directly to Lebanon, where we met Bro. Larry Robertson, who took us to Buffalo, Mo., where Ervin was to preach that night, thus continuing the meeting Larry had started May 27. While in that vicinity, I had the privilege of speaking for the Lebanon congregation June 3 and the Lees Summit congregation June 10. I certainly learned to love and appreciate the brethren at both places. June 8, Ted left for Memphis, Tenn., where he and Miles King were to start a meeting June 10. En route back to Lawrenceburg, Ervin and I stopped in Memphis and visited with them a few hours as we had a little time between train changes. June 13, Bro. Lynwood Smith and I preached for the Chapel Grove congregation. I was certainly glad to be with Lynwood again.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., June 14.—I enjoyed a two weeks' visit home the last of May. While here Ted Warwick, Wayne DeGough, Billy Orten and I preached at Chapel Grove. James Orten, one of our young preachers at Chapel Grove, graduated from High School, May 18 and gave the Devotional at the graduation exercises. I predict for him a bright future in the evangelistic field which he plans to enter this summer. I baptized one young man at Chapel Grove, Dwight Beard, and performed the marriage ceremony for him and Mary Ruth Weeks, also a Chapel Grove member, May 20. I was at Buffalo, Mo., in a mission effort May 30-June 10 with Larry Robertson. Larry has exceptionally good character and ability. Ted and Wayne were with us in this effort. We left a few members worshipping at Buffalo. The cooperation and support of the Lees Summit and Lebanon churches in this meeting was of the finest. H. E. Robertson, Homer A. Gay, Homer L. King, Clovis T. Cook, Tommy Shaw, and Billy Orten were some of the preachers visiting the meeting one or more times. I am to begin at Healdton, Okla., June 22, attend the Sulphur gathering for a few days thereafter, and, with Billy Orten, begin a meeting at Chapel Grove, July 6. I am to begin a meeting at Brookhaven, Miss., July 20, and be in one at Napoleon, near Wedowee, Ala., embracing the first two Lord's Days in August. We are now enjoying in our home three visiting young preachers, Lynwood Smith, Ted Warwick, and Wayne DeGough.

C. Nelson Nichols, Vancouver, Texas, June 16.—The meeting at Stroud closed with two restorations. We had pretty good crowds except during a little bad weather. Outside interest was better than in times past. On May 16, I preached at San

Angelo, Texas. Good crowd! I preached at Eola May 18, and May 20 I began the meeting at Wynnewood, Oklahoma. Outside interest was fair. Cooperation and attendance from other congregations were good, and were appreciated. Unity and peace were wrought by the Word of God. The sermons were designed to strengthen the members as well as to convince the gain-sayers and sinners. The meeting closed with two restorations. June 6, I assisted with the teaching at San Angelo, and June 8, I preached at Eola. June 9, I married Carlene Bednar of the Eola congregation. She is the daughter of E. C. Bednar and granddaughter of C. L. Williams and John Bednar, all leaders in the church. I preached at Eola, June 10, morning and night services, and at Menard that afternoon. June 13, we left en route to Iowa, preaching at Wichita Falls, that night and at Wynnewood June 14. We have visited many friends and Christians on our way. At Oklahoma City, we picked up Bro. Jerry Cutter, a young man who is desirous of making a preacher; and who shows promise of making a good one. Brethren, let us always encourage the young people in such worthy pursuits for the devil is in the business of discouraging.

[Homer A. Gay, 218 N. Jackson, Lebanon, Mo., June 18.—On May 27, Bro. Buffington and I closed our work with the fine little Church in Pontiac, Michigan. They now have a nice place to meet in and have a mind to work, and I predict for them a steady growth. On our way South we spent two days at our home and attended two nights of the meeting at Buffalo, conducted by brethren Larry Robertson and Ervin Waters. We were also glad to see again Bro. Homer L. King, H. E. Robertson and their families and Ted Warwick and Wayne DeGough. We love and appreciate all of our preachers. I preached at Cross Hollows, near Cassville, Mo., June 2 and 3, to nice crowds. We have a fine congregation there. The nights of June 4th and 5th we got to hear Bro. Clovis Cook in his meeting at Garr Corner, near Ada, Okla., and had a pleasant visit in Ada. I preached at the Vaughan Blvd. Church in Ft. Worth, Texas June 6th—going on to Brady, Texas for a visit with my sister and for wife's family reunion. I preached Lord's day, the 10th, in the Park at the reunion. On to Eola, our old home, where I preached the 12th to 13th, to nice crowds. On the 14th we drove to Eldorado, for a good visit with Bro. J. Tom Williams and family, then back to San Angelo where I preached that night to a very nice crowd and a very fine and useful brother who had been out of duty for several years made his acknowledgements. From there we went to Sulphur, Oklahoma—where we are at this writing. The meeting began here yesterday, 17th, and continues over the 4th of July. Nice crowds and one restored so far. We are hoping for a great meeting here. Let "brotherly love continue."

Homer L. King, Route 2, Lebanon, Missouri, June 20.—I was glad to be with the faithful brethren at Claxton, near Competition, Missouri, the last Sunday in May. The attendance was good, and it looks as if this church is in a position to make a growth in number as well as in faith and grace. June 1 through 10, I conducted a series of meetings at Flippin, Ark., or rather at Fairview, about four miles north of Flippin. This was my first trip to that congregation, but I really enjoyed it. I think, this was a very fine meeting. We baptized two fine people, and one elderly brother was restored. The church seemed to take on new life, and I believe they are more firmly established on the Rock of Truth. I am to return next year, the Lord willing, for a longer stay. I may return for a short series this summer or fall. We learned to love the people in that church. June 15 through 17, I was with the churches in Illinois, Mozier and Mozier Hollow congregations. I was glad to know that they have continued to grow in faith and knowledge, also in number. They continue to practice the simple worship as taught in the Bible. I hope to return there sometime this year. We are looking forward to a visit by my son, Howard, of Stockton, California, this week and next. We were glad to see and visit with Billy Orten and Tommy Shaw last week. They were in this part, as both had meetings in Missouri. We intend to go via McAlester, Oklahoma, for a few sermons, en route to Sulphur, Okla., for the all-day meeting, July 4. We anticipate a very happy time there with many of our old friends. I am to begin a series of meetings at Odessa, Texas, July 8 and continue through the 22, after which I am to begin at Eola, Texas, July 29, continuing through August 12. We shall appreciate the attendance of all who can reach either of these meetings. After these meetings, then to Missouri for two meetings, at least. May the Lord bless in every worthy

effort to advance the cause of the Master. My regards to all my fellow-laborers in the gospel. Pray for me and mine.

D. B. McCord, 552 North Wabash, Glendora, Calif., June 14.—The Kennewick, Wash., meeting closes this evening, after a four week's duration. No results have been manifest, for which we are exceedingly regretful. Several have been in attendance, but are too much interested in other things to attend regularly and show much interest. People are too much interested in the dollar and what it will do for them. I was told last evening that most people in the Northwest left their attachments to God east of the Rockies; I partly believe it. Upon visiting a man in Oregon and entreating him to come to church, he politely informed me that he was too busy to be bothered. I would not leave the impression that everyone in this part is of such inclination. I am still hoping that Christians will migrate here and better still that a preacher can be sent here to assist these needy people. We must not forget the George Wrights and the Amos Phillippes for assisting us in this meeting, driving from Odell, Oregon, a distance of about 200 miles. Too, the Clyde Walkers and the Amos Douds and the Laytons of Yakima have assisted us. We have learned to love all of these wonderful people and the other Christians in this area during our sojourn here. May the Good Lord bless them, for they are worthy! The Everetts of the Kennewick church are to be commended for their spiritual tenacity. Two of the boys, Charles and George, have helped me much in the last 10 days in the singing and the praying. The Lord willing, we go to Yakima tomorrow night to preach through the week end, leaving Lord's Day afternoon for the East. I will be at the Delta, Colo., church the 21st and the 22nd and at the Holyoke, Colo., church, Lord's Day, the 24th. We hope to see many of our dear ones at Sulphur the 4th of July. We still solicit the prayers of the Elect of God. God bless the saints everywhere! Neither must I forget to express again my deepest gratitude to the Merced, Waterford, and Ceres, California churches for making it possible for me to come here this Spring and try to, in my inadequate way, help the Cause in this area. The brethren comprising these congregations are among my dearest, and I trust that God will abundantly bless them.

M. Lynwood Smith, Wesson, Miss., Route 1, Box 151, June 14.—My meetings began this year with a meeting of two weeks duration at Sanger, Calif., from Mar. 4 through 18. Two confessed faults. We had good cooperation with other brethren in Calif., and I enjoyed working with this church. From there I went to Orange Cove, the same day and began a week's meeting. These are fine brethren with which to work. I am to return there again next year. I had the pleasure of riding back with Bro. Billy Orten. On April 6 I began a meeting with the 29th Street Church in Temple. This was a wonderful meeting. We had visitors from many places and the cooperation was wonderful. Bro. H. C. Welch, Jr., helped out very much in this meeting. Two were baptized. Bro. Johnny Elmore was with me some of the time and we used him to an advantage in the meeting. Also Bro. Ted Warwick was with me most of the time and helped out much. From there Johnny and I went to San Antonio for two nights upon the invitation of the church. I enjoyed this much and got to visit old friends again. From there Johnny and I went to my home in Miss. Johnny preached several times and was liked very much. From there we went to Lawrenceburg, Tenn., preaching twice at Chapel Grove en route to Huntington, W. Va., where I held a two weeks meeting. This was an enjoyable effort. We were treated in a wonderful manner and the people there have a care for the Cause. We made our home with B. F. Leonard. Bro. Paul Nichols and wife were there awaiting their leave for overseas and it was so good to see them. Paul was certainly a great help in the meeting and his presence was an inspiration. I love him for his work's sake. Next we went to Love Joy, Pa. This was the home of Bro. Tommy Shaw. We had a good meeting there and was glad to have Tommy home for it. One returned to the fold while we were there. The churches in Penna. are really coming to the front. Next we went to Flemington, where we met our old friends. This was where I held my first meeting in Penna. We enjoyed being there again. Johnny preached several times here and Bro. M. J. Buffington was with us several nights; preaching once. The Lord blessed us and now I am here at Lawrenceburg, Tenn. enjoying a visit at the home of Bro. Waters. Bro. Wayne DeGough had the lesson last evening. Wayne is developing into a good preacher. I am through until after the 4th meeting, when I have some six or eight meetings yet to hold. God bless everyone.

*A. H. Cable* ✓ *5720 Midway*

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. XXIII

LEBANON, MISSOURI, AUGUST 1, 1951

No. 8

## THE JERUSALEM CHURCH No. 3

By J. W. McGarvey

In the last notice which the Scriptures give us of the Jerusalem church, this same subject of circumcision is brought forward, but the character of the church itself still stands without a shadow of reproach. James, the Lord's brother, and the appointed elders, are now at the head of its affairs, and Paul comes to the city at the time of a great festival. Unbelieving Jews, Paul's bitter enemies, had propagated the falsehood, that he had taught the Jews who were among the Gentiles not to circumcise their children, or to observe the Jewish customs; and danger of a riot was anticipated if they should see Paul about the temple. What was done to prevent such a calamity? James and the elders reaffirming the decision which the church had announced years ago, that none of these Jewish customs should be required of Gentiles; advise Paul for the sake of showing by action that these reports were false, to unite with four brethren in the services connected with the Nazarite vow, a service which, with the knowledge possessed by the brethren, was considered perfectly compatible with the Christian faith. It was done; and although the device failed to conciliate Paul's enemies, it showed their good will. In this the Jerusalem church proved itself to possess in an admirable degree the spirit of its adorable Head, and to be a model for all churches in circumstances analogous.

Finally, this church is a splendid model, throughout its brief history, of steadfastness in the faith under the severest trials. I say, its brief history, because, from its beginning until its final dispersion, it existed only about thirty-four years. It was founded A. D. 34, and it was dispersed by the opening of the war with the Romans, A. D. 68. There were doubtless yet remaining to the last some members who had been baptized on the ever memorable Pentecost when it sprang into being. During this short period of time it passed through five persecutions. In the first Peter and John were the victims. They were standing in Solomon's portico in the presence of a vast concourse of people, when armed guards from the Sanhedrin pushed their way through the crowd, seized the two apostles, and dragged them like criminals to the guardhouse. The next day, after an exciting trial, they were dismissed with strict injunction accompanied by direful threats, not to preach or teach anymore in the name of

(Continued on page seven)

## "NOT OF THE WORLD"

Jesus said to His disciples: "Ye are not of the world" (Jno. 17:16); "If ye were of the world the world would love its own: but because ye are not of the world, therefore the world hateth you" (Jno. 15:19).

We, as members of the Church of Christ, the blood bought institution, are living amidst a world of chaos; not only in matters of religion, but in world affairs in general. Church members who take part in worldly affairs, such as worldly institutions, amusements, politics, dances, movies, and any other thing of a corrupt nature, surely are of the world. Can I take part in worldly governments and not be of it? Why did Jesus say that the world hateth you? Because ye are not of the world. If we were of the world the world would love us. If we take part in everything that is popular with the world, then the world will love us, and speak well of us. Jesus said: "Woe unto you when all men speak well of you! for so did their fathers to the false prophets" (Luke 6:26). If all men speak well of us, it proves that our lives are not pleasing to God. Paul said, "For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). Which are the most popular churches of today? Is it not those that have the most worldliness in them? Peter said, "Dearly beloved, I beseech you as strangers and pilgrims" (1 Pet. 2:11). Mr. Webster says a stranger is a foreigner. A foreigner is an alien, not a citizen. This agrees with Jno. 15:19. We are not of the world (Phil. 3:20) our citizenship is in heaven. They were born in the world, but Jesus told them they were not of the world, because he had chosen them out of the world. If we are christians, we are not of the world for the same reason. Christ has chosen us out of the world; called us by His gospel (2 Thes. 2:14).

Paul was a citizen of Tarsus in Cilicia, a citizen of no mean city (Acts 21:39). Mr. Thayer defines it. "A citizen, i.e., the inhabitant of any city or country." He was not a citizen of that country like he was a citizen of the kingdom of Christ. Paul had been of the world but after Christ chose him out of the world, he was not of the world, therefore he could not be a citizen of the world by being one of them. How can we have citizenship both in Heaven and on earth? Paul said: "For this cause I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named" (Eph. 3:14; Heb. 12:22-25). We are in the body of Christ; the part

of His kingdom which is on earth. Paul said to the Gentiles in the church at Ephesus, "Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2:19-20). When they were of the world, they were strangers, aliens, to the church, but when Christ chose them out of the world, that made them citizens of His kingdom which alienated them from the world. The old man is put off and the new man put on (Col. 3:9-10; Rom. 6:3-6). "Set your affections on things above, not on things on the earth" (Col. 3:2). "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye can not serve God and mammon" (Matt. 6:24).

Gibbons history, Vol. 1, page 549, in regard to early christians, we quote as follows: "Their simplicity was offended by the use of oaths, by the pomp of the magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful under any occasion to shed the blood of our fellow creatures, either by the sword of justice or by that of war." We now quote from page 550: "But while they inculcated the maxims of passive obedience they refused to take any active part in civil administration or the military defence of the Empire." On the next page: "The primitive christians were dead to the business and pleasures of the world." We are told as christians by Paul: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11; 1 Jno. 2:15). We can not serve two masters.

Then, we are not of the world but let us be careful that we are not found trying to serve two masters.

—W. Thomas Murphy.

#### TIMELY SUGGESTIONS

**We need each other.** Paul says in 2 Cor. 2:1-2, "But I determined this with myself, that I would not come to you again in heaviness. For if I make you sorry, who is he that maketh me glad but the same which is made sorry by me?" This, my dearly beloved brethren and sisters, is a lesson which we all need to learn and learn well. Many times husbands do not realize that when they hurt their wives' feelings about some little thing, that they are making sorry the one whom they expect to make them glad. Many times parents and children do and say things to each other that would be far better not said, and all would be much happier.

Also, in the Body of Christ we must put into practice the same principle. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Eph. 4:25). Now, we being members one of another, we are a part of each other: we compose the Body of Christ, and it will pay us to go to the twelfth chapter of 1st Corinthians and read the great lesson which Paul here teaches us on the unity of the Body. He says in the 12th verse, "For as the body is one, and hath many members, and all the members of that one body, being many,

are one body: so also is Christ." And he goes on to show that just because the foot is not the hand it cannot say "I am not of the body," neither can the ear say that it is not part of the body because it is not the eye. Every member of our physical body has its own proper place in the body, and that is the way it is in the body of Christ. We do not all have the same office—we cannot all do the same thing, but we can and must all work together (1 Cor. 3:9), and we must ever keep in mind that we need each other.

I have tried leading the singing when the others didn't seem to realize that they should be a part of the singing, I could not carry on without their help, and the same was true with them—they could not carry on without a leader.

In preaching the gospel we need each other: The average members of the church are not going to preach the gospel. They do not, or will not do the necessary studying, to be able to preach to others. Many of them do not have the desire, nor will they leave their jobs, home, business or whatever it is they have, and go out and preach. But, the preacher must realize that those brothers and sisters of his who stay at home and work and toil and give of their means are the very ones who feed him and his family, and pay his way as he goes on with the preaching of the gospel. Now, if the members neglect or misuse or offend the preacher, then they do not have anyone to do the preaching and the work ceases. While at the same time if the preacher misuses the brethren, abuses and offends them, he is truly "biting the hand that feeds him," he is soon forced out of the preaching field. Truly, we need each other."

Now, let us apply this to the Old Paths Advocate: There are many young men and boys who are out in the field now, preaching the gospel, known thruout the brotherhood, who, without the Old Paths Advocate, would still just be making talks on Lord's day around home. But thru the columns of the O. P. A. they have been introduced to the reading public—thousands of readers read the O. P. A. each month. And in this way these boys and men have been introduced to the various congregations over the country; have been invited there to preach, and now are well known and well established preachers of the gospel.

But, let us remember that these boys and men are the ones who preach and advocate the true principles of Christianity; and many of them send in subscriptions for the paper each month. Without the preachers and their influence for good, the Old Paths Advocate might still be back in the "five hundred" list, or less, where we started; and after several of us taking all the samples we could easily handle, and mailing out papers to everyone we could think of, then kick the balance of them back under the bed out of the way. As the readers depend on the O. P. A., even so the O. P. A. must depend on its readers. We are all members one of another. Let none of us think that we can get along without the others.

**Suggestion: Preachers, love and appreciate the congregations, and work hard to build them up; Congregations, love and appreciate the preachers, and help to hold their hands up in the gospel**

work. Readers, and writers alike, learn to appreciate one another; let the preachers and other writers realize that Bro. King and I are working hard to give you an out-let for your writings; and Bro. King and I will try to realize that you are the ones who make it possible for us to give you that medium. If my brother writes an article I will read it; if he compiles a song book I will sing the songs and help others to sing them; if he writes a book I will read it and help him to sell it; if he offends me, I will forgive him; if I offend him, I will ask his forgiveness; "we be brethren;" "we are members one of another;" and "if I make you sorry, who is it that maketh me glad but the same who is made sorry by me."

—Homer A. Gay.

#### RAYMOND COPENING AGAIN

By Tom E. Smith

All the readers of the Old Paths Advocate, perhaps, remember Brother Copening of Wilson, Okla., as the one who attempted to prove to Homer A. Gay that we were dieing out by quoting from a report he had read about an individual cups congregation going one step further into digression and adopting the Sunday School arrangement of teaching. You will also remember how that Brother Gay not only gave facts to prove that we were not dieing out but offered to test the brother's ability and the strength of his position in a public discussion by using any of our preaching brethren in good standing to meet him from the least to the greatest.

He has had private correspondence with a number of our brethren, but he has either not found one he thinks he can handle or has not been able to convince his brethren that he can handle them. Notwithstanding the fact, that while at Wilson he put forth some arguments in favor of the classes, women teachers, and individual cups in his little bulletin called the "Church Booster" and became very brave, and made this statement in bulletin No. 8, "I stand ready, willing, even anxious to defend the things I preach or practice."

No doubt he thought he had all the "antis," as he calls us, scared off. So in bulletin No. 10 he comes out with the statement, "Although I have been informed that I could get a discussion on the 'class question' I wait patiently for further arrangements." He did not have long to wait. Brethren Fred Kirbo and Barney Welch went to the church building at C Street in Wilson, where he was minister, and asked permission to speak. The leaders of the congregation granted the permission, but Brother Copening objected and prevailed on the leaders to withdraw their permission.

Afterward, he and I agreed to engage in a written discussion on the classes, women teachers, and individual cups. He was to publish it in his church bulletin. We discussed the classes and women teachers first, though he printed it in a way that the readers had to turn it over, upside down, and back again in order to get my reply. There was favorable comment as to the way I handled my side of the proposition. When we finished the class question, I sent him my first

affirmative on the cup (container) question. He suggested that we wait until the summer meetings were over, and then suggested further that he and I engage in a public discussion in Wilson. I told him that I would be glad to do this. Winter has come and gone and not one word have I heard from him until, recently, I read in the Firm Foundation, where he was advertising for a place to preach. This was in the May 1, 1951, issue. In the June 26, 1951, issue, I notice that he has located at Stroud, Okla. He has this to say about the work in Wilson, "The antis are a great hindrance to the cause in Wilson. Even in the last effort (referring to Joe Laird's meeting and Billy Jack Ivey's meeting running simultaneously — T. E. S.) they started a meeting to conflict with ours, placing posters in windows to conflict with ours in each and every window."

I will admit that this was an unfortunate occurrence. However, we did not intend it to be, as Bro. Ivey's meeting was arranged and announced while he was in a meeting at Ardmore last fall. So, the brother falsifies when he says that the faithful brethren started a meeting in Wilson to conflict with their's. But he states further in the F. F., "Had I had the cooperation that was justly due me while there we could have put the antis out of business. Ignoring antism does not help matters anywhere." Brother Copening reminds me of Brother W. M. Davis' description of a coward in his most excellent article in his column, "Things To Consider," under the subject, "Having Done All To Sand," in the same issue in which Copening's boasting is found. Davis said, "Some soldiers make a fine appearance on the drill ground, or in a dress parade, who are worthless on a battle field."

Brother Copening says in this report, "There are two very fine congregations behind this work (at Stroud—T. E. S.) financially and otherwise." Well, brother, you will still have the antis, as you call them, to contend with in Stroud because there is a faithful band of brethren there who can give a thus saith the Lord for their faith and practice. They, too, are backed by a faithful and courageous band of brethren who worship at N. W. 7th St. in Oklahoma City. If you have the cooperation that is justly due you at Stroud, I say, "Fire away, Raymond (Goliath) Copening. You will find some little Davids who are ready for the fray."

—Box 893, Healdton, Okla.

#### DO YOU NEED A SILVER CUP?

I am putting in an order to England for 12 pint silver plated cups and that many large (8 inch) saucers or plates for the loaf. They make a very nice set. The cup will cost you only \$8.00, post paid, and the plate or saucer, \$3.50. This is wholesale price to you. The price of the cup in our retail stores is \$20.70. So, I order from the manufacturer directly and pass the saving on to our readers. It requires from three to four months at times to get the order filled. So, if you want a cup or plate or both from this order, write me.

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

## Old Paths Advocate

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### HERE AND THERE

**Our New Song Book, "Old Path Melodies" No. 4,** has been off the press since a few days before the big meeting, July 4. It was used in the camp meeting at Sulphur, where many brethren from various parts of the country had a chance to see it and to hear many of the soul stirring songs. We rejoice at the very warm and cordial reception given its first appearance. We heard no unfavorable criticism of this book, but the praise was unusual. Many of our song leaders acclaimed it the "best one yet;" "this is the best of all," "this is tops," "this is the cream of them all," "just the book I have been looking for!" These sentiments and many others were the comments I heard about this our sixth song book, since 1944. We appreciate the friendly reception, for we labored long and hard to give the brethren who sing a book they would like. Thanks to all our brethren who co-operated in the making of this book and to all who are showing their appreciation of the effort put into the making of the book. Too, we appreciate the rapid and encouraging sale of this book. The price is in reach of all—40c per copy, \$4.50 per dozen, \$18.00 for 50; \$35.00 per 100, postage prepaid. Even though the book cost us more than last year's book, we are selling it at the same price. Send all orders to Homer L. King, Rte. 2, Lebanon, Missouri.

**Sample Copies of The OPA**—We send a bundle of sample copies of this paper to those who have requested them, with a promise to use them in securing subscriptions. If you desire to work for the paper and are not getting the samples, write us. Too, if the preachers who are getting them, will advise me of their address, for the time each month, from the first of the month to the 10th., we shall be glad to mail them to them directly, instead of the home address.

**Field Reports**—It is my honest conviction that every preacher should report every month to the paper, not necessarily a long report, but at least a postal card, even if you have not conducted any important meetings, or even if you have done nothing. Your friends look into the pages of the OPA to get a word from you; they want to know where you are and what you have been doing or what you intend to do, and you owe it to them to write a word for their consideration, if nothing

else. Too, we are personally interested in the welfare of every faithful gospel preacher, and it will keep us from wondering what has happened to you, if you will only send us a card, at least, every month about the 15th. However, if you wait until about the 20th. to report, it cannot reach us in time for the current issue.

**Are You Classified as a Preacher?**—Recently, some of the young preachers have written me about this matter, requesting that I send them a letter certifying this fact for the presentation of such facts to their local boards. For the benefit of all our preachers, who may not have such information for all concerned, I am preparing a formal statement or certificate, showing the standing of the holder in the churches, his loyalty, his moral character, and certifying that the holder has been duly ordained (appointed, set apart) by his home congregation to do the work of an evangelist. These forms will be printed, with blanks for names, addresses, church, etc., and space for the names of the officials of the home church, evangelists, etc. To all preachers who desire them, I shall send free of charge, three copies. I know that some of our young preachers have been very sorely embarrassed, when asked by their local boards and others, "Are you an ordained preacher?" Of course, they did not know what to say. I am interested in the welfare of every boy and every young preacher who is struggling to make the grade. Please, command me freely.

**Foreign Subscriptions**—As a result of our appeal in the July issue for donations to send the paper to about one hundred in England, \$15.00 has been received to date from Mrs. L. N. Byford, Mrs. Joe Gurley, Harold King, and Mrs. Edna Wyatt, but we still need about \$85.00. Who will respond?

**Files of The OPA**—Lest any of our readers should get the wrong impression, we would like to inform all that we keep on file a copy of each issue, binding each volume (one year) under separate cover. This has been our practice since we began as publisher in January, 1932. We also have a number of "The Truth" by Bro. Harper. All of this, of course, will be turned over to the publisher's successor, when that time comes.

**How to Address Me**—You can reach me, Gen. Del., Eola, Texas, until August 12, after which date, send all correspondence to my home address, Route 2, Lebanon, Missouri.

—Homer L. King.

### OUR HELPERS

Under this caption, you will find the names of the friends of the OPA, who have sent us one or more subscriptions the past month (20th. to 20th.), and following their names the number of subs. received by us. Please, check for any errors. Many, many thanks to all for every word or deed in behalf of the paper, and we especially thank all for this encouraging list. Note the following:

Homer A. Gay—35; Homer L. King—26; Ervin Waters—18; Mrs. L. N. Byford—10; Billy Orten—6; E. H. Miller—5; Tommy Shaw—4; Miles King—4; Mrs. L. J. Early—3; Clovis T. Cook—2;

Nelson Nichols—2; J. T. Broseh—2; Thomas Murphy—2; L. A. Shipley—2; F. M. Holt—2; Edwin Morris—2; Pauline Rowlett—2; T. R. Chappell—2; Denver H. Garrison—1; Mrs. A. A. Mahaffey—1; Mrs. Harve Reagan—1; Elgie Thompson—1; C. E. Blanton—1; C. H. Lee—1; Mrs. L. M. Pond—1; Claude T. Springs—1; E. J. Smith, Jr.—1; Don McCord—1; E. E. Wright—1; A. H. Cutter—1; Buster Boyd—1; Allie Hall—1; Mrs. David C. Jones—1; Bud Parker—1; Mrs. E. A. Boyd—1; William Tracy Moore—1; Mrs. Roy Smalling—1; Tom E. Smith—1; Mrs. Edna Wyatt—1; Mrs. R. E. Fry—1; Mrs. Artie Ethridge—1; Irvin R. Boss—1; Harold King—1; Mrs. F. A. Deavers—1; Mrs. Lizzie Boyle—1; Total—156.

### OUR DEPARTED

**Barnes**—John Wesley Barnes, son of Geo. and Missouri Barnes, was born in Carrol Co., Ark., Nov. 24, 1875, departed this life July 1, 1951, at the age of 75 years, 7 months, and 7 days.

He was married to Annis Jones, Aug. 5, 1896. To this union were born three children: Roy, Greenforest, Ark.; Mrs. Lola Garris and Winnie Barnes of the home. He is also survived by one sister, Mrs. Mabel Duvall, Greenforest; a brother, of Turlock, Calif., and a host of other relatives and friends.

He obeyed the gospel at an early age, thus becoming a member of the Church of Christ. He attended at Maple, Ark., and was a faithful member until his death. I never knew him to miss a service when he was able to be there.

Members of the Mt. Home and Clio congregations did the singing. The writer conducted the services.

—Jesse Ennes.

**Snow**—J. B. Snow, son of Bro. and Sister John Snow, of Waco, Texas, was born in Dublin, Texas, Jan. 15, 1924, and was killed in a car accident in Farmington, N. M., June 3, 1951, at the age of 27 years.

He was baptized at the age of 16, and was a faithful christian.

He is survived by his christian wife, Mrs. Winnie Clem Snow; a daughter, Yvonne; two sons, Glenn Durwood, and Kenneth Ray; his parents, Bro. and Sister John B. Snow; a brother, John B., Jr., Waco; four sisters, Mrs. D. L. Davis, Waco; Mrs. H. D. Bullock, Abilene, Mrs. C. B. Jernigan, and Mrs. W. W. James, San Angelo, Texas.

Funeral services, June 8, at Dublin, Texas, were conducted by Bro. Barney Welch.

—Mrs. D. L. Davis.

### THE SULPHUR, OKLAHOMA MEETING

On the 17th. of June I began a meeting for the Tishomingo Avenue Church of Church in Sulphur, with good crowds and interest. Within a few days Bro. Jim Thompson and family came in from California for the meeting. Soon others began coming in and by the last of the week we were crowded out of the church house, and had moved into the new tabernacle, and the crowds kept on coming. The second week of the meeting we had services at ten A. M. and also at night, and be-

ginning on Wednesday the 27th. of June, we had different preachers to preach at each service. This had been agreed upon last year, and I think everyone enjoyed it better than where one or two preachers do all of the preaching. Our crowds continued to increase until the peak of the crowd was counted to about the one thousand mark. Most all of the tourist courts, hotels, and rooming houses were overran, and many camped in the beautiful Platts National Park there.

There were about forty preachers there—and this is not counting about twenty boys and young men who preach and make talks at the various congregations,—intending to enter the evangelistic field soon. About eighty congregations were represented, from sixteen states.

Following are the preachers: Tom E. Smith, Paul Nichols, Don McCord, Nelson Nichols, Homer A. Gay, Jesse Broseh, Jas. R. Stewart, B. F. Leonard, Jim Thompson, Ray Kessenger, Gayland Osbourne, J. R. Tidmore, James Russell, Bill Harmon, Gillis Prince, James Vannoy, Oscar Johnson, Cris Adams, G. A. Canfield (colored), John Robertson (colored), Bill Roden, Miles King, Ervin Waters, Fred Kirbo, Johnnie Eilmore, Ted Warwick, Wayne DeGough, Larry Robertson, Clarence Kessenger, Tommie Shaw, James Orten, Jack Ivey, Billie Orten, E. H. Miller, Lynwood Smith, Homer L. King, M. J. Buffington, Edwin Morris, Clovis Cook and Barney Welch. Some few of these boys talked with the boys on Lord's day afternoon, July 1st. I did not get the names of all of the boys who made talks—about twenty-two of them, I believe it was. Bro. Ervin Waters and Lynwood Smith arranged the boys for that service—and I can truthfully say that it was one of the most interesting meetings of all of them.

I have never seen a better spirit of love and fellowship prevail in any meeting in my life, both old and young alike were commended by many for their consideration of others. In these meetings old age and youth mingle and learn many good lessons from each other. I have never seen a finer, cleaner, more refined group of young people in my life; nor have I ever seen more young folks on the front seats, helping to sing every song, kneeling in prayer, taking notes from the speakers, etc., etc.

The singing seemed almost angelic. The last week of the meeting we got to use the new song book, just off the press—Old Path Melodies No. 4. There were possibly seventy-five or more good song leaders there, and the singing—with the spirit and with the understanding—was certainly an inspiration to all.

It was agreed that Brother Homer L. King and I should direct the camp meeting there next year, beginning on Friday night before the 4th. of July, and continuing over the 4th. We are hoping that all who were there this year can be spared to be back with us—and bring someone with them.

If you do not enjoy being with good people; if you do not enjoy good singing, good preaching, and the finest christian association in the world—don't come. But on the other hand, if you are "a lover of good men, a lover of hospitality;" if you "serve the Lord with gladness," then you would enjoy the camp meeting.

The merchants and business men of West Sulphur were exceptionally good to us in contributing chat to go on the parking lot of our tabernacle, and in other ways. Also, when it came a hard blowing rain, the school superintendent offered and opened to us the auditorium of the high school for our services without charge. The chamber of commerce gave us permission to swing our banners across the street on their wires, and the mayor sent the city machinery and levelled our lot and opened the bar-ditches around our tabernacle.

I have attended most of these get-together meetings, and each time I go, I leave with a stronger determination to go to Heaven and spend eternity with my brothers and sisters in Christ.

—Homer A. Gay.

#### A REQUEST

I am exceedingly desirous of compiling a complete file of every issue of the OLD PATHS ADVOCATE from the first issue until now. I want to have them bound in volumes at a book bindery to hand down to posterity in my library. In my research work, my writing, my studying and my debating I have a great need for all of these issues. Loose papers will not be kept for too long. They must be bound to give them durability.

I already have just about every issue from 1939 to the present. The issues in the thirties are scarce. Some of the old subscribers have a few of the old issues. Would you help me to secure them? Otherwise they will eventually be lost. PLEASE DO THIS. Either send them to me or write me which issues you have. I am assisting another brother to secure a file also and any duplicates, which he does not have, will be given to him.

Furthermore, I would like to have every issue of the old TRUTH published by H. C. Harper. There are still some of them in existence. If necessary, I would pay for these old issues. May I hear from you soon?

—J. Ervin Waters,  
Rt. 1, Lawrenceburg, Tenn.

#### THE YOUNG MEN'S MEETING

On July 1 at Sulphur, Okla., during the camp meeting at Sulphur we had a splendid service at which the young men led the singing and made the talks. About twenty-three young men made talks and more than that led songs. They were from five states. We expect several of them to be in the evangelistic field by next year. It was indeed inspirational to see and hear them, most of whom were in their teens.

This service and assembly observed all the rules of order contained in the New Testament regulating religious assemblies. There was no classification. The teachers spoke one by one. The women remained silent during the teaching. We prove by our works that the digressives are wrong when they charge that we cannot effectively thus teach and develop the young. They should have observed these splendid young men in action. They were developed without the class system of teaching.

—J. Ervin Waters.

#### ALL-DAY MEETING

There is to be an all-day meeting at Love Joy, Pa., on Lord's day, September 2, preceding Labor Day. This is the beginning, we hope, of an annual Eastern Labor Day all-day meeting, designed especially for the churches in the East.

Brother Larry Robertson and I are to conclude a series of meetings, just preceding the Labor Day meeting. We are expecting brethren from Indiana, Mich., W. Va., Kentucky, and possibly others. All will find a hearty welcome.

—Tommy Shaw, Commodore, Pa.

#### ANOTHER TRACT ON THE COMMUNION

I now have word from the printers that they can soon print my tract on the "Communion." This is a sermon I preached in California last fall, which was taken down by tape recording and then written down. So, in my humble way, and simple way of preaching, we have this all important subject down in simple language, and in arguments that children can understand. The tract will have 24 to 30 pages, and will sell for 15c each; \$1.50 per dozen; \$12.00 per hundred. Congregations should order them by the hundred so as to have one for every member they have and to give to other interested ones. All the advance orders that I can get will help me to pay the printers and get them off the press. We hope to have it ready for the printers within the next few days, and it should be ready to mail out to you in a month or six weeks.

I still have a supply of the tracts on The Gospel Plan of Salvation, and some on Christ's Teaching On War. Order any and all of them from me. If you know exactly where I am you can send your order to me there. Otherwise, you can always contact me by addressing your letter to me at 218 N. Jackson, Lebanon, Missouri.

Remember that good books and good tracts and papers are the best of company.

—Homer A. Gay.

#### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

##### Conscientious Objector Material

The conscientious objector material was received from the printer two days ago. It is available free on request to registrants or those who may have to register in the future. It is in the form of two documents with a statement on the cover of each to be signed, dated, and notarized. This material should be placed in the registrant's file at the Local Board. Both Alexander Campbell's SERMON ON WAR and Paul O. Nichols' THE CHRISTIAN AND CARNAL WARFARE are included as historical evidence of the pacific spirit of our teaching on war.

I am sorry that we do not have enough of these to send forth to the general membership for reading and study. The printing bill was paid by donations and not enough was received to have more than a thousand of each document printed. This material will be mailed this week to those objectors who have requested it. Will others please send for it? The printing bill is paid but a little more is needed for manila envelopes and postage.

May God bless all who have proved their faith by their works in assisting in this work.

#### The New Universal Military Training Law

On June 19, 1951, the new UMTS law was signed by the President. It will require objectors to be ordered into work "contributing to the national health, safety or interest," subject to regulations now being drafted by the President and reviewed by government agencies. It will probably be fall before the new system is in operation. In the meantime objectors will continue to be deferred.

All of the implications of the new law are not immediately clear and I will try to make known to you the facts as they are clarified. It appears, however, that there will be no C. P. S. Camps this time. It further appears that objectors will be assigned by Local Boards to certain jobs and required to stay there for at least two years. We do not yet know what type of jobs. Neither do we know if the objector will have any choice in selecting the job. It is presumed that the objector will receive pay and be otherwise free, but whether the pay will be set by the government or the employer is not yet known. Please continue to call upon me for help when I may assist you.

—Route one, Lawrenceburg, Tenn.

#### BONDS OF MATRIMONY

Schulg-West—Bro. Gean Schulg, and Sister Wanda West, were united in marriage June 24, at the Church of Christ in Sonora. They are both members of the church here in Sonora. May God bless them with a long and happy christian life together.

—T. R. Chappell.

McKinsey-Patterson—Bro. Howard McKinsey and Sister Melba Patterson were united in marriage June 24, in the home of Bro. and Sister Modgling of San Angelo, Texas. We rejoice to see christians select christian companions, this is the Lord's way. We wish for them a long and happy christian life together.

—T. R. Chappell.

Thompson-Everett—Under the new Church of Christ Tabernacle in Sulphur, Oklahoma, Tuesday morning, June 26th., I said the ceremony to unite in marriage Brother Rolland Everett, of Oklahoma City and Sister LaVerne Thompson, formerly of Merced, California in the presence of a large crowd which had gathered there for preaching that morning.

We understand the Everetts will make their home in Oklahoma City, and we wish for this fine Christian couple a long and happy life together.

—Homer A. Gay.

#### THE AFRICAN MISSION

We are still in the U. S. A. awaiting official word from the Nyasaland government granting us permission to come.

I think that it would be a good suggestion for all the brethren over the country to package up the books and the clothing that they plan to send to the African work to do it right away and send it on over there. Then when we arrive it would be there for distribution. Especially send song books.

The best way to send packages for this work that I have found to date is by Parcel Post. It is the fastest and one of the surest. And although sending to the needs of our brethren in Africa may entail sacrifice and seem expensive, we should not be "weary in well doing" (Gal. 6:9). These things that we consider common are almost impossible for these people to secure; even if the commodities are available, the prices are prohibitive. They are trying to rise above their circumstances and make something worthwhile of their lives, and they need our help to accomplish their aims spiritually and materially.

The parcels sent by Parcel Post must meet the postal regulations. The maximum weight is 11 pounds. No package can exceed 3½ feet in length, and the combined length and girth must not exceed 6 ft. There are two forms that must be filled out; one of the forms is a Customs Declaration Form No. 2966, and the other is Parcel Post Sticker Form No. 2922. Each package should be double wrapped with the address on each wrapper (of heavy wrapping paper) and tied with strong binding twine. The parcels may be either sealed or unsealed. Each one should be clearly marked "Gift Package." Send all such parcels to Church of Christ, c/o E. C. Severe, Wendewende Villiage, N. A. Mkanda, Malanje P. O., British Central Africa.

—Paul O. Nichols.

#### THE JERUSALEM CHURCH No. 3 —

(Continued from first page)

Jesus. Did the brethren speak of arming their five thousand men, and, under the protection of God, bidding defiance to their foes? Not a word of it. These thousands remained perfectly quiet, and the two, when they were released, went straight to where the others were, and told all that had happened to them. One said, Let us pray. They all dropped to their knees, and this prayer went up to heaven: "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is; who by the Holy Spirit, by the mouth of our father David didst say: Why did the Gentiles rage, And the people imagine vain things? The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord and against his Anointed; for of a truth in this city against thy Holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings, and grant unto thy servants to speak thy word with all boldness, while thou stretcheth forth thy hand to heal, and that signs and wonders may be done in the name of thy Holy Servant Jesus." The place was shaken, to show that the prayer was heard. They arose from their knees, went up to the temple, and spoke the word of God with boldness. In all this there was no thought of violence, no threatening except by the enemy; but there was earnest prayer, and an indomitable determination to keep right on. Can we have a better model than this?

In the next persecution all of the apostles were arrested, and were confined for the night in the

common prison used for thieves and cut-throats. They were tried again as Peter and John had been, but they were not released until they had each been tied to the whipping post and received forty stripes less one on the naked back. And here comes the most incredible statement to me in the whole New Testament. It is the statement that when the apostles were thus shamefully and publicly whipped, they went away "rejoicing that they were counted worthy to suffer dishonor for the name of Jesus." What power restrained their passions, and what kept quiet the thousands of brave men, their brethren, hundreds of whom would rather have died than to see that sight? Ah, this is the model church. These apostles and their adherents are unconsciously setting a model for coming generations, a model of Christian patience and fortitude in imitation of their Master.

The next blow of the enemy was enough to try the faith of the strongest. Stephen is stoned by the chief priests and elders. Devout men with great lamentations take up his mangled body and bury it; but before their lamentations have died on the air, armed men are moving through the streets arresting every believer who can be found, both men and women, and the prisons are being crowded with them. The word for flight is given, and every gate of Jerusalem is crowded for a time with fleeing disciples, until the whole Jerusalem church is scattered to the winds. No more preaching now. No more gatherings in Solomon's portico. Jerusalem has lost ten thousand of its people, and the enemies of the cross rejoice over the final destruction of the church. We shall hear no more now, they say as they greet one another, of the hated name of Jesus. But did the Jerusalem church die? It had never been more alive than it was that day; and not many years had passed, when it was back in its old place again, with its chief persecutor now its boldest preacher. O, brethren, the church which God has placed before us as a model could not be killed by persecution.

The next persecution was planned and executed by a Herod. It was not aimed at the rank and file of the church, but at the apostles themselves. Herod seems to have said to the chief priests, you don't know how to kill this abominable sect. You must strike it on the head. I will show how the thing can be done. So he seizes and coolly beheads the apostle James, the oldest, I suppose, of the twelve. The unbelievers applaud. He seizes Peter next, not now to scourge him and let him go, but to send him headless to the grave after his brother James. It was the Passover feast, and he must not be executed till the feast is over. I will keep him in prison, says Herod, till the close of the feast. But the priests and elders had tried that once with all the apostles, and I think some of them must have said, You can't keep those men in prison, Herod. We tried it once, and they got out without opening the door or disturbing the guards. I will show you; so Herod chained him to two soldiers, and placed him and them in the inner prison. He set two guards between the three and the outer door: This door was a heavy one of iron; and another body of soldiers was stationed in front of it. No thief or murderer was

ever more securely imprisoned. But on the appointed morning, though the soldiers were all found at their posts, and the iron door securely locked and bolted, the prisoner was gone. The guards who stood in front were called up. "Why did you let that man pass out of the prison?" "No man, O King, passed through the door last night." The man who kept the key was called up. "Who unlocked that door last night?" "No one, O king, passed by us." All having to do with this was questioned. Now Herod knew just as well as he knew his own name, that here was a great miracle; but he cruelly ordered everyone of the sixteen innocent soldiers to be put to death. No wonder that soon afterward he was himself smitten by an angel, and followed his victims into eternity. But what was the model church doing all the time its leader was in prison? It is a short story, but it speaks volumes. "Prayer was made earnestly by the Church unto God for him." They were not praying for his escape, as appears from the fact that when he did escape they would not at first believe it. They had no hope of this. They expected him to go as James had gone; and they prayed, I think, that he might be enabled to die as Stephen had died, as James had doubtless died, without faltering as he had once faltered in the presence of the priests and elders. What a noble example for the persecuted of every later generation! What an ocean of noble blood that has since been shed in battle, would have been saved, if the believers had always followed their model!

Of the fifth and last persecution we know but little, and that little comes to us through the writings of an unbeliever. Its chief incident was the murder, under the order of the chief priest, of James the Lord's brother, as related by Josephus. The time was between the death of Festus and the arrival in Judea of his successor. We can be sure that others suffered as well as James; and we may judge how the battle-scarred veterans of this model church endured the trial, by what we know of their conduct in the past.

Finally, the time came for the church to close its career. It had set an example in everything that we know of it for the churches of all time to come; it had fulfilled its mission on earth, and so, like thousands of churches in later times, it must pass away. The rebellious and unbelieving Jews had in the madness of despair provoked a war with the invincible power of Rome, and the armies which had conquered the world were defied by a handful of fanatics. As the Roman legions begin to surround the Holy City, the disciples, in obedience to the command of the Lord uttered before his death, made a hasty flight, and the church of Jerusalem was no more. All of its enemies had not been able to kill it, but it died, as it had lived in obedience to its Lord. It died as the sun dies at set of day, when it sinks amid a bank of clouds, and fills all the heavens with glory. O what a church was that! God grant that the like of it may yet be seen again, and that multiplied thousands like it may spread over the whole earth, so that the Head of the Church, when He returns to reckon with us all, may find the model church reproduced in every congregation of His people.

(Selected by D. B. McCord)

## From The Fields

L. A. Shipley, Route 1, Elmore City, Oklahoma, July 11.—The faithful Church of Christ at Oak Grove is growing in grace and in the knowledge of the Truth. I enclose subs. for the OPA.

Bud Parker, RFD 2, LaGrange, Ga., July 5.—June 23, I began a meeting in Piney View, W. Va., closing July 1, with one baptism. I enjoyed working with these brethren very much, and believe the congregation as a whole, was strengthened. I hope to do more preaching in the future than I have in the past. May the Lord bless all who are contending earnestly for the faith. Pray for me and mine.

Al Hamilton, Rte. 2, Box 275, Manteca, Calif., July 2.—The congregation here, though few in number, is doing well. We are planning on building a house of our own in the near future, the Lord willing. We were sorry to lose the Perry Allen, Sr., family, as they have moved away, but his son Perry Jr. and family, and the Wilburns are still here. Pray for our little congregation. Bless you and your family, Bro. King.

Ernest Montgomery, 219 Wood St., Brookhaven, Miss., May 21.—The church here on Railroad Ave., is doing fine, with increased crowds in attendance. We were glad to have Brethren Lynwood Smith and Johnny Elmore preach for us recently. We are looking forward to our meeting in July, conducted by Bro. Waters. Please, pray for us that we may continue to live a faithful life to the end.

L. N. Byford, 410 Clay St., Waco, Tex., July 20.—This week has been a spiritual feast for us, attending the meeting in Odessa, and hearing Bro. Homer King preach again, and being with my wife's brother, Edwin Morris and family. The church in Waco is moving along nicely. We have ordered 100 of the new song books, and hope to be well acquainted with them by the time Bro. King comes to preach for us in October.

Billy Orten, Route 2, Lawrenceburg, Tenn., July 18.—I attended the last week of the camp meeting at Sulphur and enjoyed it very much. July 6-15, I worked with Bro. Waters in the Chapel Grove meeting. We had good crowds; one was baptized. We had visitors from about nine states. Several preachers were with us for part of the meeting. Bro. Larry Robertson began the tent meeting in Lebanon, July 15. I joined him July 16. We are working together in this meeting, preaching alternately. I am certainly enjoying working with Larry. Two young preachers are with us here, Bro. Jerry Cutter, from Okla. City, and my brother James, from Lawrenceburg. Pray for us please.

Tommy Shaw, Commodore, Penna., July 13.—The meetings in Missouri, at Sweetwater and at Cable Ridge, closed without other additions. June 25, I preached at Lebanon, Mo., and on the 27th., I gave a lesson at Green Forest, Ark. The meeting at Sulphur, Okla., was very enjoyable. I heard Bro. E. H. Miller at McAlester, Okla., July 5. On July 8, I preached two sermons at Fieldstone, near Vanzant, Mo. The Lord willing, I am to begin a series of meetings at East Ridge, near Commodore, Pa., July 15, then to Alabama for a singing school.

Wm. Tracy Moore, 608 Bluff St., Delta, Colorado July 9.—We are thankful to God that Bro. Timothy Phillips and family have returned to make their home with us, permanently. Although, Bro. Phillips moved to Ojai, Calif., yet he refused to worship with them until they discontinued what he considered digressive practice and began the worship in the Bible way. Thus, we believe he is loyal and faithful to the Bible way. He is in poor health, and his doctor says he must not do any manual labor for months yet, and if any of the faithful brethren would like to help him financially, it would be much appreciated.

Amos E. Doud, 2501 Englewood Ave., Washington, May 24.—The church here is getting along very nicely now. We have been much encouraged by the following brethren moving into our ranks: Walter Cline, Martin Cline, Robert Cline, Francis Anderson, and their families. We hope Bro. Virgil Ash and wife will be able to join us a little later. At our Wednesday night meeting, May 16, Bro. Don McCord and family, also Bro. and Sister G. M. Everett, and Bro. and Sister Warren Arnett, met with us, and Don gave us a good lesson. He is now conducting a meeting at Kennewick. We were sorry the Boyds and Sister Baker moved away.

J. R. Tidmore, Broken Bow, Okla., July 16.—We are glad to report that our meeting at Golden began with fair crowds and good interest. To date, one has confessed faults. Bro. Don McCord is doing the preaching and is doing a good job as all would expect. I will begin a meeting at Legal School, near Coalgate, Aug. 4th. I enjoyed the 4th of July at Sulphur very much. I enjoy reading the monthly reports of the good work of our faithful brethren; keep it rolling. Paul said, "We shall reap if we faint not" (Gal. 6:9). Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 14.—The July 4th meeting at Sulphur, Okla. was the finest that we have ever attended. And all who had a part in providing the nice tabernacle for the meeting are to be commended. I am scheduled to begin a meeting at Okla. City July 15. Bro. E. C. Severe writes that the immigration authorities have granted us permission to enter Nyasaland, which is encouraging, but we must await official word before beginning our trip. It ought to come just any day now. Jesus said, "Go ye, therefore, into all the world and preach the gospel to every creature. . ."

A. J. Mason, Rte. 1, Aromas, Calif., July 13.—The work on the Coast is moving along nicely. I preached at Alisal the 8th. to a nice crowd. Brethren Ray Nichols and Vernal Bumgardner and families were with us. Both of these brethren preach for us quite often. I preached at Greenfield, June 26, morning service. That evening several of us motored about 84 miles south, where I preached in the Episcopal Church to a mixed audience. We may hold a meeting at this place. The place for our Labor Day meeting is in the Knights of Pythians' building, on the Monterey Road, south of Salinas about one half mile. All are invited to attend this meeting which is to be conducted by Bro. Lynwood Smith, the last two weeks in August.

Miles King, 640 Shine St., Belton, Tex., July 14.—June 20, Bro. Ted Warwick and I closed a tent meeting in Memphis, Tenn., with one baptism. The interest was good especially by the digressive brethren. We were glad to have Brethren Wayne Degough, Lynwood Smith, and Ervin Waters visit the meeting. We stayed in the home of Bro. A. H. Pinegar and appreciated their interest in the meeting. June 22-24, I preached at McAlester, Okla., going from there to the camp meeting at Sulphur, Okla. The christian association was wonderful. July 1, I preached at Davis, Okla., July 8-11, I preached at DeLeon, Texas, beginning Bro. Jack Ivey's meeting. Bro. Johnny Elmore and I are now assisting him in the meeting. July 13-15, I attended Bro. Homer King's meeting in Odessa, Texas.

T. R. Chappell, Box 5148, Sonora, Texas, July 20.—The church here is growing and working. We are looking forward to Aug. 5, when Bro. Jack Ivey will conduct a two week meeting for us. We hope to have another tent meeting. July 17, I preached in Austin (Taylor and Waller St.), with one restoration. Last Lord's day I preached for the Lake View church in San Angelo, with two restorations. May the Lord bless these brethren and help them keep on keeping on for the Lord in His vineyard. We enjoy reading the OPA. I recently had a long talk with the F. B. I. concerning Bro. Benny Cryer and his stand as a C. O. They seem to be considerate. May God bless these young men in these trying times.

James R. Stewart, 2114 Lyle, Waco, Tex., July 10.—Recently, I preached at Clyde, Tex., my first visit there. I also visited the faithful few at Georgetown, and was with the brethren at Wichita Falls over the week end, where I enjoyed meeting old friends. They have a large congregation. The Sulphur meeting was the best yet. It was nice to have the big tabernacle. I enjoyed meeting with the brethren in Austin last Lord's day. Bro. Johnny Elmore, from Ardmore, Okla., was there also, and we preached a double header. He has a bright future. My home congregation, 1605 So. 4th, in Waco, is doing fine. Bro. Wayne McCommig preached for us last Lord's day night, and did very well. Plans are being made for me to work in Calif. this fall starting about Sept. 1.

Edwin S. Morris, 2400 W. Holloway, Midland, Texas, July 20.—July 8-15, I was in a meeting at Liberty, Ky., with good interest and crowds. We baptized five and two confessed faults. This is the home of Bro. Thomas Murphy, who took his stand for the truth some two years ago. I found him to be firm and contending for the faith, and we enjoyed our visit and the hospitality shown us in his home. Bro. Homer L. King is in Odessa in a tent meeting, which is to close Sunday night. My next meeting is to be in Council Hill, Okla., Aug. 24 to Sept. 2. We enjoyed the meeting in Sulphur, and we always look forward to being associated with those who love the Lord and are contending for His word. Pray for us in the work.

J. H. Roberson (colored), Star Rte., Box 78, Marion, La., July 16.—Since my last report, I began a meeting at the Jerusalem Church, three and a half miles from Marion, La. Bro. Canfield's home church, intending to continue through the 20th. The interest is good. After this, we go to Wesson, Miss., and on to Hallesville, Texas. Bro. Canfield and I were at Sulphur, July 3 and 4. We certainly did enjoy the good singing and preaching, also meeting so many from so many congregations. I want to extend my regards to all my fellow-laborers in the Gospel of Christ. Brethren, please pray for us and the work of the Lord. I am laboring with Bro. Canfield for awhile to develop myself in preaching the gospel.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., July 15.—I conducted a series of meetings in Compton, Calif., recently, and the interest and crowds were wonderful. One was baptized at the close of the meeting, and I hear, another three days after. I am to return for a meeting near there next year. I really did enjoy the meeting at Sulphur, Okla., this year. It was a real joy to meet so many friends and to see how many young brethren are developing into preachers. I know of no better way or place to spend a vacation than in a wonderful meeting like we have each year there. Such wonderful singing and preaching by the many preachers should make anyone feel more like pressing on. I have just closed a good meeting at McAlester, Okla. Two were baptized and four confessed faults. I am leaving tonight for home. I am to begin a meeting at Flemington, Pa., July 25 and at Locust Mills, Aug. 1; Hinton, Okla., Aug. 14, and at Washington, Okla., Aug. 22; at Breckenridge, Texas, Sept. 4.

C. Nelson Nichols, Vancourt, Texas, July 12.—We closed a two weeks meeting at Ottumwa, Iowa with one baptism and two restorations. We were greeted with love, cooperation, and hospitality. Good crowds were in attendance. Bro. Jerry Cutter was with us and was of valuable assistance in visiting and in the services. From Iowa, we went to Sulphur, Oklahoma for the July 4 meeting. We arrived in time for services July 2, and enjoyed all the services and association with Christians all over the country. July 5 we enjoyed singing services in Oklahoma City. July 8, we were with the small group that meets at Garden City, Texas in the home of Bro. John Bednar, Jr. I

assisted in the services. Pray for us in our work—the Lord's Work.

Ted Warwick, 811 Northwood Ave., Compton, Calif., July 15.—The meeting at Memphis closed with one baptized and good interest shown. I enjoyed working with the congregation and Bro. Miles King. From there I accompanied Brother Waters to Healdton, Okla. Wayne DeGough and I attended most of his meeting there. We then went to the camp meeting at Sulphur. We preached there on the morning of June 27 and also at the boy's meeting on July 1. We heard Brother Barney Welch preach on the morning of July 1 at Dougherty, Okla. We went from Sulphur to Lawrenceburg, Tenn., where Brother Waters and Brother Billy Orten began a meeting at Chapel Grove July 6. I attended most of this meeting and am now with Brother Lynwood Smith in his meeting at Houston, Texas. I preached at the small congregation in Richmond, Texas, this morning.

E. J. Smith, Jr., 1512 N. 7th. St., Wichita, Falls, Texas, July 12.—We would like to announce our annual Labor Day meeting, which will be at Wichita Falls on Monday, Sept. 3, 1951. We want to invite everyone who can possibly do so, to attend. Bro. Ervin Waters begins our meeting, Aug. 24, and continues through Labor Day. We would like to have all the young people who can to attend, as well as the older brethren. We have a wonderful group of young people, and we feel that it would do our young people good to be here. If any plan to stay in motor courts or hotels, it would be well to make reservations. If they will write me or any of the brethren, we will be glad to make reservations for them. It will be necessary for us to know the day and hour of arrival, also the accommodations desired. Write the following: W. D. Goodgion, 1422 37th. St.; Cleo Fancher, 3105 Buchanan St.; Wichita Falls, Tex. L. S. Clements or C. W. Carson, both of Rte. 2, Iowa Park, Texas. We have air-conditioned our building, and we want to make this the biggest and most uplifting and soul-inspiring meeting we have ever had.

Tom E. Smith, Healdton, Oklahoma, July 16.—I was with the brethren at Oak Grove, morning worship, June 17, at Roady in the afternoon, and at Wynnewood for the evening service, where I assisted Bro. Jim Thompson in the teaching. One was restored. It was good to be associated with Jim again. The remainder of June was devoted to the Lord's work, including our home meeting, which was enjoyable. Bro. Ervin Waters did the preaching. We had a goodly number of visiting brethren, including a number of preachers. We appreciate the assistance all rendered. May God bless all of them. The all-day meeting with singing in the afternoon, the young men's talks the following Lord's day, the camp meeting, and the all-day meeting, July 4, were certainly an inspiration. Bro. D. B. McCord preached at Healdton, July 6-8. All enjoyed his preaching very much. Bro. Homer L. King and family were with us the first night, en route to Odessa, Texas.

They contributed to the interest of the meeting, and we enjoyed their visit in our home. The next all-day meeting in Okla. is to be at Oak Grove, on Lord's day, August 26, the beginning of Bro. Jack Ivey's meeting at that place. Please, remember the date.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., July 16.—I closed the Healdton, Okla., meeting with one baptized. It was a pleasure to work with Bro. Tom E. Smith and the Healdton church in this meeting. Ted Warwick and Wayne DeGough were with me for most of the meeting. Johnnie Elmore, Lynwood Smith, Wayne Fussell, Fred Kirbo and James W. Russell were some of the visiting preachers. We enjoyed the Sulphur meeting so much this year. July 6-15, Billy Orten and I held the home meeting at Chapel Grove with one baptized. We had visitors from nine states in attendance. We enjoyed having so many in our homes. We had twenty-two in my home for several nights. Lynwood Smith, Ted Warwick, Wayne DeGough, Bennie Cryer, Jerry Cuttar, James Orten, Ronnie Wade and B. F. Leonard were some of the preachers attending. I go next to Brookhaven, Miss., and then to Napoleon, near Wedowee, Ala., August 3-12. I plan to be at Wichita Falls, Texas, August 24-September 3, and at Dallas, Texas, September 3-12. We have signed a contract for a radio program with the new Lawrenceburg station. It will be from 7:45 to 8:00 A. M. Sundays.

E. C. Severe, Wendewende Village, Nyasaland Africa, June 8.—I am glad to report to you, Bro. Gay, that today by the power of God's word, Brother Robert Misoya Ciguo, who was formerly an elder in the Church of Christ in Namiwawa, but went to Salisbury and began working with some brethren of the Church of Christ over there, and they finally all went into the Apostolic Faith Church, in which Church he remained until I met with him on the fifth of June. Now his two churches—of many members are going to become Churches of Christ, and they are asking me to come and baptize them into Christ. Brother Robert Ciguo is going to write to you. Bro. Store Chakhame has lately baptized 59 members of a Baptist church. We are thankful that the message of the gospel is being received here like it was on the day of pentecost. We are also thankful to report that the visas for Bro. and Sister Paul O. Nichols have been granted, and we are praying hard that we may soon see their faces. Will you and yours continue to pray earnestly for us here in Africa, please.

Billy Jack Ivey, Route 2, Sentinel, Okla., July 14.—Since last reporting, I have held enjoyable meetings at San Antonio, Tex., and Wilson, Okla. I enjoyed the meeting at San Antonio very much. These brethren are splendid workers for the Lord. The Wilson meeting was a good one with fine cooperation. Two were baptized and two restored. After this I was in a mission meeting at Lockhart, Texas. Good arrangements had been made and the interest and co-operation were splendid. This meeting was supported by Waco, Austin,

Houston, San Antonio, and Sonora. These brethren have a desire to work and support mission efforts. Due to Bro. A. R. Os-teen's and others steadfastness, we have a faithful congregation at Lockhart. After attending the 4th of July meeting we returned to Dale, Texas, to continue the mission meetings and work. I am very glad to have Bro. Johnny Elmore with us. He is a splendid boy, one that is agreeable, industrious, studious, and sincere. Bro. Gayland Osborn and Bro. Eddy Nichols were with us in the meeting at Dale. Bro. Gayland is continuing the meeting as we had to leave to begin the DeLeon meeting. Bro. Miles King had the meeting underway when we arrived. Crowds and interest are very good so far. We are to begin at Graham, July 23; Sonora, Aug. 5; and Oak Grove, Aug. 24. May God richly bless all of you grand people in the Cause of Christ.

D. B. McCord, 552 N. Wabash, Glendora, Calif., July 16.—June 22, I preached at Delta, Col. for the faithful there. The hospitality shown us was greatly appreciated. There are some of God's best there, I am convinced. Lord's Day, June 24, I preached at both services for the faithful at Holyoke, Colo. We have some strong, conscientious brethren meeting there. They really hunger for faithful brethren to come by and worship with them; few do. I wish more of our preachers would sacrifice more in trying to drop by congregations where they are needed most. I believe God will bless us in such endeavors. July 1, I was at home in Oklahoma City, where I preached at both services. These folk are my "parents in the gospel" and my sentiments toward them can not be expressed with words; The get-together at Sulphur was wonderful. Our growth, unity and tenacity are evinced! Surely, we will cease to be described with such phrases as "dying out," etc. July 6-8, I enjoyed a visit with the Healdton congregation. It was good to have Evangelists Homer L. King and Fred Kirbo one night. I believe some of God's best dwell here; one confessed faults. July 11, the Golden meeting began with good interest; one has confessed faults to date. It is good to be associated with my good friend and brother, J. R. Tidmore, who is a veteran in the battle in this part. July 25, I begin at Sentinel, Okla. Please pray for us.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., July 12.—June 12, I preached at Stockton, Calif., and June 13, I preached at Sanger, Calif. I preached at Madera, Calif., June 14. Again, I preached there the night of June 17, and I enjoyed hearing Roy Hamitt preach there that morning. June 15, I preached at Fresno, Calif. June 19, I assisted with the teaching at Los Angeles, and June 20, I helped with the teaching at Compton, Calif., and one was baptized. I helped with the teaching at Pomona, Calif., June 21, and on my way home, I stopped by East Los Angeles, and baptized two about 12 o'clock, midnight. June 24, I preached twice at Portales, N. Mex., and June 27, I preached at San Jon, N. Mex. I preached twice at Sentinel, Okla., July 1. I arrived at Sulphur, Okla., in time for the night service there July 2, and I gave a talk with others at the morning service July 3. I certainly enjoyed attending and taking part in the all day services there July 4. July 8, Paul Nichols and I preached together in the morning and night services at Oklahoma City, Okla. Eddie Nichols, one who is beginning his traveling and work as an evangelist, is with me. We are now at Dale, Texas., where Billy Jack Ivey and Johnny Elmore have begun a mission meeting. They left this morning for DeLeon, Tex., and the Lord willing, we will continue the meeting here through July 15. Pray for the work of the Lord.

J. T. Broseh, 2704 Vaughn Blvd., Ft. Worth, Tex., July 14.—The Dallas meeting was a great success, with one baptism, and three confessions of faults. We were able to stir up considerable interest among the Sunday school brethren. The church seemed inspired to great zeal. Next, we conducted a ten day meeting at Hamilton, with the best interest we have seen there. Four were baptized and three confessed faults, and the church was inspired to do more for Christ. From there, we went to Cross-Roads, near Glen Rose, Tex., still just a mission point and very much in need of further help. In spite of small crowds, eight were baptized. Four of them, women, live in that community, and they will still help in their teaching service. We enjoyed the camp meeting at Sulphur, Okla., and it was an inspiration. At this writing we are at Midland, Tex., filling in for Bro. Morris while he is away in a meeting. The brethren here and at Odessa are to be commended for their labor of love, which has been manifested by the way they have stood behind Bro. Morris and supported him in spreading the gospel. While these congregations are

young, there are few if any in Tex., doing more than they to spread the gospel. While here at Midland, I baptized one into Christ. Odessa and Midland are cooperating splendidly in the work. We have heard Bro. Homer L. King twice in his meeting at Odessa, which we enjoyed much. July 18-29, we will be at Melissa, Tex., and at Rogers, Ark., Aug. 17-26. May the Lord bless all the faithful in Christ.

Homer A. Gay, 213 N. Jackson, Lebanon, Mo. July 16.—After the meeting at Sulphur, Okla., we drove to Shreveport, La., where we preached to a nice crowd, and enjoyed a good visit the 5th. of July. From there we went by West Monroe, La., and had a short visit with Bro. H. E. Robertson, who was in a meeting there, and had a pleasant visit in the Will Davis home. From there we came to Alabama, where we just closed a meeting at the Early church last night. The meeting began with good crowds which overflowed the house each service. The interest and attention were the best, and five souls were baptized into Christ, and four wandering ones were restored to the fellowship of the church. It is a pleasure to work with these good brethren, and the Lowrey Congregation, only a few miles away, attended most of the meeting in large numbers and were a great help. We go today to Sneads, Fla., to see Sister Harper, and on to Colquitt, Georgia, where Bro. Carlos Smith is in a meeting, to be with him a few nights. Then we are to begin a meeting at Lowrey church this Friday night, the 20th., to continue thru the 29th. of July. After this we are off to West Virginia for the month of August. From there, we hope to go by way of Pontiac, Michigan, to see our children; back by way of home for a few days; then to San Antonio, Texas, beginning Sept. 12., after which we go to Porterville, Calif. to begin Sept. 30. Other congregations in California who want me for meetings while I am out there this fall and winter, should write me in the near future. I have the time booked for meetings at Bakersfield, and San Diego. Let us all work, hope, and pray for a great harvest of souls this year and that peace, love, and unity may abound yet more and more.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—En route to the camp meeting at Sulphur, we stopped over at McAlester, Okla., preaching two sermons, June 30 and July 1. We enjoyed being with all there again. This congregation continues to "go forward" in the work. We enjoyed very much the splendid association, the singing, the prayers, and the preaching at Sulphur, July 1 to 5. It was good to be by the side of my old pal and co-laborer, Homer A. Gay, again. We have been in the work together since we were only boy preachers. Of course, I was glad to be with all of my fellow-laborers in the gospel from the youngest to the eldest. May God bless all with health of body and soul until, by His grace, we shall meet again, I do pray. I was glad to hear Bro. Don McCord one night at Healdton, Okla., and to visit in the home of my old pal, Tom Smith. Bro. Fred Kirbo was present that night, but informed me that he was leaving, I believe, the next day for the state of Washington, intending to conduct meetings at Kennewick, and possibly Yakima, Odell, Oregon, and on into Calif. We wish him well on that extended trip. We began a series of meetings at Odessa, Texas, July 9, under adverse circumstances. The brethren were unable to erect the tent on their own lot due to city regulations, hence had to change the meeting to another location, then the tent failed to arrive and we had to begin in the open-air with unfavorable weather, wind, sand, etc. So, the attendance has not been too encouraging, but we have baptized one, and we are to continue over next Lord's day, July 22. We were fortunate in having Brother and Sister J. T. Broseh with us for most of the first week, and he assisted me much, by preaching two nights, when I was very hoarse. We were very glad to have Bro. Miles King with us for two nights. He is growing as a preacher. We were gladly surprised to have our old friends, the Byfords, of Waco, for a week. Brother Edward Morris, formerly of Waco, then San Antonio, and now Midland, is rendering valuable aid personally and otherwise. I have learned to love and appreciate him all the more by this association. I know of none who have grown more rapidly as a gospel preacher in the short span he has devoted to his lofty calling. More power to all our young preachers who are sincerely striving to preach the unsearchable riches. I go next to Eola, Texas, beginning July 29, continuing for two weeks; then to my home church, Lees Summit, eleven miles out of Lebanon, Mo., to begin August 19, continuing two weeks, after which Bro. Clovis Cook and I are to hold a mission meeting, near Alton, Mo., beginning September 9, preaching alternately. We covet your prayers and assistance.

Dr. R. H. Shumway R. 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. XXIII

LEBANON, MISSOURI, SEPTEMBER 1, 1951

No. 9

## CONCERNING THE EARLY CHURCH

By Alexander Campbell

The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the World, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rule of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments," they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts or carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure clear, and swelling current of love of God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress in a Sunday school. They knew nothing of the hobbies of

(Continued on page six)

## TIMELY SUGGESTIONS

(1) Some high points for those who contend for the fermented wine in the Communion:

(a) Woe, (b) Sorrow, (c) Quarrels, (d) Babblings, (e) Red eyes, (f) Wounds, (g) Lust, —Perverted Thoughts, (h) Dizziness, (i) Chronic Habit! Here are ten high points for the wine lovers. When the Jews took up stones to stone Jesus, He answered them "Many good works have I shewed you from my Father; for which of these de ye stone me?" —(Jno. 10:31-32). Since there was no evil thing to be found in Him, then surely they were going to stone the Lord for some one of the good works which He had done.

Now, since all of the adjectives we find in the Bible describing the influence of intoxicating wine, are bad, we wonder for which of these BAD reasons is intoxicating wine used in the Communion service (Prov. 23:19-35).

Some writers try to tell us that "it cheers both man and God." No, brother, intoxicating wine does not. God says "Wine is a mocker, and strong drink is raging: and whosoever is deceived thereby is not wise"—(Prov. 20:1). Do they mean to tell us that because intoxicating wine will make a man drunk—make him laugh, and do and say silly things, that it is "cheering" him? Is that what is meant by it—"cheering both man and God"? If those who contend for the use of intoxicating wine in the communion would take time out to go and read Prov. 23:19-35, they could see that God does not want us to have anything to do with such as that. Remember friends, God makes the juice of the grape, but fermented wine is a manufactured drink. I notice one brother saying to "just take the juice of the grape and let it set, and it will become wine well refined." Now, brother, that process will "refine" your beek steak. That process will "refine" your tomato juice the same way. You would say that the steak is spoiled, the tomato juice is "spoiled"—but the grape juice is "well refined." The truth of the matter is that the same germ gets into each of them. This germ (which has a jaw-breaker name), the Doctors tell me is what reverts everything back to nature. It causes things to spoil, sour, ferment, decay.

I knew another brother who told the brethren down in Louisiana a few years ago to just squeeze the juice out of the grapes and let it remain for a few weeks and it would be well refined wine. They tried it, but it didn't make "wine"; it made vinegar — as sour and strong as ever you saw. They

could not drink it, and so had to throw it out and go to those who procure a license to sell beer, whiskey, wine, and other such soul-damning drinks and buy their "wine"—or, maybe they got it from a Catholic Priest, I am not sure.

The wine brethren try to tell us that the ferment is all "worked out" of their fermented wine. But well-read people know better than that. When the germ that causes fermentation begins to work on the grape juice, if there is enough sugar in this juice to form alcohol, it makes this sugar into alcohol. But the germ is by no means through. You just allow your alcoholic wine to remain open, and this same germ begins working on whatever is left of the life-giving substance there is in it, until it destroys it—leaving only vinegar. Just let it alone, and the germ continues to work on this vinegar (forming what is called a mother), until it destroys all of the substance except the water.

Since there is nothing good to be said about this "wine" I wonder for which of the ten purposes (above named) is it used?

2. Let us consider. In Hebrews 10:24 it says, "And let us consider one another, to provoke unto love and good works" . . . This is a wonderful thing put into practice. I have made a special effort for the past few years to work at this every day. And I find that there are several, who a few years ago didn't seem to like me, now seem to love and appreciate me a great deal; several, who a few years ago, wondered what they would do with me, now say they wonder what they would do without me.

A well known saying is "we build ourselves up by building others up," and I believe this is pretty near the truth. The ones who work and scheme to build themselves up, usually land in the gutter while the ones who can forget self and selfish interests, and try to help others on to success, usually are the ones who make the greater success.

Suggestion: Preachers, take notice.

(3) Protracted meetings. Paul said to the elders of the Church at Ephesus, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." It seems to me that our brethren who can only make arrangements for, attend, and support only a week or a ten nights meeting during the year are falling a little short. Of course, I realize that if a preacher should stay and preach at the same place for longer than that, some of the brethren would become excited, and say that he has become the "pastor." But Paul spent three years at Ephesus, and he left them with elders (pastors) of their own, who were able to "Feed the Church" (Acts 20:17-38). Every congregation of the Church of Christ today, that I am acquainted with, needs (and almost every one of them could support) a preacher—patterned after the Paul of old, to teach them night and day. Shall I write more along this line? —Homer A. Gay.

A preacher is expected to be prepared to preach a funeral at any time. But how some people object when he tries to prepare them for their funeral!

### A LIVE ISSUE

To A Brother in Christ:

I have been thinking for some time of writing you a letter, but just lately learned your address, and too, I needed time to adjust myself over the shock it was to me to learn you had fallen for the strong drink in the worship. Then too, I have been reviewing my former studies of the wine subject, and appropriate words with which to address you. My dear brother and sister, I beg to submit the following: It pains me to see I am at odds with you, yet I feel forced to say, without offence, that when I learned your position I was utterly surprised, since you so freely endorsed my stand against "Brother Tipton" and it goes without saying I am still standing pat. It is not necessary to quote a lot of scriptures to prove my position, since you already know them. So don't look for many quotations—but permit me to quote a few.

**The Strong Wine:** "Look not on the wine when it is red, when it showeth his color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." The point here is the bite and the sting is the final harvest of the reaper. When you drink strong drink publicly, weekly, from the Lord's Cup in a memorial to Jesus, had it not occurred to you in the fear of God to put on "Moses" face veil? Do you see my viewpoint? Look not on the wine when it is red, etc. If you must go to the archives of the past and dig up the dead law of "Moses" to find toe-hold to make your stand, where only you can find God's sanction for the strong wine used in a religious rite and only to be poured out, not drunk. This is a serious proposition, especially since "Paul" said "Old things are passed away, and all things are become new." And Jesus said, "But I say unto you, I will not drink henceforth of this fruit of the vine until I drink it new with you in my Father's Kingdom" (Matt. 26:29). So if we concede the Father's Kingdom was Israel (Matt. 21:43) and Jesus ate and drank with his disciples after he rose from the dead, (Acts 10:41); hence in his Father's Kingdom which ended the following Pentecost. I did not mean to make this a long letter, but I find it hard to find a stopping place—so many things to say, see?

Now, it is not in my heart to scold or to be cross, I love you too much for that. I am rather seeking to entreat you as a father to a wayward son, for I am loathe to give you up without an effort to point out to you your mistake for God knows I still love you, nevertheless. For I often call to memory the good times I have had with you as a friend, yea and more than a friend, a Christian gentleman. But listen: You must buy your spirits, (wine) in a bonded liquor store, or brew it yourself. In that case you would violate the revenue law unless you take out government license, hence it would be better for you to buy your wine under Bonded protection. In either case you cannot evade a reflection on the church. When you have secured your wine you must break a government stamp which speaks in unmistakable terms that the Church of God is favorable toward strong

drink and favor those bonded liquor houses from which you get your supply. Unless you brew this product yourself, without license, for under the license law you must use those government stamps, so if you make your wine without license sooner or later it will out on you and you are confronted by the stigma of the Church of God fostering a blind tiger; subject to prosecution by the National revenue law. So, you see, there is no escape for you for your sins will find you out sooner or later in either case. But your troubles have just begun. For alcoholic wine on the Lord's table is a bad example especially to set before the children; the fruits of which could terminate in disappointment and sorrow when the serpent-like bite, and the adder-like sting, begins reaping their toll.

Now bear with me please and listen while I tell an experience from which I have sipped sorrow from many years past when we served the vile drink on the Lord's table. There were some children, the offsprings of certain members of the church, who offered themselves to the Church at a tender age—and we learned later, to our sorrow, those same children told other children they "joined the Church to get the wine." I felt we could not escape the guilt of "tarrying long at the wine." For we had displayed, and drunk the strong wine weekly in the presence of those precious Jewels and the fruits are still cropping out and eternity alone shall reveal the full extent of the seed we sowed many years ago. One of the boys long since filled a confirmed drunkard's grave, another is a confirmed drunkard, and there was cropping out in those two families, things too bad to repeat in print. The confidence a little child has in his parents is too sacred to be defiled with strong drink. Think, my brother, of that bright promising little boy of yours and his pretty little sister, I know you love them dearly, under the influence of strong drink 20 years hence—long after this scribe has passed on, and your head is blossoming for the tomb. Stop and think what those years could reveal under alcoholic influence. Your responsibility in the matter here is too great to pass lightly.

Oh! I pray you, in God's name stop and think! There is danger ahead! Suppose some poor alcoholic reforms from his strong drink under your preaching and resolves to live a better life and your communion service should cause him to fall, would you not feel guilty? For it is claimed if a reformed alcoholic ever again tastes alcoholic spirits he is lost, for such ones never have the will power again to resist the temptation of strong drink. My former experience, as stated above has been a thorn in my flesh for having once associated in the same line you are now entangled with. The fruit of the vine in its full volume is a wholesome, healthy delicious beverage that is a safe drink for a child to have occasionally in their home which has no habit forming qualities and will not tempt the children to sin in order to obtain strong drink and lead them astray. With your strong drink which is not safe for children nor many of the grown-ups, in keeping it away from the child, they become prompted by curiosity mostly, to long for it, see?

In God's name stop, brother, stop, sister, by all means stop and think! There is danger ahead!

—S. E. Weldon  
3935 Inez Street,  
Beaumont, Texas.

### MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

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

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

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

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

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

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

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

—Wilson H. Burnell,  
Salona, Pa.

Note:—The above was intended to give all the boys who have registered or who may yet register in the near future as a conscientious objector, a chance to go on record as such in defense before his local board or appeal board. You now have an opportunity to take advantage of this by sending us your name.

—H. L. K.

A sermon is the only commodity of which people prefer short measure. Thus sermonettes are just fine for Christianettes.

## Old Paths Advocate

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### HERE AND THERE

**Our Correspondence**—I appreciate every letter from my brethren, even the few words that many of them say as they send us matter for the paper or orders for books, etc., but the press of labor, preaching, publishing the paper, handling of song books, etc., make it next to impossible for me to answer all promptly. It is not my intention to ignore or treat with silent contempt anyone. If we ever get arranged like we have in mind, we can then keep up with all correspondence, and in the meantime, we ask all to please try to understand and to be patient.

**Your Articles**—Unless we write you or return your articles, you will know that we have in mind, when we think proper and have the space, to publish your articles. We have some articles that have been in our possession for many months, but we still hope to publish them as we can get to them.

**"Old Path Melodies" Number Four**—We want to thank all for their orders for this song book and for the nice words of praise we are receiving from our many customers. We appreciate the fact that many think this is the best book we have thus far put out. If you have not ordered your supply of this song book, will you please do so while we are at home and can fill all orders promptly? The price is very reasonable considering the high cost of everything: 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100; postage prepaid by us. We can still supply your needs with "Old Path Melodies" at the same price above, and we still have a supply of "Favorite Spiritual Songs," our first song book. The price is considerably less than the above books.

**The Church Hymnal, Postponed**—We are postponing the publication of this song book until sometime in 1952. I believe the Old Paths Advocate needs a song book of this kind, but we shall wait until sometime in the future. However, if you are in need of a church hymnal, we understand that Brother Lynwood Smith is about ready to go to press with such a book, and I am sure it will be a good one, hence you may contact him for your present needs.

**Our Sympathy** is extended to Brother James Winchester and family, of Lodi, California, in the loss, by drowning, of their youngest son, Larry,

7, a few weeks past. He and our son, Don, were playmates last winter, and we loved him very much. May God help the family in this sad hour.

—H. L. K.

### OUR HELPERS

Under this heading, each month in the OPA, you will find the names of those who have sent us subscriptions and the number received by us from the 20th to the 20th of the months. Our very sincere thanks to all for every word or deed in behalf of this paper. We need and appreciate your help in putting this paper into new homes and in keeping up its monthly visits into these homes. Please, check the following:

E. E. Wright—20; Ervin Waters—16; Homer A. Gay—10; Paul Nichols—10; Homer L. King—9; Billy Orten—9; Nelson Nichols—9; E. H. Miller—8; H. E. Robertson—7; H. D. Dearson—6; Barney Welch—4; Wayne Degough—4; L. C. Roberts—4; Otis Fowler—4; Carl Willis—4; Don McCord—3; D. L. Gay—3; J. R. Tidmore—3; Jim Stevens—2; Doyle Brown—2; Annette Tillotson—2; James R. Stewart—2; Mrs. E. L. Garner—2; J. H. McKaig—2; John Thomson—2; John B. Hall—1; Harvey Chapman—1; Wayne Southerland—1; Frank Brown—1; Clovis Cook—1; Benny Cryer—1; J. L. Johnson—1; Mrs. W. A. Chennault—1; Mrs. Edd Sutherland—1; James W. McKamie—1; Herman Fink—1; Alma Lamkins—1; B. F. Lonard—1; Miss Spradley—1; Harvey Williams—1; Mrs. Helen Bonner—1; C. V. Harris—1; Mozelle Perry—1; Mrs. Artie Ethridge—1; Mrs. J. E. Spradley—1; Mrs. P. B. Fowler—1; Virgil Ash—1; Roy Barnes—1; Herman Stafford—1; Mrs. Clifford Wrinkles—1; Christine Walkup—1; F. J. Boling—1; G. A. Haverly—1; C. C. McClain—1; Geo. G. Freeman—1; Mrs. Lola Spivey—1; Total—178.

### DONATIONS FOR FOREIGN SUBSCRIPTIONS

Mrs. L. N. Byford—\$10.00; Mrs. Edna Wyatt—1.00; Harold King—1.00; Mrs. Joe Gurley—3.00; H. D. Dearson—5.00; John Thompson—12.00; Sister Spradley—1.00; E. E. Wright—20.00; Total—\$53.00.

Many thanks to all for this liberality, but we still need about \$40.00 to keep the OPA going to all our subs abroad.

### TRACTS

My sermon on the Communion is now in booklet form and is ready to be mailed out. It is a one hour sermon, making a little twenty page tract, and the price is, as I announced in last month's issue, 15c each, \$1.50 per dozen, \$12.00 per hundred. I still have a reasonable supply of the tracts on first principles. I hope to have my sermon on the Sunday School question out in a tract before too long.

Our own brethren need to write more tracts, leaflets, and books, and then our brethren need to see that they are freely used. Here is practically an uninvaded field open to us and we need to be using it.

—Homer A. Gay.

great spiritual struggle. Satan put up every obstacle he could to keep people away. Pray for us in our great struggle.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—The meeting at Oklahoma City closed July 24, with twenty-two confessions of faults. In this congregation are some of the most sincere Christians that I have ever known. We enjoyed working with them again. They are willing to "spend and be spent" for the Lord. July 29 and 31, I assisted in the teaching at Siskiyou St., Los Angeles. Aug. 5, I preached morning and night at San Angelo, Tex., for the first time in several years. While in Texas, Welma and I attended several nights of the meeting that Homer L. King was holding at Eola. We heard some wonderful lessons. Aug. 12, I preached twice at National City, Calif.

James R. Stewart, 2114 Lyle, Waco, Tex., Aug. 9.—July 15, I was with the brethren at Wichita Falls for two services; on the 16th I preached at Sulphur; and the night of the 17th, I preached to a nice crowd at McAlester, Okla. July 18, I began a meeting with the congregation at Jerusalem, Ark., (Mt. Zion congregation) continuing through the 29th. This was my first visit with these brethren, and I enjoyed it. The meeting was a great success. The crowds increased with every service. We baptized 5, all grown people. Most of them came from the Baptist Church. One confessed faults and the church seemed to take on new life. I love these brethren. They believe in working in the vineyard of the Lord. I promised to return next year. Here are some subs. for the OPA.

G. A. Canfield (colored), Star Rte., Marion, La., July 23.—Bro. J. H. Roberson just closed a meeting here with 2 baptisms, and the church much strengthened. The attendance was good. At present, we are in a meeting near Brookhaven, Miss. We leave the 28th for a meeting in Texas near Ash Springs, the home of Bro. Abe Young. Bro. Roberson is a fine young man and is making a good gospel preacher. I would be glad if I could be with him all the time, for he stands for the whole truth. I want to thank all who have made it possible for us to do the work we are doing among our people. (Under date of Aug. 6) We have just closed a meeting at the Ash Springs congregation, near Hallsville, Texas, with good attendance but no additions. Bro. Roberson is already booked for all of our meetings next year, and if possible, we plan to work together again. He is in a little bad health now, and is under the doctor's care.

John Thomson, 2738-179th, Lansing, Ill., July 16.—I enjoyed the meeting at Sulphur for three days. Enroute home, I stopped by the Anderson, Mo., congregation and preached for them July 6-10, baptizing two and restoring one. We had visitors from Joplin, Swars Prairie, Neosho, Mo., and Rogers, Ark. I enjoyed the hospitality of Bro. Ellis McCabe of Noel, and Frank Coy, of Anderson. The brethren in that section are interested in purchasing a tent, and I will cooperate so we can use it in the Chicago area also. July 15, I visited and

preached for the congregation at Peoria, Ill., meeting in the Odd Fellows Hall at 622 Main St. With the help of these brethren and the Anderson brethren we hope to get a church established in Chicago, on the south side. Several seem interested in this effort.

Carl Willis, 38 E. Ypsilanti, Pontiac, Mich., Aug. 14.—Since my last report, I attended the meeting at Sulphur, Okla., and it was wonderful with unity and love prevailing. Enroute home, Bro. Cloyd Peek, Marvine Peek, and I came via Lawrenceburg, Tenn., and attended two nights of the meeting there with Brethren Billy Orten and Ervin Waters doing the preaching. We also stopped by Harrodsburg, Ind., where I gave a lesson on Lord's day morning. The factory closed for seven days the last of July and Bro. Freeman and I visited my home town of Lawrenceburg, Tenn., and had a short visit with Bro. Waters and Bro. Ted Warwick. Bro. Ted is fast developing into a good preacher by putting his shoulder to the wheel, and working at it. While there, I gave three lessons at Chapel Grove. A number of the brethren here plan to attend the Labor Day meeting in Pa. May we all share in His blessings.

Tom E. Smith, Box 893, Healdton, Okla., Aug. 15.—The Graham meeting conducted by Bro. Jack Ivey, was truly a good one, though there were no visible results. He did some good preaching and we feel much good will come from it. We all enjoyed the all day meeting at the beginning, held in the High school gym. Last week end, wife and I went to the New Salem community south of Mineral Wells, Tex., where I was born and reared. Bro. B. J. Forbes, an aged minister, was in a meeting there, and prevailed on me to preach Sat. night. One was restored, a nephew of mine who lives in Ft. Worth. He promised to meet with the faithful on Vaughn Blvd. I saw many friends and relatives whom I had not seen since I was a boy. I had not seen Bro. Forbes in 20 years. He held his first meeting in that community in 1900, the year I was born. He is a Greek scholar, has had 165 hours of Greek, and taught N. T. Greek. In his sermon on the name, on Lord's day, he showed the name Christian was not given the disciples by derision but was authorized by God. I officiated at the communion, and pointed out the word Cup (Matt. 26:27—"Poteerion") in the Greek was translated a drinking vessel, and Bro. Forbes verified this. Bro. Roy Bill Modgling was present and assisted in singing and otherwise. He was recently restored and has a mind to work for the Lord, which I appreciate. I stopped by Bro. A. W. Fenters at Union Point near Jacksboro, on my way home, and he insisted I preach for them Lord's day evening which I was glad to do. I enjoyed being associated with these good brethren. They were rejoicing at the results of the good meeting conducted for them by Bro. Cyrus Holt. The all day meeting in southern Okla. for Sept. will be at Wilson, Lord's day, Sept. 30.

Gayland L. Osburn, 3240½ Madera Ave., Los Angeles 39, Calif., Aug. 11.—After the July 4 meet-

ing at Sulphur, Okla., Billy Jack Ivey and Johnny Elmore began a mission meeting at Dale, Tex. Bro. Eddie Nichols and I arrived there July 9, and heard Billy Jack preach two fine sermons before he left to start a meeting at DeLeon, Tex., July 12. I preached at Dale, July 10, and then, after Bro. Ivey and Bro. Elmore left, I continued the meeting, preaching July 12-15. Bro. A. R. Osteen of Dale, Tex., the Lord willing, will worship with others in the American Legion Hall, Lockheart, Tex., at 10:30 a. m. every Lord's Day. Billy Jack Ivey concluded a mission meeting in Lockheart less than a week before the meeting was started at Dale. Eddie Nichols and I preached together at Lockheart on the morning of July 22, July 16-18, I preached at San Antonio, Tex. I enjoyed attending part of Lynwood Smith's meeting at Houston, Tex., July 19-21, and I preached there one night during his meeting, and again Aug. 2. July 22, I preached at the night service at Austin, Tex. I enjoyed hearing Ervin Waters preach at Brookhaven, Miss., July 23-25, and Clovis Cook preach at the Fairview church, near Marion, La., July 26-28. July 29, in the morning, I preached at the Conway church, near Truxno, La., with one confession of faults, and that night, I preached at the Cheniere church near W. Monroe, La. I preached at Cheniere again on the morning of August 5. I was glad to hear H. E. Robertson preach at the New Salem church, near Brookhaven, Miss., Aug. 3. July 4-10, I held a meeting at the Burrough church, near Columbia, La., with five confessions of faults. Brethren Ozer and Cockerham preached one night that I was absent. Eddie Nichols, who is traveling with me, is certainly a great help. Pray for us in the work:

D. B. McCord, 552 N. Wabash, Glendora, Calif., Aug. 18.—The Golden, Okla. meeting closed with good interest; it was enjoyable. The Sentinel, Okla. meeting began July 25th. There was one confession of faults. We made new friends and the ties that bind us to our old friends there were made stronger; we believe that some of God's best dwell there. This is a congregation that realizes the needs of the preacher when his family travels with him; we will never forget their hospitality. The Carter meeting began Aug. 6, and because of existing difficulties it was thought best to conduct it for a shorter period of time than we had previously planned. I am to return next year, the Lord willing, for a longer time. The Wichita Falls, Tex. congregation was represented at every service but one. We appreciated this much. We were happy to have our dear friends, the R. W. Brays, to spend part of their vacation with us there. The brethren at Carter are among God's best and we love them. There was one confession of faults. We began the Stroud meeting the 16th. It was here about 2 years ago that I conducted my first series of meetings. We anticipate a good meeting with these good people. I was happy to have Bro. Miles King with us for part of the Sentinel meeting and all of the Carter meeting. I believe that our younger preachers can profit more by traveling with our older and more ex-

perienced preachers, but I am always happy to have them with me and am willing to assist them in any way that I can. Miles is certainly one of our most promising and I pray that God will bless him. This meeting (Stroud) unless interest demands going further, will close the 26th. If it can be arranged, the Sentinel church and I will conduct a mission effort in Cordell, Okla., beginning toward the last of the month. We should be back in Calif. by the middle of Sept. anyway to resume our work there. We solicit the prayers of Christians everywhere.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., August 15.—I preached at Chapel Grove, July 18, with one baptized. July 20-29, I was with the Brookhaven, Miss., church in a meeting, resulting in eleven baptized and two restored from the cups church. We had a daily thirty minute radio program which stirred up the countryside. What a pleasure to labor with these Bible loving people! I am to return next year. Lynwood Smith, Ted Warwick, Gayland Osburn, Eddie Nichols, and Carlos Smith were there for some or most of the meeting. T. E. Smith was there for all of it. It was a pleasure to have my family with me the last week end of the meeting. August 1, I preached at Chapel Grove with one restored. August 3-12, I held a meeting at Napoleon, near Wedowee, Ala. Ted Warwick accompanied me. Tommy Shaw was closing a singing school and remained for most of the meeting. Ted, Tommy and I enjoyed being together. This is the home of Gillis Prince and one needs to go there to learn to appreciate Gillis, his work and steadfastness. His oldest daughter was baptized. His three oldest children are now members. Five were baptized, three from the denominations, and eight were restored, six of whom formerly worshipped with a congregation aligned with the cups brethren, during this meeting. E. H. Miller attended about half the meeting. He closed a meeting at LeContes Mills, Penna., one night, drove all night and all day getting home, and then brought his family forty miles to the meeting without sleep the next night. How many preachers would do that? I go next to Wichita Falls and Dallas, Texas. I have been on the radio by transcription four Lord's Days over KDXE, our new station here in Lawrenceburg.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Aug. 15.—We had a wonderful meeting at my home church, recently. The house was full each service and the interest very good. Eleven were baptized and five confessed faults. One of those who confessed faults departed this life five or six days later. Brother Barney Welch did the preaching in the above meeting. I was unable to attend but three services, since I had to go to Pa. for two meetings; Flemington and LeContes Mills. The members at these churches attended well, but we were unable to get the unconverted out, possibly due to a "fair" in progress at the same time, and too many are "lovers of pleasures more than lovers of God" (2 Tim. 3:1-4). We attended

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

We have not yet been notified about any decisions reached with reference to the disposition to be made of 4-E's under the new UMTS Law. Presumably conferences are still being held in Washington prior to the release of the new regulations concerning the type of jobs objectors will be required to fill. We will keep you posted.

#### Conscientious Objector Material

This material is free on request to registrants and those who expect to become registrants. It is to be signed and placed in the registrant's file as evidence of the historicity of our position. Please write me for it.

And I am glad to receive copies of all papers signed by people in behalf of registrants. I file these away systematically. They may prove helpful if we must take the case to Washington or the registrant should ever have to stand trial.

#### Young Preachers

If you have a 4-E Classification but desire to continue in your evangelistic work, you should try to obtain a 4-D Classification. Please obtain the form being prepared by Brother King for preachers.

—Route One, Lawrenceburg, Tenn.

### AN APOLOGY

I am very sorry that in my report of the meeting at Sulphur, Okla., on July 4, which appeared in the August issue of the OPA, that I failed to mention the name of our beloved and much appreciated Brother Tom Murphy, of Liberty, Ky. I had his name on my notes, but in copying the names for the paper, I simply overlooked his name, for which I am truly sorry, for we do appreciate Bro. Murphy, and we were glad that he could be with us.

—Homer A. Gay.

### A REQUEST

I need the August and September issues of the 1932 OLD PATHS ADVOCATE. Will the old subscribers search for these numbers? My file is almost completed. I intend to have these bound at a book bindery into several large black bound volumes, incorporating several years of the OPA in each bound volume. This will help to preserve for posterity these valuable papers in the only way they can be preserved for long. There is, as far as I know, no such bound volumes in existence.

I have some of the 1929, 1930, and 1931 issues of THE TRUTH published by H. C. Harper. I have none of the 1928 issues. These are exceedingly scarce and we owe it to ourselves and to posterity to try to get a complete file together. Please write me if you have any.

—J. Ervin Waters.

### "TIN HEATER" RELIGION

By G. A. Canfield

If we could get the church cured of this "tin heater" religion, we could have more success in convincing the world and getting them into the church. You see, you can take a "tin heater" on a cold day, put a large dry stick of wood in it, and it will heat the whole house, and even crowd some

people out of the house. All is well as long as the "big stick" is still in the "tin heater", but as soon as the "big stick" burns out the heat is gone. Just so with some members of the church of Christ. We have a protracted meeting, get a "big" preacher to hold it (and a "big" preacher is just a little man a long way off from home), and some members will attend fine so long as the "big" preacher is there, but when he is gone, they are out until the next big meeting—just like the "tin heater." The law of the Lord is, "Forsake not the assembling of ourselves together" (Heb. 10:25). Shame on some members of the church!

### IF THE CUP IS THE BLOOD

By G. H. Jones

Our "cups brethren" tell us that the word "cup" means the blood, and if that be true, then the blood is the cup. Now, if they be true, how should the Scriptures read? Let us try their assertions to see how it will sound. Let those who use a plurality of cups check the following with the Bible:

In Lke. 11:50, "That the cup of all the prophets, which was shed from the foundation of the world may be required of this generation." (?)

In Lke. 22:17, "And He took the blood and gave thanks, and said, Take this and divide it among yourselves." (?)

In Rom. 5:9, "Much more then being justified by His cup, we shall be saved from wrath through Him." (?)

Rev. 19:2, \* \* \* \* "And hath avenged the cup of His servants at her hand." (?)

John 1:13, "Which were born, not of cup, nor of the will of the flesh, nor of the will of man, but of God." (?)

Now, brethren, you can see that the above needs correcting. Let me admonish you by the words of this Scripture: "Trust in the Lord with all thine heart, and lean not unto thine own understanding" (Prov. 3:5). Just take time to think on this matter, and you will know that God did not leave so great and so important things as the Lord's Supper to be carried out according to the imagination of man, or to be changed to suit the fancies of man.

—Wynnewood, Oklahoma.

### THE AFRICAN MISSION

Since the last report about the mission to Africa I have received disappointing news from the officials in Nyasaland. Our visa was not approved as we had been informed that it had been. There must have been some mistake. We were told to make a new application, which we did. I went to see the British Consulate in Los Angeles, Calif., and have done what I can.

We have not given up hope, but while we are waiting for the Nyasaland officials to consider our application for entrance I am going to go ahead and book meetings and preach where I am needed. It may be months yet, and in the meantime I might as well be preaching and doing what good I can here.

Now, you who have contributed to this work, please do not become worried about your dona-

tions. If it so happens that we do everything that we can to gain entrance into Africa, and still we cannot, then a satisfactory disposition will be made of the contributions. Please pray that this work will be done, however, if it is the Lord's will.

Correction: \$30.00 that was accredited to Stockton, Calif., should have been accredited to Manteca, Calif.

Donation: \$50.00—Orange, Calif.

—Paul O. Nichols.

### CONCERNING THE EARLY CHURCH—

(Continued from first page)

modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of associations, nor did they fracture themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or a bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of orphans and widows in their afflictions, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon everything that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions, for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or liberality, that they might have an opportunity of showing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the Christian religion, exhibited in prospective, and in actual existence at its first institutions, we shall in the last place advert to its

present appearance. But alas! "how is the fine gold become dim!" Instead of the apostles' doctrine, simply and plainly exhibited in the New Testament, we have the sublime science of theology, subdivided into scholastic, polemic, dogmatic and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, archdeacons, presiding elders, circuit preachers, local preachers, licentiate, class leaders, abbots, monks, friars, etc.

Our devotion exhibits itself in prayers, in set phrase of pompous oratory; in singing choirs, in long sermons, modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way ingenuity can devise, for propagating the gospel.

(Selected from "Christian System")

#### Remarks

Gentle reader, is not the above as applicable today as when written over a hundred years ago? Has the work been completed in restoring the primitive church? What shall we do—shall we surrender the task that lies before us; drift with the tide, leaving unfinished the noble work begun by this great and good man et al? Preaching brother, duty's call falls in clarion tones upon your ear to put on the "whole armor of God" and wave high the Restoration Banner, as never before!

Let me suggest to the writers of the OPA for 1934, that we do not lose sight of our mission in calling people out of denominationalism and the world, and in calling our brethren out of humanisms in the work and worship of the church. You need not be surprised if much of the space in the columns of this journal is given to such appeals. I realize that the task is great, but in the language of Brother Gilbert O. Nations, "It is worthy of the truest faith, the bravest hearts, the clearest minds, and the most sublime courage of our time. It is the one antidote for the ills in which our country and the whole world are now suffering. In the power of God it can be accomplished!" Brother, will you join us in this great move to really get back to the Bible in word and deed?

—Homer L. King.

(Note:—The above is a reprint from the January 1, 1934, issue of the "Old Paths Advocate," and I believe it is still appropriate for September 1, 1951, nearly 17 years later. I think, that we need to go back over the ground and resurvey, taking another look at the "Ancient Landmarks." I, therefore, suggest to our writers that we do more teaching against the modern innovations in the

church, that we hit again the departures of our brethren in practicing and advocating such innovations as instrumental music, the Sunday school or class system of teaching, a plurality of loaves and cups in the Communion. I find in volumes 1932 to the early forties, we did much more teaching along this line than in recent years, but we have thousands of readers now who did not get that teaching. So, if our present writers do not wish to go over the ground again, we can give a reprint from such able writers as G. A. Trott and H. C. Harper. I am afraid that we have somewhat lost sight of our mission of calling our brethren back to the "Old Paths," back to Jerusalem, back to the Bible. —H. L. K.).

### FRIENDLY OBSTACLES

For every hill I've had to climb,  
For every stone that bruised my feet,  
For all the blood and sweat and grime,  
For blinding storms and burning heat,  
My heart sings but a grateful song—  
These were the things that made me strong!

For all the heartaches and the tears,  
For all the anguish and the pain,  
For gloomy days and fruitless years,  
And for the hopes that lived in vain,  
I do give thanks, for now I know  
These were the things that helped me grow!

'Tis not the softer things of life  
That stimulate man's will to strive;  
But bleak adversity and strife  
Do most to keep man's will alive,  
O'er rose-strewn paths the weaklings creep,  
But brave hearts dare to climb the steep.

—Selected by Howard King

### SOME FOLKS

Some folks ought to be firemen, for they are always throwing cold water on everything.

Some folks are present at church during the annual big meeting and then live absent ever afterward.

Some folks are such fair weather church members that nineteen drops of rain will keep twenty of them away from worship.

Some folks are always thanking the Lord they live in a land of open Bibles, but when did they open theirs last?

Some folks have a pagan home, pagan books, pagan amusement, and a pagan Sunday, and then wonder why they do not rear a Christian family.

If some folks put as much money in mission work as they do the movies, they would see more startling results than they do on the screen!

—Selected from Church News

Too many people use religion just as they do a bus; they ride it only when it goes their way.



Barney D. Welch, 1707 S. 13, Temple, Texas, July 27.—We are having a full house nightly, here in LaGrange, Ga., with three baptisms to date, and one confession of faults. Bro. Gay is to be here Monday and Tuesday nights; I am to be at Lowery, Monday night. We miss each other on the road. Here are three subs.

J. L. Johnson, Gen. Del., Wynnewood, Okla., Aug. 11.—The church here is doing nicely, and we thank God that Bro. Paul Nichols came to our little town and showed us the truth. My family and I look forward to receiving every issue of the O. P. A. Keep up the good work, and may God bless you and yours.

D. L. Gay, 3427 Alma St., Shreveport, La., Aug. 17.—Bro. Fred Kirbo closed a good meeting here, Aug. 12. I believe the congregation is growing in strength. May the Lord continue to bless your efforts with the work of the Lord. I enclose money for subs. I enjoy reading the paper, and I receive much good from it.

Cyrus S. Holt, 715 Turner St., Waco, Texas, July 19.—My meeting at Union Point, near Jacksboro, Texas, July 8-15, resulted in two being baptized and the church left in a better spirit to work. Some of the younger brethren have promised to begin taking part in the work. This was my third meeting with them, but they asked me to return next year, also for a visit the first Lord's day in Sept. I desire the prayers of the faithful in my feeble efforts.

A. B. Caudle, Fair Oaks, Calif., July 16.—We have our lot in Sacramento for a church building, and when we get it paid out, we intend to build. In the meantime, we shall continue to meet for worship in Florin each Lord's day at 10:30 a. m. All why may be working in or living in Sacramento are invited to meet for worship with us in Florin, just south of Sacramento. The location of our lot in Sacramento is on 63rd St., just off of Fruit Ridge Road.

J. M. Stevens, Sentinel, Oklahoma, Aug. 14.—We certainly had a good meeting, conducted by Bro. Don McCord. He did some wonderful preaching. It was the first time I had heard him in a series of meetings. Brethren, from Carter, Okla. City, Wichita Falls, and Deep Dale, possibly others, attended one or more services, which we appreciated. We heard Bro. Don one night in his meeting with the Carter brethren.

W. Thomas Murphy, R. 5, Liberty, Ky., Aug. 8.—July 8-15, Bro. Edwin Morris was with us in a

meeting which I enjoyed very much. If any congregation is bothered with worldliness, or modernism of any kind, Bro. Morris has the remedy. The meeting resulted in 5 baptisms and 2 restorations. I am now in a mission effort near here with 1 baptized to date, and good crowds and interest. I have baptized one and one has been restored at the home congregation since Bro. Morris left. Aug. 26, I am to begin a meeting at Union Hill near Lawrenceburg, Tenn. Pray for us.

Oscar Johnson, Rte. 4, Box 171, Joplin, Missouri, Aug. 8.—The churches at Beef Branch and at Joplin (Stapleton) are doing very well. We baptized two recently—a man 74, and his son. I keep busy preaching over the week-ends. I preach at Burkhardt each fourth Sunday and at home once a month, when here. I visited the church in Lebanon once, and have been with the brethren at Lees Summit twice. I enjoyed being with these fine folks very much. I would like to visit other places if the brethren could use an old man.

George G. Freeman, Appleton, Ark., Aug. 6.—We had Bro. James R. Stewart with us in a meeting, closing Monday, July 30, at the waters edge, with five baptisms in all. The crowds and interest were good throughout the meeting. Crowds increased from the beginning. We have asked him to return the same time in 1952, so you see he did not give complete satisfaction. Let us be up and doing while it is day, for in Rom. 14:19 it says, "Let us therefore follow after the things which make for peace and things wherewith one may edify another." Here is one sub.

Carl DeGough, 409 Grove, Arvin, Calif., Aug. 12.—The congregation at Arvin is getting along fine. Our meeting with Bro. Billy Orten begins Aug. 17 through 31. I go one Lord's day each month to Porterville, Earlimart, and possibly to Corcoran to give lessons. Our Wednesday night services here consist of from one to three taking part in the chapter, with at present, me following. We like this method of training the younger brethren. We sure did enjoy the meeting at Sulphur, there is nothing like it in this world. We plan to go to Salinas for the Labor Day meeting. Pray for us.

J. H. Roberson (colored), R. D. No. 7, Butler, Pa., Aug. 15.—Since my last report to the OPA, I held a series of meetings, near Marion, La., baptizing two and great interest shown. I conducted a meeting at Wesson, Miss., July 22-27, with good interest and large crowds. I was at Hallesville, Texas, July 29 through Aug. 5. It was a pleasure to work with Bro. Canfield in all these meetings, and he was a great help to me. The hospitality shown me by all these brethren was much appreciated. The church near Butler is progressing nicely. Pray for us.

James W. McKamie, Box 107, Harrodsburg, Ind., Aug. 13.—For the past seven months, I have taught among the congregations of Temple, White Hall, Waco, and McGregor, preaching an average

of two sermons a week. Bro. Cyrus Holt and I have just closed a meeting in Bro. Holt's neighborhood, in Waco. We had good attendance and the gospel was preached to many who had never before heard it. One was restored. At present, I am working with the congregation at Harrodsburg, Ind. We had one restored on the second Lord's day. Pray for us here as we work for the Lord.

K. G. Wilks, Box 902, Breckenridge, Tex., Aug. 6.—We want to announce that Bro. E. H. Miller will be in Woodson, in Throckmorton County, for a meeting at the north side Church of Christ, Sept. 4-12. It is eight months now since we began worshipping with one cup apart from some larger number who do not hold to that belief. Consequently, this will be something of a mission effort. Meetings will be at night only except Lord's days when we meet at 2:30 P. M. Brethren in Christ near enough to visit us during the meeting will be a great help to us in encouraging us and to show others that we are not alone in our belief.

Virgil Ash, 509 Franklin, Windsor, Mo., July 31.—Bro. Tommy Shaw held a meeting for us at Cable Ridge, also for the Sweetwater congregation with one baptized. We feel the church was strengthened by this young preacher. Bro. Newell Smith, of the Lebanon congregation was with us last Lord's day, one was baptized and one confessed faults. I had baptized one and one confessed faults the week previous. I plan to hold a tent meeting at Stover, Mo., as soon as the tent is available. I am now dedicating my life as a preacher. If any loyal congregation could use me, I would be glad if you would let me know. I have been studying for three years or longer. Pray for me and mine.

Ellis McCabe, Noel, Mo., July 19.—We have recently enjoyed visits by Brethren Thomson, (Lansing, Ill.), Bowman, and Adams of Swars Prairie, and others. Brother Thomson preached six days in July baptizing 2 and restoring one. He is a zealous preacher carrying on a hard battle in Chicago, a city of four million, without one faithful congregation. Let us give him some help. Bro. Chris Adams is currently in a meeting at Mt. Zion, with good attendance from the brethren from Burkhardt, Swars Prairie, Joplin, and Rogers, Ark. We also appreciate Bro. Jones who is a fine song leader. I have promised to preach at Burkhardt and Joplin. If you need me, please call me. Pray for us all.

Abe Young (colored), Rte. 2, Box 184, Hallsville, Tex., Aug. 9.—The Ash Springs congregation is moving along nicely, regular as the first day of the week comes. We rejoice to have Brethren Canfield and John Robertson, a young preacher from Butler, Pa., with us in an 8 day meeting. There were no additions, but the seed was sown and will come up some day. Bro. Robertson is a young preacher, but with our help he will make a strong minister, if he is not overloaded in his young life. He is a good speaker and is not ashamed of Christ and His cause. We are still having a

about five nights of Bro. Waters' meeting, near Wedowee, Ala., where we heard good preaching, and a number were baptized and restored. I am now at Hinton, Okla., having begun last night, with good interest. I am expecting a good meeting here. Find subs. enclosed for the OPA.

Wayne DeGough, 409 Grove St., Arvin, Calif., July 16.—June 20, I accompanied Bro. Waters and family to Ft. Worth, stopping enroute at Memphis where we were joined by Ted Warwick and Miles King. Miles left us at Texarkana for McAlester, Okla., Jean and Susanne went to San Angelo, and Bro. Waters, Ted, and I continued on to Healdton, Okla., where the meeting began June 22. June 27, Ted and I went to Sulphur to attend the camp meeting, which was certainly an inspiration. After this meeting, I attended three nights of the meeting in Lawrenceburg, conducted by Brethren Billy Orten and Ervin Waters. July 9, I departed for my home in Cal. (Under date of Aug. 9.) Since returning from the eastern states, I have visited several congregations. July 22, I met with the faithful in the home of Sister Hammer, at Earlimart, preaching at Porterville that night and again July 29. I love and appreciate the brethren there. Aug. 5, I assisted Bro. Nelson Nichols in the teaching at Siskiyou St. congregation in Los Angeles, and we both preached at Compton that night. I was glad to see Nelson again. Brethren, pray for us.

C. Nelson Nichols, Vancourt, Texas, Aug. 14.—I preached at Eola, Sunday morning and Sunday night. Wednesday, July 18, I assisted with the teaching services at San Angelo. On the 22nd I preached at Sonora, Texas. July 26 we left enroute to California accompanied by Bro. Paul Nichols and his wife. July 29, I preached at Orange, California and attended the singing there. August 1, and the morning of August 5, I assisted with the services at Siskiyou. We also had a get-together and singing at that place. The evening of August 5, Bro. Wayne DeGough and I both preached at Compton. During the next few days we attended Bro. Chester King's meeting at Orange. Leaving California, August 9, we arrived in Midland, Texas on August 11. I preached at both morning and evening services there August 12. Please pray for our efforts in the Lord's work, that we may accomplish that which Christ left for us to do.

J. R. Tidmore, Broken Bow, Okla., Aug. 15.—After the meeting at Golden, Bro. McCord was called to Pickets to baptize a man and wife. I have hopes of a meeting there, establishing the true worship. The big difference there is, they break the loaf in two in the middle before passing it. I talked to the leader about it and he admitted I had instructed him right. I believe if they will let me preach a few times there, I can show them where they err. Pray I may have the opportunity to set them right. Aug. 4, I began the meeting at Legal schoolhouse, with large crowds and good interest. It should have gone on a week longer, but due to the illness of Bro. Thetford's baby and its need for hospitalization Aug. 15, we were forced to close. We plan to go back for another meeting this fall. We appreciated the cooperation of the McAlester brethren, also Bro. and Sister Hi Hamilton of Ada, and the visitors from other places. The hospitality shown us was great. Here are three subs.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Aug. 16.—The congregation here is doing fine. We have had several preachers visit us and are thankful for their thoughtfulness to stop by and preach. Bro. Thomas Murphy preached several times; Bro. Paul Nichols was with us some time, strengthening us much, and holding a mission meeting for us. Brethren Lynwood Smith and Johnny Elmore held a two weeks meeting for us which helped us on a little farther. Then the wonderful meeting at Sulphur, which was better than ever before. May God bless you all for I do love you and enjoy working with you. We are now in a mission effort with Bro. Gay doing the preaching. We appreciate having his good wife with him. Enroute home from Sulphur we stopped by Lawrenceburg, Tenn., and had a wonderful visit. We certainly enjoyed our stay with the Davises and Ortens. We expect Bro. Gillis Prince with us Oct. 7, for another stab at Satan. Let us all deliver him a hard blow during the coming year. Just a little prayer is all we ask.

Thommy Shaw, Commodore, Penna., Aug. 17. I attended one night of Bro. Miller's meeting at Flemington and heard him preach a good sermon. July 29, I preached at Napoleon, Ala.,

which is the home congregation of Bro. Gillis Prince. That afternoon some of the brethren from the LaGrange congregation came over to Napoleon to sing. Bro. Barney Welch, who was in a meeting at LaGrange, was there. The singing really was fine. The next day I began a singing school and continued it one week. Bro. Homer A. Gay preached a sermon there August 1st. It was very edifying. Bro. Ervin Waters started a meeting at Napoleon, August 3rd. I enjoyed the fine teaching he did. Bro. Ted Warwick was with Ervin and helped much in the meeting. When I left near the close of the meeting two had been baptized and one restored. I learned to love these brethren and appreciate their stand for the truth against severe opposition. August 5, I preached at LaGrange and August 12, at Greenville, S. C. There are just a few meetings at Greenville but they are planning the work which will help them grow.

Benny Cryer, Rte. 4, Box 236, San Angelo, Tex., Aug. 9.—Aug. 5, we enjoyed having Bro. Paul Nichols and wife with us. He gave us a fine lesson Lord's day morning and night. He left Tues. for Calif. I have also enjoyed attending the meeting at Eola, conducted by Bro. Homer L. King. I have missed but very few nights of this meeting, and I am sure it is being enjoyed by all attending. Bro. Jack Ivey and wife, accompanied by Brethren Johnny Elmore, and Wayne Fussell, came by for a few days last week and we enjoyed the short visit with them. Aug. 5, in the afternoon, I preached at Menard. I try to go there once a month. They meet each Lord's day afternoon in the Christian Church building. I also go to Robert Lee once a month. The encouragement these fine brethren give me is appreciated. Bro. Broseh begins a meeting here in San Angelo, the latter part of Sept. We are looking forward to this meeting. The brethren here are taking more interest in the Lord's work. I have not received my 4-E Classification yet. My case is in the hands of the State Appeal Board. Pray for me and may the Lord bless all the faithful in Christ.

Billy Orten, Route 2, Lawrenceburg, Tenn., Aug. 20.—The tent meeting in Lebanon, Mo., closed July 29. It was a pleasure to work with Bro. Larry Robertson in this effort. The crowds and interest were good, but no visible results. We were glad that Bro. H. E. Robertson could be with us for most of this meeting. Two young preachers, James Orten and Jerry Cutter, were with us for the entire meeting. They are rapidly developing into preachers. July 31 to Aug. 12, James and I were at the Sand Grove congregation, near Milano, Texas. James preached once. Visiting preachers were, Jerry Cutter, Barney Welch, and Robert Falvey. Bro. Welch preached once for us. I am now at Arvin, Calif., having begun Aug. 17. The crowds are good. This is the home of preaching brethren, Wayne DeGough, Verlin Elliott, and Carl DeGough. It is good to be associated with them again. James, my brother, and Jerry Cutter are to be with us in this meeting. Bro. Lynwood Smith was with us two nights. We persuaded him to preach once for us. I go to Corcoran, Calif., Sept. 4 to 16.

Clovis T. Cook, Route 2, Lebanon, Missouri, Aug. 19.—I conducted a series of meetings at Drury, Mo., the latter part of May. We had good crowds and a good meeting. The first half of June, I was with the faithful at Gar Corner, near Ada, Okla. We baptized one at Ada, while there. I conducted a series of meetings at Stamford, Texas, the latter part of June. These brethren are to be commended for holding on under difficult circumstances. Brethren in reach of them should visit them and help them out. After the all-day meeting at Sulphur, July 4, I visited Wichita Falls, preaching once and baptizing one. I preached once at the Carter church before returning home. The last two Lord's days in July, I was with the faithful, near Marion, La., baptizing five. I am to return next year for more work in that part, the Lord willing. I have just closed a meeting at Claxton, near Competition, Mo. We baptized three here. I am now with the Mountain Home church, near Crane, Mo. The brethren have bought a house, same location, and have installed new seats, which are very nice. We hope to have a good meeting here.

Carlos B. Smith, Rte. 1 Box 150, Wesson, Miss., Aug. 10.—I was glad to be with the church at Colquitt, Ga., the third and fourth Lord's days in July. It was my fourth effort with them. Two were baptized and six confessed faults. I am glad to report Bro. C. A. Cato was restored to the fold. Brethren Homer Gay, and Harvey Miller visited and preached once for us in the meeting, which was appreciated much. Also, Brethren Parker and Reynolds were with us during the meeting.

When I returned home, Bro. Waters was in a meeting at Pearlhaven church in Brookhaven. Results were 6 baptisms and two came over from the cups and wine church. They also had a 30 minute radio program each day. Bro. H. E. Robertson began a meeting at the New Salem church, Aug. 3. One was baptized, one restored, and one confessed faults. Crowds were excellent except for two nights, on account of the election that occurred in the middle of the meeting. This was Bro. Robertson's fourth meeting there, and the church esteems him highly. These churches esteem Brethren Robertson and Waters highly for their works sake, and their manner of life. I am now in a tent meeting at Strong, Ark., with large crowds and good interest. The tent is being furnished by the church at Shreveport. The leading people of the town are remarking that it is the best preaching they have ever heard.

Leonard A. Copeland, 323 N. Hutcheson, Houston, Tex., July 23.—Since July 4, I preached twice at Wilson, and had the privilege of hearing Bro. Don McCord at Healdton, Okla., before returning to Houston. We have just closed a meeting here with Bro. Lynwood Smith doing the preaching. The crowds were small and there were no visible results though he taught some very edifying lessons. Bro. Ted Warwick who is traveling with Lynwood, preached one night of the meeting, and preached at Richmond, Tex., July 15. We were glad to have Brethren Gayland Osburn and Eddie Nichols visit us in this meeting, and Gayland preached one night. We were glad to have visitors from San Antonio, Richmond, Austin, and Temple, Tex. We have Lord's day morning worship at 10:30, Lord's day evening and Thursday evening at 8:00 p. m., at Buchanan and Dougherty. We invite you all to worship with us. (Under date of Aug. 12)—I have had the privilege of being with Bre. Gayland Osburn and Eddie Nichols, Aug. 3-5. I went with them to Brookhaven, Miss., where Bro. H. E. Robertson was in a meeting. We heard him one night. We went from there to Columbia, La., where Gayland began a meeting Aug. 4. We also visited the church at Monroe, La., Aug. 12, I preached for my home congregation in Houston. As I enter the work of the Lord, I need the prayers of the faithful, so remember me.

Edwin S. Morris, 2400 W. Holloway, Midland, Tex., Aug. 12.—The work in this vicinity continues to grow. We have baptized three and had six confessions of faults lately. Odessa has begun work on a new building and soon will be able to meet in it. Midland congregation has been making improvements on their building and will soon have a very nice place to worship. I appreciate the manner in which these congregations have backed me since entering the field. I recently held a meeting in Liberty, Ky., the home of Bro. Thomas Murphy. Bro. Murphy has had a struggle since he took his stand for the truth some two years ago. Since changing, he has taught the truth to several and now has a faithful congregation in Liberty, Ky., that worships without innovations. The digressives are doing everything they can to hurt his influence and keep the church from growing. They have told that even his own brethren would not back him. I found Bro. Murphy to be firm, standing for the truth and working hard for the cause in that part. Contrary to the reports of the digressives, my brethren and I stand behind Bro. Murphy as long as he continues faithful. Our prayers are for him. I will begin a meeting in Council Hill, Okla., Aug. 24, continuing through Sept. 2. I plan to be at Wichita Falls, Labor Day. Pray for us in the work.

Elgie Thompson, Box 112, Piney View, W. Va., Aug. 12.—Recently, I had the pleasure of attending most of the meeting at Warden conducted by Bro. Bud Parker, also enjoyed having he and his wife in our home. I missed three of his sermons as I had to go to Clintonville, July 28 for a meeting. We continued there eleven nights with large crowds throughout, and 2 were baptized. I believe much good was done. I was to preach at Roanoke, July 14, 15, but cancelled it due to a baptizing on that Lord's day. I had worked every day during my meeting, driving over 100 miles each nite. I was called to Roanoke on Monday to conduct the funeral of a brother in Christ. While there, I met Bro. McKeand, Bro. Paul Nichols' father-in-law. July 29, I taught at Warden, and last Saturday night and Lord's day morning, at Clintonville. In the afternoon, I preached to a congregation of Baptists, something unheard of almost in this part of the country. They invited me back to preach for them again. Aug. 19, I go to Roanoke, and Aug. 26, to Low Gap congregation near Brooks, W. Va. I would like all to list these two congregations (Clintonville, W. Va., and Low Gap Church of Christ, Brooks, W. Va.),

in their church directory. They are faithful, being opposed and outspoken against all departures from the truth. Had a short visit with a Brother Perice from Pa., who knows several of the faithful preachers who report to the OPA. Brethren, pray for me and the work.

Homer A. Gay, 213 N. Jackson, Lebanon, Mo., Aug. 14.—After closing the meeting at Early Church, out of Samson, Ala. wife and I and Bro. Huguley, went to Sneads, Fla. and had a pleasant visit with Sister Harper, wife of Bro. H. C. Harper—founder of this paper. We went on to Colquitt, Ga., and spent two nights with Bro. Carlos B. Smith in his meeting there. We enjoyed our visit with the little congregation, and especially in the Cato home. We were glad to be with Bro. Carlos again—who is one of our tried and proven faithful gospel preachers. Going back to Alabama, we began at the Lowery congregation, out of Opp, near the Early Church, on July 20 and continued thru the 29th. Here we had overflowing crowds at all services. We made our home with Bro. and sister L. C. Grimes, of Opp, and a good preacher's home it is. We were glad to have with us our boy preacher, Ronny Wade, of Ft. Worth, Texas, who preached twice during this meeting, and was appreciated very much. We were glad to be associated again with Bro. W. H. Reynolds, whose health is now not good, and he is asking for the prayers of his fellow-preaching brethren. Also Bro. DeWitt Palmer, another faithful preacher who lives there. All of the brethren were very cooperative in these meetings, and I believe in both of the meetings we baptized seven, and eleven were restored to the fold—most of whom had been out for several years. From Alabama we came to West Va., where we are now in the second week of a meeting—a mission effort, out of Huntington about thirty-five miles. We are having large crowds and good attention—but that is all so far. Next week we are to put the tent up in another community in another mission effort. Bro. Ronny Wade is still with me, and has preached several times. It is food for my soul to read about the good meetings my brethren are engaged in everywhere. My heart and hand is with you in the noble work, brethren.

Homer L. King, Route 2, Lebanon, Missouri, August 21.—The meeting in Odessa, Texas, was far from being a failure, in spite of the poor beginning. There were six confessions of faults, one baptism, and considerable personal confusion and differences settled. The brethren were brought together and agreed on a location for their new church building, and I understand that work on the new building is well on its way. Brother Edwin Morris aided much in this meeting and in personal work. Our next was at Eola, Texas, July 29 through August 12. Two were baptized and two confessed faults. The attendance and interest were good throughout. The church in San Angelo co-operated nicely, also some from Menard and DeLeon. We were fortunate in the attendance of one or more services by the following preachers: Billy Jack Ivey, Johnny Elmore, Renny Cryer, Paul Nichols, and Wayne Fussell. They rendered valuable aid in song, prayer, and otherwise. We were very glad to have them. We began this meeting the day the Southside church closed their meeting, with Bro. Van Bonneau doing the preaching. It was reported that this church put in the cups that day, using four cups. They now practice what they believed and taught, and several of the brethren who did meet with them are meeting with the faithful church on the north side of Eola. Words fail us as we try to tell of the very warm hospitality and good support rendered to me and to my family in the above meetings. You may find better countries and better climates, but no better people than in the great state of Texas. May God bless them for their liberality and hospitality, I do pray. I am now in a series of meetings with my home congregation, Lees Summit, near Lebanon. The house was full both Sunday and Monday nights, thanks to the co-operation of the Lebanon church. In 1932, I conducted a meeting for this church, baptizing 27, but times and people have changed since then. However, we do hope for a good meeting even now, and let us pray to that end. Bro. Clovis Cook and I are to begin a mission effort near Alton, Mo., September 9, continuing two weeks. I am asked to be with the church in Pontiac, Michigan, over the last Sunday in September. I am scheduled to be in a series of meetings with the So. Fourth St. church in Waco, Texas, embracing the first two Lord's days in October. If you cannot be with us in any of the above efforts, please mention us to the Heavenly Father. We were delighted to have our beloved Bro. Oscar Johnson, of Joplin, for two nights of the Lees Summit meeting, also Bro. Larry Roberson. The churches in Missouri would do well to call Bro. Johnson.

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. XXIII

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No. 10

## TIMELY SUGGESTIONS

The blessedness of doing good: A few days ago I had the pleasure for the first time to view the great Niagara Falls, which is probably the greatest tourist attraction in America today. Each year almost three million people visit this seventh wonder of the modern world.

Besides being famous for its natural beauty, Niagara is known as the "Power City Of The World." Each second two million gallons of water thunder over these falls, flowing on down its course. Yet, this water, as it passes by, generates electric power and lights for one thousand cities and towns throughout an area of almost one million square miles, to supply over four million people with lights and power: And still, the water flows on!

We should learn a lesson from this, that we, too, can and should be a channel of blessing as we pass by—we pass this way but once, and if we do not do the good while passing, it is then too late. The opportunities for doing good which we have today may not be ours tomorrow. And the good deeds, kind words, hearty hand-shakes, pleasant smiles that we may have for others along the road will not impair our journey; will not slow our progress; will not lessen our usefulness, nor our pleasures as we pass by. A lazy "slough" may gradually, muddily, and slimely, drift on down into the sea, but let me "generate" some "power" and "light" for others as I pass by!

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposes in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerfully giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work: (As it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (2 Cor. 9: 6-11).

Orphan Homes: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"—(Heb. 13:2).

We have just received word that our daughter  
(Continued on page 5)

## STRINGHAM'S STRICTURES

By J. Ervin Waters

F. H. Stringham of Chico, Calif., has written a tract on the "BREAKING OF THE BREAD," which in the main contains strictures against what has been written on that subject by me and Brother J. D. Phillips. J. D. Phillips is able to speak for himself. I shall notice some of his criticisms of my tract on the communion. It is regrettable that Brother Stringham's tract does not contain more affirmative arguments for his position.

### "For You; Not By You"

On page 8 of his tract he refers to 1 Cor. 11:24, "This is my body which is broken for you." And he comments, "NOT BY YOU." Further he says, "Christ gave us His broken body on the cross." It would be well for Brother Stringham and all others to note that the "broken body" was given on the cross and not in the communion. Furthermore, there is no act in the communion which represents the breaking of the body performed on the cross any more than that there is an act in the communion which represents the shedding of the blood performed on the cross. Christ said of the fruit of the vine, "This is my blood of the new testament which is shed for many." Was the fruit of the vine shed, or was the blood on the cross shed? Why does not Brother Stringham contend for the shedding of the fruit of the vine in the communion as an act representative of the shedding of the blood on the cross? Because it does not suit his fancy or his theory. The idea that the loaf must be broken before it is the body of Christ is a product of his imagination. It came not from the Word of God. If the loaf must be broken in the communion before it is the body of Christ, then the fruit of the vine must be shed in the communion before it is the "shed blood." Jesus said of the bread, "This is my body which is given for you," (Luke 22:19). It is strange that I have never heard of a brother contending that the bread had to be "given" in the communion before it was Christ's "given body." Why ignore these parallels? Yes, as Brother Stringham remarked, "For you. Not by you." This settles that matter.

### The Breaking of Bread an Individual Act

Brother Stringham takes a weak punch at the position I advocate; that the breaking of bread in the communion is an act performed by every communicant. But he was unable to disprove it. Please reread Acts 2:42, "They continued steadfastly . . . in breaking of bread," and Acts 20:7,

"And upon the first day of the week, when the disciples came together to break bread," and 1 Cor. 10:16, "The bread which we break, is it not the communion of the body of Christ." These verses still set forth the position I hold. Pray tell me what act of breaking is performed by every communicant except that breaking which is essential to the eating?

Psa. 41:9 and Jno. 13:18

Brother Stringham denies my interpretation of these two Scriptures, but offers no plausible solution. Psa. 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Christ showed that in the fulfillment, both He and Judas, would eat this bread. Jno. 13:18, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." "My bread" must have reference to that bread of which Jesus said, "This is my body" (Matt. 26:26). Why does Brother Stringham deny this? Because it proves too much for his theory, that Christ did not partake at the institution of the communion.

#### Did Christ Drink?

Brother Stringham does not believe that Christ drank the fruit of the vine at the institution. Why does he deny such an obvious fact? He overlooks the important fact that Jesus did not have under consideration just any fruit of the vine. He neither affirms nor denies anything about the fruit of the vine in general. "But I say unto you, I will not drink henceforth of this fruit of the vine" (Matt. 26:29). The fruit of the vine under consideration was "This" fruit of the vine, the fruit of the vine for which he had just given thanks and called his blood, and not some fruit of the vine of which he had partaken in his past life. Mk. 14:25, "I will drink no more," indicates he had drunk. That is why I conclude he did not drink after he gave it to them but that he did drink after he gave thanks. Brother Stringham admits, "If it can be established that Jesus drank the fruit of the vine in instituting the communion, it can be properly assumed that He ate the bread. If He ate the bread when He 'blessed and brake it' He broke it only that He might eat a portion of it."

#### Bedingfield Versus Stringham

Brother Stringham emphatically denies that Christ ate or drank at the institution. Brother Bedingfield, with whom I had a discussion on the breaking of the bread in 1941, emphatically contended that Christ both ate and drank, but that He ate and drank last, after the disciples. Brother Bedingfield even had a large chart prepared with which he attempted to prove that Christ ate and drank last. I took his own chart and proved that Christ ate and drank first. Now I suggest that Brother Stringham and Brother Bedingfield get together and try to settle this matter themselves.

—Rt. 1, Lawrenceburg, Tenn.

No brain is stronger than its weakest think. When in a fix, sweating will get you further than swearing.

#### G. EARL MCKAY OF SPRINGFIELD, OREGON

By J. Ervin Waters

For a year or more Brother G. Earl McKay has tried to make it appear that I would not meet him in debate on the bread breaking. This is far from the truth. He even tried to make himself think or others think that I am afraid to debate him. Few men in the present generation have proved their courage in controversy as many times as have I. My record speaks for itself. This reminds me of the time when I closed a debate with Tom Enix on the cups at Maple, Ark., a few years ago. At the close of the last session he was so beside himself with anger that he came to me, stuck his finger in my face, and said, "Brother Waters, you are afraid to debate." How can you convince a man like that? This reminds me of John Staley whom I debated on the wine question last year in Texas. He challenged for the discussion. I accepted. Since then he and others have boasted that the grape juice brethren would not defend their position. How can you convince people like that? They merely whistle to keep up courage. Brother Staley challenged for the first one and I took him up. It is significant that he has not challenged me for another. If he does and a place can be found for it, he will be accommodated. But I tire of these braggarts with their braggadocio. They lack the instincts of true Christian gentlemen.

I live close to three thousand miles from the Pacific Northwest. It requires a lot of time and a lot of money to travel distances like that. I do not have much of either. I will here list some of the usual conditions for a debate.

- (1) Suitable propositions.
- (2) A suitable time and place.
- (3) Some church, or churches, calling me, endorsing me and backing me.
- (4) Some church, or churches, endorsing the opponent.

As far as I am concerned, and as far as I know, none of the above conditions are met. When they are met, I will debate Brother McKay or any other man representing his position. Until then, "Let the heathen rage and people imagine vain things."

—Rt. 1, Lawrenceburg, Tenn.

#### THE AFRICAN WORK

By Paul O. Nichols

To date we have not received word from the Nysaland officials concerning our last application for admission into their country for the purpose of preaching the Gospel. Perhaps news will be forthcoming before long. However, it might be two or three months in view of the way it has been in the past. We wish we had something definite upon which we could depend.

Bro. Severe wanted me to report that he had received a shipment of books from Bro. Byron Kramer of Salona, Penn., which was appreciated very much. Thank you, Bro. Kramer, for responding to their needs.

Under the date of Aug. 14, Bro. Severe writes, "It is my pleasure to inform you that on the 29th

of July, Bro. Stone Chakhame and I baptized ten persons into Christ, and there are some more to immerse on Aug. 19. On the 28th of July, I officiated at the wedding of Bro. Julius Mauwa of Manjolo Village, Native Authority Kadewere, Chiradzulu, and Ajine Nambiezi of the same village.

"My school will be considered for government aid this month. If God blesses us next year, it will be easy to conduct it. This year I paid all seven teachers myself, and I am sorry to say it, but I have no more money to take care of my family. However, I do not mean to beg. I love to be poor for Christ rather than to become a dirty beggar."

I wrote and told Bro. Severe that we had to re-apply for our visa, and the following is an excerpt from the letter I received, written September 2: "Dear Bro. Nichols, This will thank you for your letter of 15th of August. I am awfully sorry about the news contained therein.

"My heart is heavy and deadly broken that the officials of this country have refused your entrance into Nysaland for the Cause of Christ. Nevertheless, we have assurance that God will make it possible through this second application that you have submitted.

"The congregations here will be severely hurt if you fail to come. I do not know what we would do, for we are hoping that when you come, you will help us correct our errors. I am asking you brethren, please do all you can to make this second application successful.

"This month I am anxious to be busy preaching, for there are many calls from the congregations. I failed to be busy the last two months, for I had no bicycle to carry me into places where busses and autos are unable to go."

May the Lord bless Bro. Severe and the other native Gospel preachers for such willingness to sacrifice for the Cause. And brethren, may we recognize and realize our responsibility toward them.

#### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

The Presidential regulations concerning the status of C. O.'s under the new UMTS Law have not yet been released. We cannot as yet tell you the types of labor or jobs which you will be required to take. It seems unlikely that there will be any changes made in 4-E status before late fall or early winter. We will keep you posted.

#### LABOR DAY MEETING AT SALINAS

By Howard Walker

This meeting was conducted at Salinas, California, as had been announced in the OPA sometime before. There was a nice crowd present, and the weather seemed to be in accord with the occasion. The brethren of Salinas, Greenfield, and Aromas made a great sacrifice to make the meeting a success. They prepared a splendid lunch for all and some to spare, and I would estimate the crowd at about 400.

The above meeting followed the close of Bro. Lynwood Smith's meeting, which closed on Sunday night, and I might add that he was at his best in the preaching just before this all-day meeting.

The meeting Monday was devoted to talks by the preachers, among whom were: Billy Orten, Lynwood Smith, Paul Nichols, Wayne Degough, Carl Degough, Verlin Elliott, Ray Nichols, John Reynolds, and many others, with whom I was not acquainted. Many good talks were given, and the main topic seemed to center around "Unity," which is always appropriate.

Concerning the importance of unity, we hear Paul, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). If trouble arises between congregations or individuals, all should be willing to sacrifice everything but the truth which is recorded in the Bible. Brethren should get together and iron out all differences before those difference go so far as to cause division. We must not love our opinions better than we love the unity for which the Lord prayed.

#### OUR DEPARTED

**Speights**—James Virgil Speights, of Lubbock, Texas, was born Feb. 14, 1895, near Wolf City, Texas; departed this life as result of a car wreck, Sept. 14, 1951, at the age of 56 years.

He leaves to mourn his passing his wife, Sister Tempie Speights, who is a faithful member of the church at Lubbock; one daughter, Mrs. John P. Roush, of Compton, Calif.; three sisters, a number of neices and nephews, other loved ones, and friends.

The writer attempted to speak words of comfort to the bereaved.

—Edwin S. Morris.

**Remarks:**—I regret to hear of the passing of Bro. Virgil Speights, and we extend our very sincere and tender sympathy to Sister Speights and her daughter, Mary Jane, in their sorrow. Their home was my home in meetings near Littlefield, Texas, several years ago, and I have not forgotten the hospitality shown me. May God bless them, and may they look to Jesus, Who can bind up the broken hearted and comfort those who mourn in Zion.

—Homer L. King.

#### EASTERN LABOR DAY MEETING

To my way of thinking the Labor Day meeting in the East this year was a success. We had brethren, from Indiana, West Va., Michigan, all the congregations in Penna. Bro. B. F. Leonard and Bro. Wayne McKamie preached for us the evening before the all-day services, and Bro. Gay preached in the morning service. One responded to the invitation and was baptized that afternoon. We had about 14 brethren representing the various congregations speak to us in the afternoon service, and Bro. Larry concluded the meeting with a good sermon that night. The singing was the best that I have heard at Lovejoy. In 1952, this meeting will be held at Harrodsburg, Indiana. If this meeting continues to grow I predict that it will not be many years until it is as large as the other meetings being held.

—Tommy Shaw.

## Old Paths Advocate

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### HERE AND THERE

**How to Reach the Publisher**—Unless otherwise directed always send all matter intended for the paper, personal correspondence, orders for books, etc., to my home address, Route 2, Lebanon, Mo.

**Do You Need These Books** We have on hands for immediate shipment a good supply of "The Communion"—35c per copy; \$13.00 for 50; \$25.00 for 100, postpaid. Written by Bro. Ervin Waters; a very fine booklet on all phases of the Lord's Supper, revised and enlarged, second edition.

**Old Paths Pulpit**—\$2.00 per copy; 33 sermons and essays, by 33 preachers of the church of Christ, with a life history and a picture of each preacher—nothing like it. Every home should have one, and they are very fine for mission work, as they cover first principles, the Christian life, the simple Bible worship, etc.

**Three Great Song Books** — "Old Path Melodies" (1947), 192 pages, both old and new gospel songs, suitable for all services of the church—40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 per 100, postpaid.

**"Old Path Melodies" Number 4**—(1951), same size book as the above and same price. We believe this is the best book we have thus far put out for churches that like to sing. It's praise has been the very highest from all parts of the country. It contains both old and new soul stirring songs.

**"Favorite Spiritual Songs"**—(1944)—Just what the name suggests, a book of favorite selections, and some still say it is the best we have ever put out. You may have them while they last for the prewar price of 35c per copy, \$3.75 per dozen, \$13.50 for 50, or \$26.00 for 100, postage prepaid by us.

**"The Clark-King Discussion"**—A written debate between Bro. N. L. Clark and the publisher of the OPA, on the number of drinking vessels that may be used in one assembly for the Communion, but our supply is exhausted. We would like to have a reprint of the "Clark-Harper Debate" on the same subject and the "Clark-King Discussion" printed in one volume, since in the latter debate a number of quotations are made from the former. If we could get some advanced

orders and sufficient interest is manifested in this publication, we shall be glad to order the printers to go forward with it. Let me hear from you, please, if interested. We need to get these books out to the public where they will do good.  
—Homer L. King.

### OUR HELPERS

Here are the names of our helpers for the past month, and following their names the number of subscriptions received by us. Our very sincere thanks and appreciation for everything done for the paper. Your efforts to increase the circulation and the influence of the paper have our kind thanks. Please, keep the good work going on by sending us a nice list every month. Note the following:

Mrs. L. N. Byford—20; Ervin Waters—10; Elgie Thompson—8; Homer A. Gay—7; Lynwood Smith—6; Homer L. King—6; Ray Meridith—5; G. A. Canfield—5; Billy Jack Ivey—5; Huntington, W. Va., Brethren—4; Edwin Morris—4; Stanley Bryant—3; G. H. Horton—3; E. H. Miller—3; Clovis T. Cook—2; Clarence Kessinger—2; Tommy Shaw—2; Ted Warwick—2; J. T. Broseh—2; James W. Russell—2; R. B. Brown—1; Alma Russell—1; Larry Robertson—1; Billy Orten—1; Carl Willis—1; Gayland Osburn—1; James R. Stewart—1; Tom E. Smith—1; J. R. Tidmore—1; J. D. Corson—1; Leslie Cato—1; C. C. Tillman—1; Mrs. N. D. Sneed—1; Clarence W. Claypool—1; L. H. Skaggs—1; Mrs. H. R. Wages—1; K. G. Wilks—1; A. Sister—1; A. E. Cogburn—1; Mrs. John Martin—1; Francis Graham—1; Total—132.

### Donations for Foreign Subscriptions

Mrs. L. N. Byford—\$20.00; Stanley Bryant—2.00; Mr. and Mrs. Ray Meridith—5.00; Billy Jack Ivey—4.00; A Sister—4.00; Total—\$35.00; Previously reported—\$53.00; Grand Total—\$88.00. Amount still needed—\$12.00.

Many Thanks to all for the liberality.

—H. L. K.

### A GOOD LETTER

351-99-00 U. S. Nav. Sta.,  
Box 4 Navy No. 230,  
c/o Postmaster,  
Seattle, Wash., Aug. 22, '51.

Dear Brother King:

I hope this finds you and your family O. K. I have a few spare moments and I thought I would drop you a line or two.

Daddy has been sending me the OPA, and I really do enjoy reading it, and he sent me a copy of the new song book. I believe it is the best yet. I really do enjoy reading about what is happening over the brotherhood. One does not know what it is to miss the church of Christ and Christian fellowship until he is separated from it. Since I have been in the navy, I have been deprived of that opportunity. Since Brother Mathews died, I have made it my aim to do all that I can for the Lord's cause. I realize that I have not worked as I should have the last few years; but if my life is

spared, when I get out of the navy, my life will be given to the work of the Lord.

Daddy said the meeting at Sulphur, on July 4, was really a great success. I certainly wish I could have been there.

Will close for now; I just had to get a few things off my chest.

Remember me in your prayers.

In Christian Love,

—C. A. Smith, S. A.

### Remarks

Thanks, C. A., for your kind letter above, and we shall be praying that you may be spared to return to your Christian home, to your "first love," and to all the Christian friends in your home church at Healdton. Let all Christian boys take warning from the above, and let them ever be mindful that there are no earthly friends like daddy and mother, and that there is no association so good, so pure, and so uplifting, as the true followers of Jesus, found only in His church. Yes, ever remember that "All that glitters is not gold," hence be satisfied with the Lord, His church, your home, your mother and father, and the humble Christian life.  
—Homer L. King.

### A. CAMPBELL'S WORKS BEING REPRINTED

(1) **Popular Lectures and Address**—Price \$5.00. This is one of A. Campbell's finest works and has just been reprinted. It contains the famous "Sermon on War" and many others. It gives an insight into this remarkable man's varied knowledge of so many subjects and touching upon so many fields.

(2) **Living Oracles New Testament** — Price \$5.00. This is the version of the New Testament edited by A. Campbell. It still remains after over a hundred years one of the best translations ever published. Why not order one?

(3) **Millennial Harbinger**—Price \$5.00 per volume. There are nearly forty volumes of this work and they have never previously been reprinted. Two or three volumes have already been released and every two or three months another one is printed. If you desire them all, I could send one C. O. D. to you as it is reprinted. The MILLENNIAL HARBINGER was the religious journal published by A. Campbell from 1830 until his death.

(4) **Campbell-Walker Debate** — Price — \$3.25. This was the first debate held by A. Campbell at the age of thirty-two in 1820. It has never been reprinted since until now. A little over a thousand copies were printed in 1820 and no more. This debate was on baptism.

(5) **Campbell-Maccalla Debate** — Price \$3.00. This debate was held in 1823 and was the outgrowth of the debate with Walker held three years previously. It, too, was on baptism. This is the first reprint of this work.

We are thankful that all of this fine restoration literature is being made available to the present generation. We hope that this generation will take advantage of the opportunity afforded.

Order from J. Ervin Waters,  
Rt. 1, Lawrenceburg, Tennessee.

### TIMELY SUGGESTIONS—

(Continued from page 1)

and son in law, Johnny and Luvilla Spradley, of Pontiac, Michigan, have received for adoption two children, Danny Glenn, 3, and Synthia Ann, 2. Wife and I are thankful to be the "grand parents" of these two children. This couple could not have children of their own; but they could have a scriptural orphan home, and we pray for more such orphan homes. It must be a wonderful blessing to be allowed to "entertain angels"! In Matt. 18:10, Jesus says, "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Final suggestion: Let us all strive harder to have less strife.

—Homer A. Gay.

### Suggested Form of Classification Appeal

(Suggested by Don McCord)

Street, or rural route,

City, State, \_\_\_\_\_

Date \_\_\_\_\_

Selective Service System,

Name of County,

Local Board Number,

City, State.

Dear Sirs:

In filing form number 150, showing my position as a conscientious objector, I asked for classification IV-E, but you classified me 1-A.

I believe I am entitled to a IV-E classification for the following reasons:

1. By reason of religious training and belief, I am conscientiously opposed to participation in war in any form. This religious training has been received from my local congregation, the church of Christ, street address, city and state.

2. My belief in a relationship to the Supreme Being involves duties superior to those arising from any human relation. The basis of this faith is found in the following scriptures: Jesus commanded "put up thy sword" (Matt. 26:48-52); Paul said, "avenge not yourselves; vengeance belongeth to God" (Rom. 12:19-21); Paul further said, "the weapons of our warfare are not carnal" (2 Cor. 10:3-5); "we wrestle not against flesh and blood" (Eph. 6:10-17); Jesus further said, "love your enemies" (Matt. 26:48-52).

I hereby appeal my classification.

Very truly yours,

Signature \_\_\_\_\_

Religion is meant to be Bread for daily use, not Cake for special occasions.

A wise man proves that he appreciates what knowledge he has already by his willingness to heed what others have to say that he may even add to his knowledge. Yes, the wise man is always anxious and ready to receive fresh knowledge.

## From The Fields

J. R. Tidmore, Broken Bow, Okla., Aug. 30.—We are looking forward to our meeting, beginning next Lord's day, with Bro. Fred Kirbo doing the preaching. We ask the prayers of the faithful brethren.

J. H. McKaig, Rte. 2, Box 108, Vista, Calif., Sept. 16.—The meeting place of our congregation has been changed to the Woman's Club Building in Carlsbad. If anyone should be passing our way and desire to meet with us, just call me at Vista, 7012, and we shall be very glad to help you find the place.

Carlos B. Smith, Route 1, Wesson, Miss., September 13.—In my report in the September issue of the OPA, it should have read that Bro. H. E. Robertson was doing the preaching in the meeting at Strong, Ark., instead of myself. I believe in giving honor to whom honor is due as the Bible directs.

Amos E. Doud, 2501 Englewood Ave., Yakima, Washington, Sept. 9.—We are still struggling along in the work of the church. Some of our members have moved away, and others are planning to leave later, hence our number has been reduced. We hear that Bro. H. E. Robertson and family are planning to visit the churches in Oregon and Washington, and we need help in this part.

G. H. Horton, Mt. Hood, Oregon, Sept. 3.—A few weeks ago, Bro. Fred Kirbo preached one night for us and visited in our home. We think he has a forceful way of presenting the truth. We hope to have him in a meeting sometime. The church at Odell seems to be doing fine. We are enjoying peace and harmony. We trust all is well with you, Bro. King, and that the Lord will bless your every effort in the gospel.

A. E. Cogburn, DeLeon, Texas, Sept. 13.—The church here is doing very well, but we have not enjoyed much preaching, since Bro. Ivey's meeting as the preachers are in protracted meetings. We hope to attend some of Bro. King's meeting in Waco in October if possible. We hope to have a number of preachers visit us this fall and winter. We would be glad to have Bro. King visit us while in this part.

Tom E. Smith, Healdton, Okla., Sept. 3.—The monthly all-day meeting which was held at Oak Grove, Aug. 26, was well attended. About all the congregations in the southern part of Okla. were in attendance. The next such meeting will be at N. W. Seventh St., Oklahoma City, Sept. 30. I believe they said Lynwood would be in a meeting there at that time.

Alma Russell, Rte. 10, Bx. 393, Fresno, Calif., August 20.—Here is my renewal to the OPA. "The Jerusalem Church" by McGarvey, was a master piece. Best wishes to all of you who are putting out the paper.

James D. Corson, Mahaffey, Pa., Aug. 21.—Due to sinus trouble, I was unable to carry on the work of the Lord as I hoped, but we rejoice that we have so many young laborers in the harvest field. I am to begin a meeting at Marion Center, soon after the Labor Day meeting at Love Joy, by Brethren Tommy Shaw and Larry Robertson. We hope for a good meeting in spite of bad weather.

C. R. Nelson, 325 Elmdale, Ottumwa, Iowa, Sept. 6.—Brother J. H. McKaig, of Vista, Calif., visited his former congregation here, August 3 to 27th. While here he gave us a number of lessons relating to the fast coming judgment and timely warnings of the same. He is well posted on the Scriptures as was his father before him. We enjoyed his stay with us very much. He has many friends in this part. We hope he may be able to return sometime.

Harvey Chapman, Lone Rock, Ark., August 28.—Brother Carlos Smith is to conduct our meeting in October. Brother Larry Robertson is to conduct a meeting at Shady Grove, about ten miles from here. I am sorry that I did not get to attend Bro. King's meeting at Flippin, Ark., last summer, but due to high water we could not be ferried across the river at night. We hope to get new song books before our meeting, and I am ordering a sample from the OPA.

Carl Willis, 38 E. Ypsilanti, Pontiac, Mich., Sept. 15.—A number from here attended the Labor Day meeting at Love Joy, Pa., at which love and much hospitality was shown. Bro. and Sister Gay, recently visited in the homes of their children here, and we were sorry they could not remain longer that he might preach for us. We are looking forward to a visit by Bro. Homer L. King to preach over the last week-end of this month. May the Lord bless all.

James R. Stewart, 2114 Lyle Ave., Waco, Texas, Sept. 11.—The Labor Day meeting at Wichita Falls was grand. We are attending a good meeting in McGregor, with Brethren Barney Welch and J. T. Broseh doing the preaching. I have recently preached at Dallas, Fruitland, Waco, McGregor, and Houston. I baptized one at Waco and at Houston one came over from the S. S. and cups, taking a stand for the right. I enjoyed being with the young Bro. Copeland, who is entering the evangelistic field. We bid him God's speed. We are looking forward to Bro. King's coming to Waco for a meeting early in October.

G. A. Canfield (colored), Star Rte., Marion, La., Sept. 12.—I have just returned home from near Wedowee, Ala., where I held a 10-day-meeting. I baptized two, one of whom was an old man (84) from the "Church of God" (?). Brother Gillis Prince and the others where he worships gave \$30.00 on this meeting, as these people are poor

in this world's goods, but rich in faith. I believe we now have about 19 members in this congregation. Many of them are land-owners, and we are trying to work out a plan for them to build a house for worship, that they may have a better chance to reach out-siders.

E. A. Newman, 1021 Sunshine Ave., Marysville, Calif., Sept. 8.—I have been preaching at various congregations over Lord's days for sometime, but I hope to be at home now for awhile. I preached here, morning and evening services, August 26, with ten confessions of faults and one restoration. There seems to be a general renewal of interest and hospitality one to another here of late. The work in California for 1952 seems to be undecided as yet. I would be glad to have the forms you mentioned, Bro. King, in the OPA, showing that preachers have been "set-apart" for their work.

Tommy Shaw, Commodore, Pa., Sept. 14.—August 15, I started a meeting at East Ridge, Pa., which continued 8 days. We had good crowds with visitors from every congregation in the state, but one. August 24, Bro. Larry Robertson and I started a meeting at Lovejoy which ended with our Eastern Labor Day meeting. Larry did most of the preaching, which everybody judged as good preaching. Sept. 10, I preached at Harrodsburg, Ind. The next evening I heard Bro. Larry preach at Mozier, Ill. Sept. 12, I started at Ben Davis, Mo. We are having to run competition to a tent show, which was set up the very day the meeting began. The Devil is always on the job, so let us be vigilant.

Elgie Thompson, Box 112, Piney View, W. Va., Sept. 17.—I enclose eight subs. for the OPA. The Warden Church of Christ is in the midst of a series of gospel meetings, and the preaching is being done by Brother Tom Murphy, of Liberty, Ky. He is giving us some fine lessons with much edification. Although there have been no visible results in the way of baptisms, yet we pray that some will obey before the meeting comes to an end. We were very glad to have Brother Shortridge and family, from Clintonville, in our home, and they attended two of the services in the series of meetings at Warden, for which we are thankful.

Tom E. Smith, Healdton, Okla., Sept. 15.—The wife and I had the privilege of attending two nights of Bro. Don McCord's meeting at Cordell. He did some very forceful teaching on the innovations troubling the church. We enjoyed the hospitality of the Sentinel brethren while there. We visited our old friends, the Modglings, at San Angelo, Texas, over the week-end, Sept. 8-10, and what an enjoyable visit it was. I preached twice at San Angelo, morning and evening services. One came forward for baptism. I preached at Eola the following night. I was delighted to be with both of these congregations and was treated in a hospitable manner. May God bless them and all the faithful everywhere.

Ronny Wade, 4000 Crenshaw St., Ft. Worth, Texas, Sept. 17.—I returned home, Sept. 1, after traveling with Bro. Gay for a while. I attended the

Labor Day meeting at Wichita Falls, Texas, which I enjoyed very much, as I saw many faithful brethren from various congregations. I have preached once since I returned home. We attended several nights of Bro. Waters' meeting in Dallas and heard some good sermons. We went to San Antonio over the week-end and heard Bro. Gay there. We are looking forward to Bro. Billy Jack Ivey's meeting here, which begins Oct. 17 and continues through the 28th. A hearty welcome is extended to all.

T. R. Chappell, Box 5148, Sonora, Texas, August 23.—Our meeting with Bro. Jack Ivey doing the preaching was a good one. One was baptized and one restored, also much invisible good accomplished. About 2500 people were given an opportunity to hear the gospel preached. Bro. and Sister E. E. Cate, of the San Angelo church are moving here, which will boost our membership. We were glad to have visiting brethren from San Antonio, Midland, San Angelo, Menard, Eola, and other places, attend our meeting. We were glad to have Brethren Johnnie Elmore and Wayne Fussell with us most of the time. They are fine young workers. Pray for us and the work here.

Leslie Cato, Colquitt, Ga., August 21.—We had a wonderful meeting this summer, with Bro. Carlos Smith doing the preaching. There were six confessions of faults. We were glad to have Bro. and Sister Gay with us two nights, and Bro. Gay preached one night. We were glad to have some visit us from LaGrange, Ga., and from Ala. We visited Bro. Gay's meeting at Lowery, Ala., and we heard Bro. Barney Welch in his meeting in LaGrange, after which he came by our home, enroute home, preaching one night for us. All enjoyed hearing him. Brethren Chapman Grimes and C. D. Palmer were with us the third Lord's day in August. Bro. E. M. Huguley will be with us the forth Sun. in August. The church here is doing fine.

Gayland L. Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., Sept. 11.—On August 11, I preached in the community building, near Columbia, La., and the next day Bro. Eddie Nichols and I preached a double header there, with one confession of faults. Eddie really gave a fine lesson. I have preached there twice since. On August 13, Eddie, Carlos Smith, H. E. Robertson, and I made talks at Cheniere church, near Monroe, La. I enjoyed attending a mission effort by Bro. H. E. Robertson at Strong, Ark., Aug. 14-26, and we now have a loyal congregation there. I preached once during this meeting and once since. I preached at Fairview, Aug. 19, and at the Conway church, Aug. 26. Several congregations are now supporting me in the work in the South. Pray that the Lord may bless our efforts.

Thomas Murphy, Rte. 5, Liberty, Ky., Sept. 11.—August 26 to Sept. 1, I conducted a meeting with the Union Hill congregation, near Lawrenceburg, Tenn. I enjoyed the meeting very much. Five were baptized and four restored, and the crowds and interest were good. The Chapel Grove brethren co-operated nicely. They asked me to

return next year. Since my last report, one has been restored at the home church. I am now in a meeting at Piney View, W. Va., with the Warden Congregation. On my way here, I preached for the faithful in Huntington, Lord's day night, Sept. 9. Please, take note that we have changed the time we meet for worship at the home church, which is now 10:30 a. m. on Lord's days. May the Lord bless all. Pray for me and mine.

J. R. Tidmore, Broken Bow, Okla., Sept. 13.—The meeting at Golden, our home church, was fine, with Bro. Kirbo doing the preaching. Two were baptized, and the crowds and interest were good. Bro. Kirbo did a wonderful job, and all learned to love him for his work's sake. He is a good personal worker as well as in the pulpit. He is to return in 1952. Our congregation is growing in number and in strength. We had visitors from Stroud, Ada, Okla. City and Dierks, Ark. We were glad to have them, and we invite all faithful brethren, who may be coming our way, to stop over with us for worship or a visit. Correction in Sept. issue: It should have said, "I (J. R. T.) was called to Pickens to baptize a man," instead of Bro. Don McCord.

R. B. Brown, Rte. 1, Box 80, Coalgate, Okla., Aug. 23.—Bro. J. R. Tidmore, of Broken Bow, held our meeting at the Legal School house, 18 miles north of Coalgate, on Highway 31, August 4 through 12. Even though there were no additions, yet we believe much good was done in edifying the church, as we had good crowds and interest throughout the meeting. We were glad to have Bro. and Sister Hamilton on Lord's day, also Sister Dale Smith, who attended the meeting and gave a liberal contribution. We are indebted to the church in McAlester for their hearty cooperation, and for the song leading by Bro. Hilderbrand. We had a basket lunch the last Lord's day. Bro. Tidmore is to be with us each 2nd Sunday, after Sept. We consider him loyal to the Book. Let brotherly love continue.

George W. McCain, Rte. 1, Box 3598, Redding, Calif., Sept. 11.—Brother Chester King conducted a series of meetings for us recently, continuing for one week, at Enterprise, about three miles east of Redding, on Highway 44, and one fourth mile west of the Enterprise Store. The crowds were small, but we worked patiently with the people, as we realize that it takes time to teach the people the truth concerning the one church and the gospel plan of salvation. Bro. King has improved much in his preaching since I heard him last. The Yuba City Brethren supported him in this meeting, for which we are very thankful. Bro. King suggested that we might try it again in the near future. We meet each Lord's day in Bro. Boek's home, 4th house east of Enterprise, at 10:45 and 7:45. All are welcome to meet with us including the preachers, if they will preach the whole counsel of God.

Billy Orten, Route 2, Lawrenceburg, Tenn., Sept. 17.—The meeting at Arvin was a good one. I certainly enjoyed working with these brethren again. Jerry Cutter, Wayne Degough, Verlin

Elliott, Carl Degough, Jesse French, Lynwood Smith, and Jim Russell were preachers in attendance one or more services. After much persuasion, Bro. Smith preached one night for us. This meeting resulted in three baptisms and three restorations. It was an open-air meeting. I attended the Labor Day meeting at Salinas and enjoyed it very much. September 4-16, James, Jerry, and I were at Corcoran, which is the home of Bro. Jesse French, who is an untiring worker for the Lord. We enjoyed our stay with the fine people at Corcoran. The crowds were good. One was baptized and one confessed faults. Visiting preachers were: Jim Russell, A. J. Mason, Wayne Degough, and Carl Degough. Brother Lynwood Smith and I are to begin at Harrodsburg, Ind., Sept. 23, and I am looking forward to working with him again.

Miles King, General Delivery, Cordell, Okla., Sept. 15.—For the past two months I have assisted Bro. Don McCord in meetings in Oklahoma. During this time I was glad to have the opportunity to work with the churches at Sentinel, Carter, and Cordell, Okla. I was also glad to be with the brethren and preach for them at Oklahoma City, Okla., Wichita Falls, and Dallas, Texas. It was a pleasure to be with Don and his family during this period of time. I am now working with the newly established congregation in Cordell, Okla. and attending my last year of high school, hence plan to be in Cordell for the next nine months. The brethren at Sentinel are to be commended for making this work possible. Pray for us in this work.

Jesse French, Box 85, Corcoran, Calif., Sept. 14.—The work in this part of the San Joaquin Valley is progressing nicely. More is being done to support the Gospel than in several years. The grand part about it is that it is being done in unity and love. As a result of this we see much good has been accomplished; there has been an increase both in number and zeal. Armona, Woodlake, Porterville, and Corcoran, (the four congregations that supported Bro. Billy Orten a part of this year) are going to support Brother Gayland Osburn for at least four months of 1952. There is a lot of work to be done in the San Joaquin Valley, and the harvest is ripe. Brother Billy Orten is with us in a meeting here at Corcoran. There has been good attendance nearly every night. To date there has been one baptized and one confession of fault. Bro. Jerry Cutter of Oklahoma City, and Bro. James Orten, Billy's brother, are with us in the meeting. They each preached one night and have been of real value in the singing service. God grant unto us more young men who will determine to preach the simple word of the gospel.

James W. Russell, 755 Orange Avenue, Fresno, Calif., Sept. 9.—The work in central California is still on the upward trend. Congregations are working hard, planning their work for the future and generally have a mind to work in building up the most holy faith. Since reporting, I have preached at Woolake, where I have preached each second Sunday for over two years. On this day there is, every time, an all-day service with basket lunch, and in the afternoon, there is a sermon preached with the singing. The brethren there

want it that way. They truly hunger and thirst after righteousness. They are anxious to hear more of the truth and are willing learners on things that they have not been taught before. They are to be appreciated far more than many who resist the truth. I have also preached for the congregations at Stockton, Waterford, Madera, Fresno (home), Orange Cove, and Poterville in the last month. "If you are in the battle for the truth and right, keep on the firing line."

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 14.—Since arriving in California, Aug. 9, I have preached at National City, Glendora, Compton, Siskiyou St., L. A., Greenfield, and Orange. Sept. 3, I attended the Labor Day get-together meeting, held at Salinas this year instead of Fresno. It was different this year from any other previous meeting that we have had. There was no business meeting as we have formerly had each year; hence, no extensive mission or evangelistic work was mutually planned, no difficulties troubling the brotherhood were ironed out, and conditions were not improved generally, as they might have been. It was good to see and associate with so many of the fine brethren and to hear edifying talks from different ones. So many of the young men took part, too, and we appreciate them. Brethren, let's strive for greater unity. Let's work to build up the Cause for the Lord's sake, and not for personal gain or notoriety. May the Lord bless all the faithful everywhere.

Edwin S. Morris, 2400 W. Holloway, Midland, Texas, Sept. 18.—Since my last report, we have baptized three and sixteen have been restored in Midland and in Odessa. I was in a meeting at Council Hill, Okla., Aug. 24 through Sept. 2. Three were restored, and I appreciated the hospitality shown us at this place. Sept. 10-16, I was in a meeting at Lubbock, Texas, with one baptized and one restored. Bro. Broseh began this meeting on Friday night and continued through Sunday night, being forced to leave for other work. We had planned to continue longer than 16th., but due to the death of Sister Speight's husband, we decided best to close. The Odessa congregation has completed their new building, which is very nice. We had all-day services there Sunday, Sept. 9. Bro. E. H. Miller is scheduled for a discussion with Bro. Floyd Stanley on the cups and Sunday school in Midland, Oct. 22-25. Anyone planning to come should notify us, and we shall accommodate as many in our homes as we can. The cups question will be the first two nights and the classes the last two.

Wayne Degough, 409 Grove St., Arvin, Calif., Sept. 13.—Aug. 10, I assisted in the teaching at Fresno, this being their Friday night service. Aug. 13, I had the privilege of preaching morning and evening at Armona, and on the 19th., I was with the brethren at Orange Cove, preaching at the morning service. Aug. 26, I accompanied Bro. James Orten to Porterville and heard him deliver two inspiring lessons. I was able to attend almost all of the meeting at my home congregation, conducted by Bro. Billy Orten. Bro. Jerry Cutter,

also Bro. James, Billy's brother, were here for the meeting. From here we traveled to Salinas for the Labor Day meeting, where I heard Bro. Lynwood Smith deliver a soul-inspiring lesson. Sept. 4, I assisted with the teaching at the Siskiyou St. church in Los Angeles, baptizing one and restoring one. Sept. 9, I preached at my home church, morning service, and at Montebello at night. I certainly love and appreciate all of my brethren for they make it easier for me to live the Christian life. Let us all remember to pray for one another, brethren.

Ellis McCabe, Noel, Missouri, Sept. 17.—We had the pleasure of hearing Bro. Smith of Joplin, Mo., preach at Anderson, Mo., Sept. 16. We should keep an eye on this 19 year old boy, as I believe he will develop into one of our leading gospel preachers. I feel that I must rebuke those who sit idly by and steadfastly refuse to take an active part in mission efforts, either by refusing to preach or to furnish financial aid to those who are willing to do so. I have made continued appeals for congregations to send preachers into Iowa, where the true gospel is almost unknown, or to give financial aid that I might go myself. These appeals have been ignored. Bro. Thomson tells me the same is true of his appeals for aid in Chicago, and I have no reports on Bro. Don McCord's appeal for the Northwest. The digressives and the denominations are spending thousands of dollars in these fields, while the so-called faithful brethren are making no effort in these places. Unfruitful branches will be cut off and cast into the fire. Brethren, think on these things.

J. T. Broseh, 915 Ave. I, Temple, Texas, Sept. 17.—The meeting at Live-Oak, near Buckholt, Texas, was a great success, with two baptisms, one confession of faults, and the church greatly strengthened. The brethren there were very liberal in their support of us while there, which we appreciated. Bro. Barney Welch and others visited this meeting several times, and we were glad to have all of them. We went next to Rogers, Ark., for a meeting, which resulted in one baptism and three restored. While there we visited one night of Bro. Clovis Cook's meeting at Mountain Home, Mo. The Labor Day get-together meeting at Wichita Falls, Texas, was very inspiring and encouraging to me. I went next to Lubbock, Texas, for a few days in a meeting, which Bro. Morris finished. Then, to McGregor, Texas, to work with Bro. Barney Welch a few days in a meeting, and on to San Angelo, where we began a meeting, Sept. 14, with one baptism to date. We are to continue here through the 23rd. We are glad to have Bro. Billy Jack Ivey and wife with us in this meeting and the opportunity to work with them. In fact we are glad to work with all the fine brethren here. Best wishes to all the faithful. Pray for us. Note the change in address above.

Gerald L. Rowland, 202 N. High St., Albuquerque, New Mex., Sept. 18.—My brother, Donald, and I just arrived here yesterday, from our home in Montebello, California. We are interested in establishing a loyal church of Christ in or near

this place. Should any of our readers know of one or more members living in or near this city, please write us, giving their addresses. I have been employed to teach this school year in the University of New Mexico and my brother intends to remain with me until a faithful church can be established. He came with me that we might have the worship each Lord's Day. Please, pray that we may worship the Lord in spirit and in truth, and that we may succeed in finding others interested in the simple Bible worship. We would like to have a couple of young preachers come into this place, remain for a month or two, working personally and preaching, until a faithful church can be established. I am sure the churches in Calif. will be willing to support this work. We shall appreciate anyone passing through here en route to Calif. or from there, to stop over with us. You may contact us at the above address or in the Math. Dept. of the University. We need the prayers of the faithful.

Larry Robertson, Lebanon, Mo., Sept. 15.—The latter part of July, I assisted Bro. Billy Orten in a tent meeting at Lebanon. We had large crowds and a good meeting. It was a pleasure to work with Bro. Billy. The first half of August, I conducted a series of meetings at Mallory Chapel, near So. Charleston, W. Va. Eight were baptized, and one confessed faults. This congregation is growing rapidly. Aug. 25-Sept. 2, I had the pleasure of working with Bro. Tommy Shaw in a meeting at his home congregation. This effort ended with a Labor Day meeting, which is growing yearly in the East. I am now at Mozier, Ill., having begun Sept. 7. There has been one confession of faults. Luke, my brother, is to preach here Sunday, closing the meeting for me. I am to begin a meeting the same day with the faithful at Shady Grove, near Mt. Home, Ark.

Billy Jack Ivey, Route 2, Sentinel, Okla., Sept. 18.—Since last reporting, I have been very busy in the work, holding meetings at Graham, Sonora, and Oak Grove congregations. These were enjoyable meetings. I attended the Labor Day meeting at Wichita Falls, and it was an enjoyable and uplifting experience. At present we are back at San Angelo carrying on the work in this section of the country. I have preached at the Eola and Menard congregations working with them also. Sept. 16, I went to Mineral Wells, Texas, and visited Bro. Douglas Cates and family, who are strong contenders for the one faith. That night at a cups congregation we had a double lesson on the Cup question. They desired to discuss it, and it looks now as if we are going to have a debate. We hope to have a faithful congregation at Mineral Wells in the near future. Bro. J. T. Broesh is now in a meeting at San Angelo. He is preaching some good sermons. I look forward to meetings at Davis, Okla., beginning Sept. 28, Ardmore Oct. 7, Fort Worth Oct. 17, and Bakersfield, Calif. Nov. 4. May God bless and abide with the faithful.

Clovis T. Cook, Lebanon, Mo., Sept. 20.—The Mt. Home meeting (near Crane, Mo.) closed without visible results. We had good crowds and good cooperation. Bro. Jesse Broseh, who was in a

meeting at Rogers, Ark., was there one night. I closed there Lord's day morning, Sept. 2, beginning at Richland, Mo., that night. We had good crowds there. We had several preachers to visit this meeting: Homer L. King, Homer A. Gay, H. E. Robertson, Lynwood Smith, Ted Warwick, and a local preacher, Ferris Walls. We preached on the "music question" and had several private talks about it, and we believe (or at least hope) that those with whom we talked will take their stand with us soon. I closed that meeting Friday night, Sept. 14. Bro. King and I began this meeting, which is near Alton, Mo., where we are at this writing, on the following night, Sept. 15. We have been preaching to an increasing crowd nightly. We now have a faithful congregation meeting here which will be under the leadership of Bro. Hosea Sifford. My next will be at McAlester, Okla. I am to begin there Oct. 12 (at least this is the date I have suggested). I am due to hold meetings at Temple, Texas, and Early Town, Ala., this fall.

Barney D. Welch, 1707 So. 13th. St., Temple, Texas, Sept. 16.—We had a wonderful meeting at La Grange, Ga. Eleven were immersed into Christ. We had splendid attendance. I learned to love those fine Bre. my first trip. From there, I went to Colquit, Ga., preaching once, and on to Lowrey, Ala., preaching to a great audience, meeting Bro. and Sis. Gay, and Ronnie Fay Wade there. These short visits were soul inspiring. I recently visited Jesse Broseh's meeting at Live Oak, and Billy Orten's meeting at Sand Grove several times, preaching once at each place. Bro. Broseh has been engaged for several weeks or months work here in Central Texas. We had a grand Labor Day meeting at Wichita Falls, Texas. The Bre. did an excellent job arranging it. I am thoroughly convinced that all such meetings must remain under congregational control lest they lead to an unscriptural organization. We must be cautious, Bre. We have secured the nicest building in Temple, for the Labor Day meeting next year. It will seat over 1,000. We want YOU to plan to be here. I was called to moderate for Bro. Miller in discussion with Lester Hathaway at Woodson, Tex., last week. Bro. Miller did an excellent job defending the Truth on the Cup question. The Lord willing, I will meet Bro. Hathaway in Waco, Texas Nov. 14 and 15, unless date is changed. Please, be there. A large, nice building has been secured, Faith Tabernacle by name, 13th and Webster. I have confidence Bro. Hathaway will be there. The issue will be the Communion. I am now in a meeting at McGregor, Tex., and leave this week for one in W. Va.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Sept. 15.—I attended Bro. Lynwood Smith's meeting in Houston, Texas, preaching one time, also on Sun. afternoon of July 22. From there we went to Miss. where we attended Bro. Waters' meeting in Brookhaven. I preached at New Salem one time, then accompanied Bro. Waters and family to their home in Tenn. Bro. Waters and I preached once while there. We then left for Napoleon, Ala., where he was to conduct a meeting. Bro. Tommy Shaw had just closed a singing school

and I heard him preach at La Grange, Ga., Aug. 5. I went from Napoleon to Miss., and attended part of Bro. H. E. Robertson's meeting at New Salem, preaching at Brookhaven on the morning of Aug. 12 and that afternoon at New Salem. Bro. Lynwood and I then left for Austin, Texas, where we met Billy and James Orten and left for the west coast. James and I did the teaching at Compton, my home congregation, on the morning of Aug. 19. James preached that night. Dale Garrison and I preached at Siskiyou, Aug. 21. I preached the next night at Compton. Left Aug. 23, for Salinas where Lynwood was conducting the Labor Day Meeting. I preached once during the meeting and made a talk at the Boy's meeting. We departed the state Sept. 4. We heard Bro. Clovis Cook preach one night at Richland, Mo. Bro. Lynwood began a meeting at Cross Hollows, Mo., Sept. 7. I preached at Mountain Home last Lord's Day and preached once during the meeting. From here we plan to go to Indiana.

Homer L. King, Route 2, Lebanon, Missouri, Sept. 21.—We continued the meeting with the home church, Lees Summit, for two weeks. While the attendance was fair to very good, and the church seemed to be edified, there were no additions. The Lebanon church co-operated nicely. The singing was wondrous. I was glad to hear Bro. Clovis Cook in two services of his meeting with the faithful church at Richland, Mo., recently. I was gladly surprised to have Brethren Lynwood Smith and Ted Warwick visit in our home over night, a few weeks past. Brother Cook and I began the mission effort, at Oak Forest, about six miles north of Alton, Mo., Sept. 15. Bro. Hosea Sifford, who lives within a stone's throw of the church house, bought this house from a denominational church, and with the financial help of the Lees Summit church, remodeled it, putting it in first class condition. Bro. Sifford, though without the association of faithful Christians and a place to worship, remained strong in desire and determination for 30 years, hoping and praying that a faithful church might be established again in his community, can now see his prayer answered. The crowds have been encouraging thus far, and in this first week three have been restored and one baptized. We hope for more before we close. Hence, we shall have another faithful congregation in Missouri after this meeting. They have a splendid church building, all paid out. The church will be under the leadership of Bro. Sifford, who has stood almost alone for over 30 years against all digression in this community. It is a pleasure to work again with Clovis in meetings, preaching alternately. I am to be with the faithful brethren in Pontiac, Michigan, over the last week-end in this month. I go next to Waco, Texas, for a series of meetings. Best regards to all my fellow-laborers in the gospel.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Sept. 10.—Things are looking better for the Lord's work in this part. Bro. Gay's two mission efforts started it rolling, and since the good seed has been sown, we hope to see some fruits later. We attended the all-day meeting in Pa., which has become a yearly meeting, on the first Sunday in September. It was the best arranged meeting of its kind thus far that I have attended, and we will have to give much of the credit to Bro. Tommy Shaw. Too, the hospitality, shown by the brethren

there was the very best. It has really grown the last few years. A large crowd was present for this meeting with the Love Joy congregation. Brethren from Michigan, Indiana, Missouri, Texas, W. Va., and Pa., were in attendance. Preachers present were: Homer Gay, Larry Robertson, Tommy Shaw, J. D. Corson, James McKamie, John Robertson, and the writer. This meeting is to be duplicated next year at Harrodsburg, Ind., the Lord willing. The church in Huntington continues to grow. Three have been added to the fold, and two have been renewed to the fellowship the last month. May the Lord help us to keep the good work going on. Bro. Thomas Murphy preached for us, Sept. 9. Come again, Bro. Tom. Bro. Prince is to be with us, Oct. 7, which ought to be good. We have passed out nearly three hundred tracts on first principles and nearly two hundred on the "Communion." Let us all try to save a soul. En route home from Pa., we came via Bethany, W. Va., the old home of Bro. A. Campbell, which was very interesting to see. They have for sale ten post cards of the mansion, Bro. Campbell, etc., which sell for 25c. I am contacting them to see if they will receive mail orders, and if so, I will inform you through the OPA. It will be good to have these pictures and get a glimpse of one of the old fore-fathers in the gospel. I am having a copy of the OPA sent each month into this home to the care taker. Who said the church of Christ is not alert? Holly be the praise to our God and our Savior. Amen!

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Sept. 17.—The month of August I worked for the church in Huntington, West Va., and it was a pleasure to work with these fine brethren. We conducted two tent meetings out of Huntington, and the brethren were very good to attend and help out in the meetings, and I believe that they were strengthened much to see what they could do in such work. From Huntington we went to Fredericktown, Ohio, for a short visit with Bro. and Sister Bunderson, who used to be with us at Lebanon, Missouri. These fine people should be living near a good congregation. From here we went to Pontiac, Mich., for a few days visit with our children, going with them on to Commodore, Pa., for the Labor Day meeting, where Larry Robertson and Tommie Shaw were in a good meeting. We were royally treated there by the brethren and sisters with such hospitality that we shall never forget. It was surely a pleasure to be with old friends again and to meet some new ones. From Pennsylvania, we went back thru New York State, and to Niagara Falls, and on back thru Canada and back to Pontiac. Leaving Michigan the 6th of Sept. we went by our home in Lebanon, Mo., where I preached Lord's day and night to nice crowds, with one baptism. It was certainly good to be with the home folks again. Bro. J. P. Vernon did the baptizing for me, this making three that he has recently baptized at home. The brethren at Lebanon are doing a lot of good work for the Lord. I began a meeting for the faithful church in San Antonio, Texas, 401 Gulf Street, Wednesday night, Sept. 12. We are having nice crowds for this place and have had visitors from Fairview, Fort Worth, Dale, and other places. We seemingly have a good interest and hope to have a good meeting. We close here Sept. 23, and leave for Porterville, Calif., where we are to begin a two weeks meeting the 30th. of Sept. I am booked up until about the last of December in California, and if others out there do not ask for my time soon, we will be back home around Jan. 1.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Sept. 14.—I returned home last night from meetings in Okla. and Texas. All three were good meetings. At Hinton, Okla., the S. S. brethren obtained Bro. Joe Crumbley to preach with me two nights, one night each, on the S. S. and the cups, and before the meeting closed they asked for a debate on these questions, hence we signed propositions. One was baptized and much good done otherwise. My next was at Washington, Okla., where we had a wonderful meeting. It was begun by Bro. Nelson Nichols, preaching several days before I arrived. He did a good job of getting an interest worked up. In this effort eight were baptized and twenty-eight confessed faults, some of whom had been meeting with the digressives. Here, too, I was called upon for a debate on the cups question by Dr. Smith, of Purcell, Okla., hence we signed propositions for four nights of discussion. My next was at Woodson, Texas, and the day I arrived, I was surprised to have a group of the cups brethren, about two hours before services, come to me, demanding that I begin debating the cups that night with a Bro. Hathaway, and although we tried to explain that we didn't want to debate at that time, since we had advertised the meeting to begin then, they informed us that if we did not they would be there to announce to the crowd that night that

we were afraid to debate with them, and that they would have Bro. Hathaway to preach on the question, as they had an interest in the ownership of the house; the church there having divided several months before over this question. So, rather than a disorderly wrangle, we signed propositions and debated the question with them. As a result one person came out from among them and placed membership with us. Others have said since that they did not believe in the "individual communion (?) cups," but so far have not come out from those who are in error, having gone beyond the Bible (Eccl. 3:14; 12:13, 14; Jno. 6:9; 2 Tim. 3:13-17). My work for the future is scheduled as follows: Oct. 22-25, debate, cups and classes, Midland, Texas; Nov. 4-11, meeting at Shady Grove, Ky., Dec. 3-6, debate, cups and classes, El Reno, Okla.; Dec. 10-13, debate, cups, Washington, Okla., and Purcell; Dec. 23-30, meeting at Wichita Falls, Texas. Bro. Barney Welch will moderate for me in the debate at Midland, Texas. The price of silver cups and plates for the loaf have advanced in price—the cup, \$10.00 and the 8-inch plate \$4.80, postpaid. Brethren can have them at cost. I would like to make an appeal for financial help for the brethren at McGregor, Texas, as they bought a lot in town and moved a church building on it, incurring quite a debt, hence need help. Send to J. H. Cherry, Rte. 3, McGregor, Texas, please.

M. Lynwood Smith, Wesson, Miss., Route 1, Box 151, Sept. 15.—I was at home for our meeting at New Salem conducted by Bro. H. E. Robertson. This was his fourth meeting there and the preaching was some of the best I have heard. One was baptized and an erring one came back to the fold. Gayland Osburn, Eddie Nichols, and Leonard Copland were present for one service. Also Ted Warwick came by, preaching once. Ted and I left there for Calif., meeting Billy and James Orten in Austin, Texas. I attended two nights of the meeting at Arvin, Calif., conducted by Billy and enjoyed being with these fine people. It was good to see Wayne Degough again: From there a good brother from Porterville drove me over to Salinas, Calif. because I could not make proper bus connections. I shall long remember this deed of kindness. The meeting at Salinas began Aug. 19 and continued through Sept. 2. This was a good meeting and I enjoyed it. The good brethren there were wonderful to me. I would like to mention Brethren Williams, Mason, Bumgardner, Ray Nichols, and others who worked hard for the meeting. Many brethren from all over the country were present—far too many to mention. Ted Warwick and Dale Cozby were with me for most of the meeting. Two (man and wife) were baptized. I was glad to have our old California warrior, John Reynolds, with us some. I was present at the great Labor Day meeting and enjoyed it. Roy Smaling did a good job with it, and Howard Hickie did a good job with the young men. May God bless these brethren. I was glad to visit in the home of my good friend and Bro. Jim Russell, as I was leaving the state. Ted Warwick and I left there for Cross Hollows, Mo., where I am at this writing. En Route here I paid a visit to Lebanon and visited the meeting at Richland, Mo., conducted by Bro. Clovis Cook. Then I spent the night with Bro. King, who drove me to Springfield. The meeting here at Cross Hollows is about over and we are happy over the results thus far. Five have been baptized, and we are praying for more. The Mountain Home and Clio brethren helped out much. Ted is still with me and is a great help. He is developing into a good preacher. He has preached once in the meeting and is to preach again. I go next to Harrodsburg, Ind., to be with Billy Orten in a meeting. The Waters-Porter Debate should soon be off the press. Send your orders to the above address. Also write me about the new hymnal—"LASTING HYMNS."

C. Nelson Nichols, Vancourt, Texas, Sept. 16.—After two days at home, we went to Wichita Falls and I preached, Aug. 15. We were in Oklahoma City Aug. 16 and enjoyed the Christian association that night. Aug. 17, we began a meeting at Washington, Okla. I preached nearly a week and Bro. Miller was to come in and continue on until Sept. 2. When we left Wash., Okla. crowds were large, interest high, and results to date: two restored and two baptized. Bro. Miller continued with very good results. Aug. 22, I preached at Okla. City with one baptized, and three restorations. Aug. 26 thru Sept. 2, we were at Midland for a week's personal work and preaching at regular services. The brethren at Midland have learned that a congregation will grow exceptionally fast, when a preacher is allowed to concentrate his labors on one or two communities in personal work, etc., as Bro. Edwin Morris has done at Midland and Odessa, and as Paul, the Apostle, also did in such cities as Ephesus. Our work at Midland was rewarded with several more outsiders at services.

Sept. 3, we were at Wichita Falls for the Labor Day meeting. It was indeed a pleasurable day and profitable to all. The talks were all interesting and upbuilding. Texas is to be commended for its strides forward in evangelistic work. Sept. 5, I preached at Sulphur, Okla. We enjoyed being with so many old friends. Sept. 6-16, we were in a meeting at Wilson, Okla. That is Fred Kirbo's home town, and we enjoyed having Fred with us for a week of that meeting. We were also glad to have Bro. Wayne Fussel, of Wilson, and Bro. Alfred Baze, of Midland, Texas, boy preachers, for all of the meeting, and Bro. Tom E. Smith and Johnny Elmore for a night or two. We appreciated the visitors from Wichita Falls, Akla. City, Healdton, Sulphur, and Ardmore. We had one restored and baptized a man, formerly a Catholic, who is firm and sincere. While we were there it was concluded that this congregation needed a building of its own before its next meeting, instead of using the city hall. Plans are under way for a building. I am to return for a meeting next fall. The evening of Sept. 16, we were at McGregor, Texas, and heard Bro. Barney Welch preach. We were glad to see many of our old friends, from Temple and Waco in attendance. We are home for a month, during which I am to undergo an operation. I would appreciate the prayers of all the faithful. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

APPLES OF GOLD

Think of the force of casual words  
When uttered by the lips of man;  
They start a journey which will not cease,  
To the farthest village and land.

They take to their wings and soar like a bird,  
Never ceasing or seeming to tire;  
They spread so fast they resemble the path  
That's made by the forest fire.

These words when spoken and heard by others,  
Are on that journey to stay;  
Though some may try to turn them around,  
They persist in going their way.

Some words are spoken for strength and help  
To those that toil at the mill,  
They encourage the man with a heavy load  
As he labors to climb the hill.

Others are spoken to destroy and grieve,  
Causing many to weep and moan—  
They've parted the ways of dearest friends  
And broken up many a home.

The words we have spoken will serve as a guide  
To those that follow our way,  
And if it should be that the guide is wrong,  
We've caused them to go astray.

Though years may pass as we go beyond,  
And our words may seem to abate,  
They will all return at the judgment day  
To decide our eternal fate.

The words we speak shall cast us out  
If they're cankered with sinful mold,  
But the words we speak shall gain us a home  
If they glisten like apples of gold.

—Jewell Gastineau (Western States News)

A preacher is expected to be prepared to preach a funeral at any time. But how some people do object when he tries to prepare them for their funeral!

H. H. Cable, 5720 Midway.

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. XXIII

LEBANON, MISSOURI, NOVEMBER 1, 1951

No. 11

THE TRUE VINE

Jesus said (John 15:1), "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

Some people try to get relief out of this passage, claiming that when Christ said, "Ye are the branches," He meant all these denominational churches that are in the world. They say that true vine means the church of Christ, and the various denominations are the branches, but this verse of Scripture does not teach that. Verse 5 of the same chapter says, "I am the vine and ye are the branches." Below is a diagram of what we mean. Here is the vine, which Christ said was Himself, here are also the apostles on the vine, which Christ said were the branches. So, the apostles being the branches, there can be no room left for the denominations on the vine, also. (See Matt. 10:2-7).

Christ The Vine—(Verse 5)

Simon (Peter)	-----	C	Andrew
James (son of Zebedee)	-----	H	John
Phillip	-----	R	Bartholomew
Thomas	-----	I	Matthew
James	-----	S	Lebbaeus
Simon	-----	T	Judias - Matthias

Now, if this doctrine were true, it would prove that the church of Christ was the only true one—because they admit that it is the church of Christ which fits the picture of the one true vine. So, that reasoning does not help them at all. The way I see it, is, as Jesus said to the Apostles in John 15:4: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except ye abide in Me." Jesus said to the Apostles, just before He went away, (John 16:7), "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Some folks seem to think that this applies to all the preachers today. Does it? Let us see from another Scripture (John 14:26), which tells us, that Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now how could that apply to any one living today, since He said the Holy Ghost (Continued on page seven)

THE SUNDAY SCHOOL

Founded by Robert Raikes, an editor of Gloucester, England, 1780, to give Christian training to poor and unschooled children. Founded as a missionary branch of the church, it has grown enormously, and has now become a normal part of church life. Originally church attendance was required of the pupils. Now, to an alarming extent, it has become a Substitute for church. Its great value is its promotion of the Bible, and its development of layman leadership, which in the long run will save Protestantism from the abuses of clerical autocracy which has been such a blight to the Roman church.

—Henry H. Halley, in "Pocket Bible Handbook," under Church History, page 705, 18th edition; and commended by various scholars and religious leaders.

Comment

No, the above was not written by an "Antis"; it was not written by one of that despised little group of "ignorant, unlearned," "dying out bunch"; but by a very able advocate of the Sunday School.

Now, here is the admission that is the outstanding point of interest with me at this time. Did you notice it? Here it is: "Now, to an alarming extent, it has become a Substitute for church." Note:—"A Substitute for church"! Just what many of our old preachers of 40 years ago told our brethren, who were beginning to cater to the Sunday School in various forms and names then and since. Their prediction has come true, and is freely admitted by many religious leaders of today. Perhaps, not many of our brethren, who have brought in this human organization, begun by Robert Raikes, of England, 1780, 1700 years too late to be apostolic, would admit that it has become a "substitute for the church," or that it is headed in that direction, but evidently some of the older preachers among them have begun to wake up to the ever growing tendency among the younger members of this thing, they choose to call, "Bible Classes," "Bible School," "Bible Study," etc., etc. A few are becoming bold enough to call it by its right name, simply, "Sunday school."

"Every plant, which My Heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

—Jesus.

—Homer L. King.

## TIMELY SUGGESTIONS

**Establishing Congregations:** For many years, I and others have gone into places, baptized a few, rounded up a few scattering members, and have gotten them to promise to meet for worship on the first day of the week, go on our way rejoicing, and report that we have established a congregation there. I have long since learned that this is not always the case. One might as well set up a pop corn machine on the street corner without a permit, and report that he has an established business.

In 1 Pet. 5:10, we read, "But the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you." Again Peter says in 2 Pet. 1:2, "wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth."

I do not believe the Lord wants us to consider a congregation established until the things "that are wanting" have been set in order, and men have been taught and trained until they will meet the qualifications in 1 Tim. 3, and Titus 1. I do not intend to try to place the blame anywhere, but here is something for us to think about. The congregations are responsible for the preachers being out preaching; the preacher is subject to his home congregation; a good work is begun, several souls are banded together, and left alone among the "wolves in sheeps clothing," while the preacher goes somewhere else to entertain an old congregation in their third or fourth protracted meeting for the year, and the young congregation is attack and scattered by the false teacher, or die from sheer starvation, because no one is there that is capable of giving the teaching they require to grow strong. I believe the readers know that I am about as busy in gospel meetings as any preacher among us, so, I feel that I have a right to write along this line.

I have observed for many years that the congregations are not getting the teaching and training they need to become efficient of themselves. We are plainly taught in Eph. 4:16, that the Church is to grow until it is able to "edify itself in love" . . . But so long as the preacher does it all ("Pastor system"), the average member has no chance to develop his talent. And yet, if left without help, too many times the members either become discouraged or get the big-eye on self.

So, may I humbly suggest, that after all, the Lord's plan must be the best. I have been to congregations, where they talked about them being established years ago, and where some outside the congregation had to come in each Lord's day to carry on for them. Preaching is good for a congregation, but the preacher who cannot find things for the members to do, and who cannot help the members to prepare lessons, teach them how to carry on in his absence is starving them to death. The preacher who only knows how to walk up in the pulpit and say a speech (hit or miss), has barely half learned to preach. Paul says "I have taught you publicly and from house to house" (Acts 20:20).

Suggestion: Let a few congregations who are able to finance such a work, arrange with a preacher to go to a weak congregation, or, where there is none at all, and settle there for six months or a year—or even longer if it is necessary, and have that preacher teach and develop the male members of the congregation to carry on the work. If each congregation among us of any size could establish one more congregation in 1952, do you not think it would be worthwhile? This might start the preachers to reading their Bibles more. I do not need a job, and I do not know of a faithful preacher among us who is wanting one. But I do believe this is a good suggestion. —Homer A. Gay.

## CLUMSY CLEMENTS CLAMORS ON

By J. Ervin Waters

R. C. Clements of Broken Bow, Okla., has written some of the most disrespectful and insulting letters to various brethren that I have ever read. He has done this for years. He usually makes wild and unprovoked railing accusations. Frequently he knows practically nothing of what he speaks. I have never met him and I have never previously mentioned him in the columns of this paper. He has proved himself publicly and privately to be unworthy of the respect of true brethren. Hence I shall take my gloves off in handling him.

In a little religious journal named IT IS WRITTEN in the Oct. 1951 issue Clements has an article on the "breaking of the bread" and attempts to reply to Bro. H. E. Robertson's sermon in the OLD PATHS PULPIT. That you may see to what ends some of those brethren will go to try to disprove the truth I refer you to some of his statements.

He quotes Acts 2:42, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," and Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them." He then adds, "Those two Scriptures are their sugar sticks, but will they stick to their sticks? No, they won't do it. They say they speak where the Bible speaks. Will they do it? No, they will not stick to their stick."

Notice how Clements tries to discredit Acts 2:42 and Acts 20:7. "Suppose some brother proves that was the Lord's Supper. Will they? They claim to speak where the Bible speaks, but it didn't say that was the Lord's Supper. It didn't say either of those was the Lord's Supper. But they speak where the Bible speaks. Keep that in mind. There was not one thing in either of those passages that tells us it was the Lord's Supper. It didn't even say that they broke bread; they just came together to break bread, and Paul preached to them. . . . They didn't eat, they didn't drink of the cup, they didn't lay by in store, they just came together to break bread."

## What Folly!

If Clements is intellectually honest, if he means what he says and what he implies in what he says, if he is not a hypocrite, then we must conclude from his foregoing statements:

(1) Clements does not believe Acts 2:42 and

Acts 20:7 alluded to the Lord's Supper at all. He knows that those verses teach that the breaking of bread is an act performed by every communicant and not just a special act performed by one man. They prove too much for his ultra-special breaking. So what does he do? Why he denies that they pertain to the Communion. And in so doing he runs counter to his own brethren. J. S. Bedingfield, why don't you straighten Clements out? G. Earl McKay, why don't you try to teach him a little sense? Stringham, unless you are that wild, why don't you correct this clumsy clamorer? Why Bob Musgrave never tried, insofar as I know, to deny that these verses referred to the Lord's Supper. IF THEY DO NOT, then Clements has Luke commending the disciples in Jerusalem for continuing steadfastly in their common meals. And he has the disciples coming together in a church assembly for a common meal where Paul preached (Acts 20:7) on the first day of the week without observing the Lord's Supper and this in violation of Paul's instructions in 1 Cor. 11 concerning eating a common meal in the worship.

(2) Clements clearly implies that they never even broke bread but says that they came together to break bread. He has them failing to do what they came together to do (Acts 20:7) and not doing what Luke says they did in Acts 2:42. This borders on rank infidelity.

(3) Clements says that they didn't eat. Imagine the disciples coming together to just break bread and break more bread and never eat! What waste! What extravagance! What Non-sense! And he has Luke commending them for it! Oh, the man!

(4) Clements says that they didn't eat, they didn't drink of the cup, they didn't lay by in store, they just came together to break bread.

Now if some of you think I am too hard on Clements in the use of the words "clumsy" and "clamors," notice the definitions of those words. Webster says that "clumsy" means, "awkward, poorly done." Doesn't this describe Clements? "Clumsy" is a synonym for "bungling, inept, uncouth." Isn't Clements all of that? Webster defines "clamor" as being "continuous outcry." For years he has been guilty of that.

Rt. 1, Lawrenceburg, Tenn.

## THE TRUTH ABOUT THE CHURCH OF CHRIST

E. C. Severe

I am able, I think to answer you, my native brethren, with regard to the question of "which is the first Church among all of the churches existing today.

Many have asked me both personally and in writing, "what about the Catholic Church? Is it not the first Church?" I have been able and glad to answer those who have asked me personally, and now I shall write this in the Old Paths Advocate for those who have asked me in writing.

In Matt. 16:18, we have the sacred words from Jesus Christ, "And upon this rock I will build my Church." Now, therefore His Church is the one which wears His name—"the Church of Christ" (Rom. 16:16). It is not strange, I presume, that if a brother passes by my house and does not

know where my house is. He inquires of some one, and receives the answer "this is the house of Severe." Would he call it "John's house." No, I think not. The house of Severe, would be MY house. Now, the "Church of Christ" is HIS Church. So, in the bulk of churches in the world today, the Church of Christ is the first Church, for it still has the same name the Lord called it (His Church). Second, it has the same form of worship, and third, it has the same Apostolic teachings they had in the beginning, and the teaching is done as it was then.

The Roman Catholics claim (falsely) to be the first Church, but they are not even mentioned in the word of God. It was six hundred years before the modern Catholic Church came into existence, from the time that Christ established His Church. The Church of Christ was prepared largely by Christ before He died, and it began to operate on the first Pentacost after Christ came from the grave. But the Catholic Church came into being several centuries later, by a rebellion at the council of Trent.

Another evil of the Catholic Church is that she denies that the Bible is the inspired word of God. But the Bible says that "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, Thoroughly furnished unto all good works (2 Tim. 3:16-17).

A Catholic writer, Mr. S. Peter Odonnel, after he got drunk with the wine of Babylon, wrote: "There was no Bible in the time of Christ, none in the Apostles' time." Truly, there was no Bible in the Catholic Church: for there was no such Church! Those who read their Bibles know that they had the Old Testament in Christ's time, for He read it often and quoted from it. And Jesus fulfilled the prophecies of the Scriptures. Christ's Apostles wrote the New testament many centuries before the Catholic Church was begun.

Coming to the second sip from the cup of the Dragon, we have the "Mass." Digging from historical facts, we find that the first to advocate the "Mass" was one Paschasius Radbestus, a Benedictine Monk (786-860), his doctrine was not put into practice until the Fourth Lateran Council, in A. D. 1215—The Catholic Enc. Vol. 2, p. 518. Dear reader, what think you about Mass? Does the word of God teach it? No, not even one Scripture teaches or advocates it. It is a Develish practice, for it is not mentioned in God's word. And yet, it is the center of the Roman Catholic worship.

Out of this Catholic Church has come every denominational Church. The Bible describes these false doctrines in this way, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, and his ministers as ministers of righteousness" (2 Cor. 11:13-14). Do you, my brethren not see that there should be a separation between Satan's Church and the True Church of Christ? They cannot walk step by step.

In every carnal army they have signals to go by.

(Continued on page seven)

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**Bibles And Other Books**—We are now in a position to supply your needs in just about any book you desire. Write us your needs.

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"The Communion," by Ervin Waters, is the most elaborate and able discussion of the much controverted subject of the Communion, or Lord's Supper, that I have in stock. It treats of about every phase of this important subject. Every church I think, should have a supply on hands to hand out to doubters. The price is 35c per copy, \$1.00 for three copies, \$13.00 for 50, or \$25.00 per hundred; postage prepaid by us.

**Certificate of Ordination**—These are ready for all who may desire them, and they are free for the asking. We are sending three copies to all who ask for them. If you have been set aside or appointed to preach the gospel by your home church, you should have something to show for that, and if you claim a preacher's classification, you need to present a copy to your local board.

**Are You on Record?** Have you gone on record as to your stand on carnal warfare? You will be asked this, if you register as a conscientious objector. You have the liberty to make a statement to that effect by writing us that you wish to sign the statement being run in the OPA.

**Appreciation**—Our sincere gratitude is extended to every brother or sister who is helping us to increase the circulation of the OPA, by sending one or more subscriptions to this paper at the prewar price of one dollar the year. Please, mention this to your friends and do your best to send us a list of subs. every month. We need to reach more people with the truths being taught in the columns of this paper. —Homer L. King.

### VIRGIN MARY APPEARED TO POPE, PRELATE SAYS

VATICAN CITY, Oct. 15 (AP)—A high Vatican prelate says the Virgin Mary appeared three times to Pope Pius XII during the 1950 Holy Year. Federico Cardinal Tedeschini, archpriest of St. Peter's Basilica, reported this in an address published yesterday in the Vatican newspaper, L'Osservatore Romano. The Cardinal spoke Saturday at the shrine of Fatima in Portugal, at ceremonies closing the extended holy year outside Rome.

The Pontiff, said Cardinal Tedeschini, saw the mother of Jesus Oct. 30, Oct. 31 and on Nov. 1, 1950. It was on Nov. 1 that the Pope formally proclaimed the dogma of the Virgin Mary's bodily assumption into Heaven.

The Cardinal said the visions appeared each day at the same time—4 p. m.—when he "turned his gaze from the Vatican gardens to the sun."

After telling of the Virgin's reported appearance to three children in 1917 at Fatima and to the Pope, the Cardinal said of the latter:

"Was this a reward? Was this a sign of divine sovereign pleasure for the definition of the dogma of the assumption? Was this a celestial testimony, authenticating the marvels of Fatima with the center, with the head of truth and the Catholic magistracy? The three things together?"

—"The Waco (Texas) Times-Herald," Daily, October 15, 1951.

### Comment

How that intelligent people in this age of enlightenment can be expected to swallow such unbelievable fabrications as the above is beyond me!

It is here alleged that Pope Pius XII has the authority to formulate new dogmas for the church, hence power to formulate new doctrines, new tenets, new principles. If this be true, why did these popes allow their people to grope in ignorance as to what became of the body of the Virgin Mary for Lo these many centuries? Why wait until November 1, 1950, to reveal this "dogma"? Are the people of 1950 and thereafter a special group, entitled to special favors?

Reader, the above claim of new revelations from God is a plain contradiction of God's last message to man, hence if you believe the above you must disbelieve the Bible. In the last book of the Bible, in the last chapter, and near the close of that chapter (Rev. 22:18), we hear the Lord say: "For I testify unto every man that heareth these words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues which are written in this book." But, the above balderdash from the pope and his cardinals is but one among the many of additions of "dogmas" not found in the Bible—

no, not even in their Bible. Surely, we are living in the "last days," when many false prophets shall arise and deceive many. Let us beware!

—Homer L. King.

### OUR HELPERS

Under this heading each month, you will find the names of our helpers for the month ending the 20th, and following the names the number of subscriptions we received. Always check this list for possible mistakes and report the same to us immediately, please. Our very sincere thanks and appreciation for every word or deed in behalf of the paper. Please, try to send us a nice list every month. Note the following:

Mrs. L. N. Byford—15; Homer A. Gay—7; F. S. Wilburn—6; Homer L. King—5; Homer F. Smith—3; Mrs. Ray Merideth—3; C. R. Nelson—3; Val- lie Stone—3; C. C. Cleary—2; Bessie Hamilton—2; Oscar Johnson—2; Mrs. R. R. Kramer—2; Mrs. Frank E. Troutman—2; Gordon Trayler—2; E. M. Huguley—2; Mrs. Ray Fegett—2; B. J. Morrow—2; Amos Allen—2; Mrs. Mildred McMillion—2; Jack Ivey—1; Mrs. L. C. Asplin—1; Miles King—1; Carl Willis—1; Bart Crum—1; J. S. Shelley—1; Mrs. Lewis Spoons—1; Ervin Waters—1; E. H. Miller—1; George Graham—1; Orville L. Smith—1; A. R. McMullen—1; Annette Tillotson—1; A. A. Mahaffey—1; Mrs. R. B. Finney, Jr.—1; Mrs. Henry Myers—1; Mrs. Clarence Bickford—1; Ella Newman—1; W. H. Jones—1; Robert Falvey—1; Clovis Cook—1; Mrs. J. P. Hine—1; D. A. Moore—1; Carson Croom—1; Mrs. R. A. Goff—1; Total—91.

### Donations For Foreign Subscriptions

Mrs. W. F. Cogburn—2.00; Mrs. Ray Fegett—1.00; Mrs. Ray Merideth—\$3.00; Mrs. L. N. Byford—6; Total this month \$12.00.

Previously reported — \$88.00; Total \$100.00. Amount needed—\$100.00.

Thanks a million to all for this liberality. I appreciate the many friends of the OPA. They have always come through in time of need. May they be rewarded eternally for their liberality, I pray.

—Homer L. King.

### NOTICE, PLEASE!

I have promised to work for the Church in Compton, California, for about three months, beginning around the middle of December. They want me to do personal work mainly in that vicinity. Now, I want all who read this to help me. If you have relatives or friends or acquaintances living in or around Los Angeles, Compton, Lynwood, Bellflower, or any of the other places in that part, who are or ever were faithful members of the Church, or, who might be interested in the Loyal Church of Christ, write me and give me their name and address. I shall hunt them up and try to get them started to going to Church again. Please, do not fail me in this. Write to me, either my home address, 218 N. Jackson, Lebanon, Missouri, or in care of Carl Hilterbrand, 814 Truman Boyd, Long Beach, California.

A Correction: On page seven in my booklet on

The Communion, in naming the Translations which leave off the second mention of the "cup" (Luke 22:20), I named the Twentieth Century, and it should have been Goodspeeds. I had several translations before me, and picked up one and named the other. The mistake has no bearing whatever on the argument, but I am sorry that I did not notice this in correcting the MSS.

—Homer A. Gay.

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### A Change In 4-E Status

Executive Order Number 10292, signed by President Truman on September 25, 1951, makes official some new Selective Service regulations of concern to conscientious objectors. The rule that registrants shall be placed in the lowest classification for which they are eligible still holds, but there is slightly different order and some new classifications.

4-E Classification is being discontinued. Those formerly in 4-E will be placed in 1-O, which is directly below 1-A-O in order. 1-O is a new classification or designation. When the work program for conscientious objectors is inaugurated and an objector is assigned to a certain job and takes it, he is then placed in 1-W, which is directly below 5-A in order. When the objector has remained at this job for the required and is released, his classification will be 1-W-Rel, which indicates that his service is completed.

#### The Work Program

The President has formulated tentative regulations for the work program and sent them to government agencies for comment. Some changes may be made in the final form. Since the tentative regulations are strictly confidential, I am not at liberty to publish them at all. There will be no C. P. S. camps and it does appear likely that objectors will be paid the prevailing wage for the type of work performed. I hope to be able to give you a fuller report in the next issue of OPA.

#### My Advice

I advise especially those registrants not yet granted their objector classification to permit Bro. King to place their names on the C. O. statement in the OPA. I also advise boys not yet old enough to register to authorize Bro. King to place their names on the statement now by way of preparation. Keep that issue of OPA and file it with the Local Board when the time comes. It will probably help. I still request objectors to let me know about their convictions and the progress of their cases.

#### MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

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

"Put up thy sword," "For all they that take the

sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

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

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

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

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

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

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

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

—Jessie Arthur Jackson, Gen. Del.,  
Frederick, Okla.

—Howard Allen Walker, Rte. 2, Bx. 72,  
Porterville, Calif.

—Leslie Henry Smith, LeContes Mills, Pa.

—Jerry Magar, Rte. 1, Bx. 5, Winton, Calif.

#### THE CHURCH DIRECTORY

The new Church Directories are now for sale at 25 cents each. They may be obtained by ordering from Ray Asplin, 3617 NW 15th St., Oklahoma City, Okla.

These came in too late for the New Directory: FLORIN, (Sacramento County), CALIF.—In the Odd Fellows Hall Sun. 10:30 A. M., A. B. Caudle, Fair Oaks, Calif.

BURROUGH CHURCH, (Caldwell Parish) LA.—In the Burrough Community Building, 7 miles East of Columbia, La. on Highway 17. Sun. 2:30 P.M., C. R. Cockerham, Rt. 1, Columbia, La.

CLINTONVILLE, (Greenbrier County) W. VA.—Just off U. S. 60 Highway, Sun. 10:30 A.M., Homer Loudermilk, Clintonville, W. Va., Oren Hannah, Clintonville, W. Va., Melvin Shortridge, Clintonville, W. Va.

LOW GAP CHURCH OF CHRIST, (Summers County) W. VA.—8 miles west of Hinton, W. Va. Sun. 11:00 A.M. Dolphus Johnson, Brooks, W. Va.

OAK FOREST, 6 miles No. of Alton, Mo., 10:30 A. M.

If you know of other places of worship, whose worship is scriptural, that I don't have please drop me a card and let me know the place where

you are meeting, the location, the time of the services and the names and addresses of the leaders. I would like to have some information about the Church at Clendenin, W. Va.

—Ray Asplin.

#### THE AFRICAN WORK

The other day we received an encouraging letter from the British Consulate in Los Angeles. It indicated that the authorities of Nyasaland were considering giving us a "Temporary Employment Pass," which would grant us permission to enter their country. This would be given in the place of the first suggested visa. The pass would allow us to remain in Nyasaland from six months to one year, as we understand it.

With the letter we received another form to be filled out and returned. This will have to be considered before permission will be granted. We do not know how long this procedure will take. In the meantime I am booking meetings and singing schools and preaching where I am needed.

—Paul O. Nichols.

#### OKLAHOMA ALL-DAY MEETING

The next all-day meeting by the brethren in Oklahoma is to be conducted at Lexington, the fourth Lord's day in November, in the new church building. All are invited to attend.

—Tom E. Smith.

#### MARRIED

On the evening of Sept. 21, Sis. Barbara Smalling and Bro. Marvin Franklin were united in the holy bonds of matrimony. The candle-light ceremony was witnessed by a large number of persons.

The bride is the daughter of Bro. and Sis. Roy Smaling of Stockton, Calif. and the groom is the son of Bro. and Sis. Roy Franklin of Lodi, Calif. We wish for them a long and happy life together in the service of the Lord.

The writer officiated.

—Paul O. Nichols.

#### Willis-Arnett

On the afternoon of September 30, 1951, at the Church of Christ, in Pontiac, Michigan, Brother Carl Willis, of Pontiac, Michigan, and Sister Geneva Arnett, of Waterford, California, were united in the bonds of matrimony; the writer officiating.

Thus, a very fine Christian boy and a very fine Christian girl, being one in spirit in the Lord, were, we believe, made "one flesh" by the Lord. How beautiful, how pleasant, and how hopeful, when both are faithful Christians; they begin together to build a Christian home! May God bless this union as they walk side by side through sunshine and through shadows in life's checkered pathway until death do them part, is my humble petition. I know of no better Christians than Carl and Geneva. Both are noted for their unselfish, generous, hospitable, and beneficent dispositions. They will surely be a blessing to the church and the community wherever they choose to cast their earthly lot.

—Homer L. King.

#### RELIGIOUS DISCUSSION

Barney D. Welch, of Temple, Texas, and Lester Hathaway, of Mobeete, Texas, will discuss the following propositions at Waco, Texas, Nov. 14 and 15, in the Faith Tabernacle, located at the corner of 13th and Webster Streets.

1. The Scriptures teach by command or example than an assembly of the Church of Christ for the communion must use a cup (only one drinking vessel) in the distribution of the fruit of the vine.

2. The Scriptures teach by command or example that an assembly of the Church of Christ for the communion may use individual cups (drinking vessels) in the distribution of the fruit of the vine.

#### Rules

There shall be one night to each proposition with two affirmatives and two negatives of 30 minutes each. Each speaker agrees to act as a Christian gentleman in every way; to use no reproaches or slurs in any way toward the other speaker or those whom he represents.

—Barney D. Welch.

#### OUR DEPARTED

Shirey—Bro. Jess Shirey, LeContes Mills, Pa., departed this life Sept. 19, 1951, at the age of 53 years. He had been a faithful soldier of the cross for many years. He leaves to mourn his passing, his wife and two children, all christians. Knowing and loving Bro. Shirey as I did I considered it an honor to speak words of comfort and the plan of salvation to his family and a vast audience.

—J. D. Corson.

Clawson—Sister Olive Clawson, Blairsville, Pa., departed this life Sept. 20, 1951, at the age of about 86 years. Her husband preceded her in death a few years ago. They were the last of the elderly members of the beginning of the Church of Christ in Blairsville, and will be sorely missed by the congregation there. She leaves to mourn her passing, an adopted son and his wife, also a number of foster grand children. Our loss is heaven's gain. Bro. T. J. Shaw of Love Joy, Pa., officiated in my stead, as I was called to conduct another funeral the same day and hour.

—J. D. Corson.

Cleary—Minnie Lee Cleary was born in Iredell, Texas, Oct. 26, 1882, departed this life July 1, 1951, at her home, 2701 Colquitt Rd., Wichita Falls, Tex., at the age of 68 years. She had been a resident of Wichita Falls for more than 31 years. She had been ill since Dec. She was married to C. C. Cleary in 1901 at Gorman, Tex., and they had celebrated their golden wedding anniversary May 19. After moving to Wichita Falls in 1919, she helped to establish the North Sixth and Broadway Church of Christ in July, 1923. Survivors include her husband; two sons, Clarence of Wichita Falls, and Clyde, Bakersfield, Calif.; two daughters, Mrs. Ruby Hoepfner, Bakersfield, Calif., and Mrs. Hazel Inman, Wichita Falls; two brothers, W. E. Doty, Wichita Falls, and L. J. Doty, Quanah, Tex.; 1 sister, Mrs. Naomi Wetzel, Wichita Falls; 8 grand children, and 2 great grandchildren. Funeral services were conducted by Bro. Bill

Harmon, at the North Sixth and Broadway Church of Christ. Burial was in Crestview Memorial Park under direction of Owens and Brumley Funeral home.

—Sent in by C. C. Cleary

#### THE TRUTH ABOUT—

(Continued from page three)

The signal, their flag, moves them forward. In the Lord's Church, which is His army, we have a signal—His name. Whatever we do in word or deed, we must do "All in the NAME of the Lord" (Col. 3:17). Now to the true Christians it is real rebellion to try to do anything in any other name than the one Jesus gave to his Church and to his people. The Church is the Bride of Jesus and he is the Bridegroom (Jno. 3:29), and the Bride should wear the Bridegroom's name.

Now, those other good people in other churches, some of you have names of people, names of rivers, or countries for your Church name. Is your God a river? What kind of a god do you worship? Arise! Get yourselves to reasoning and mightily come out of the synagogue of Satan and you will find rest for your lives (Rev. 3:9).

This is not the time for play! This is the time for seeking the Kingdom of God. We must not seek mere play, but for our real salvation. "The times of this ignorance God winked at: but now commands all men everywhere to repent"—(Acts 17:30).

My Dear Native reader, will you truly repent and come from Denominationalism, which is the sin of rebellion (1 Sam. 15:23), and come into the True Church of Christ?

Wendewende Village, N. A. Mkanda,  
Mlanje P. O.

Nyasaland, British C. Africa.

#### THE TRUE VINE—

(Continued from first page)

would bring all the things that Jesus said to their remembrance? No one has been so instructed by the Holy Ghost today, so we must deny they are the ones of whom Christ was speaking.

Jesus prayed (John 17:6), "I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy Word." (Verse 8) "For I have given them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me."

Now, we notice, in verse 20, 21, Jesus said, I pray not for them alone, but for all of them also which shall believe on Me through their words. God gave the word to Jesus Christ. Then Christ gave the Word to the disciples to teach unto all nations. In Matt. 28:18, 19, 20, He appeared unto them and told them to "go teach all nations." But, first, we read in Acts 1:2, "Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: To whom also He showed Himself alive after His passion by many infallible proofs." Here He is sending the Apostles out, after He had given them that word by the Holy Ghost or Comforter. But in verse 4, He tells them "not to depart from Jerusalem, but wait for the

promise of the Father." This is the promise of John 16:7 and 14:26, which was the sending of the Comforter. So, we see that it could not apply to any man today.

We know that Juras was one of the twelve, but let us notice in John 15:6, "If a man abide not in Me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." We know from our study of God's Word, that Judas did not abide in "the vine" (Christ), therefore he was cast forth and another one took his place (See Acts 1:22-26) "Beginning from the baptism of John unto the same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lots fell upon Matthias; and he was numbered with the eleven apostles."

Now, again note John 15:6, He said, "If a man abide not in Me he is cast forth (broken off) as a branch." Thus, we see, that Judas was. Also, verse 5, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The Gospel was to begin at Jerusalem to all nations, and the apostles were to be witnesses (Lk. 24:46, 47), "Thus it is written and thus it behove Christ to suffer, and to rise again from the dead the third day: that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Now, we come to Acts 2:1, "And when the day of Pentecost was fully come they were all with one accord on one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the spirit gave them utterance." Then we learn later on in the chapter that some accused them of being "full of new wine," but in verse 14, that Peter stood up with the eleven (that made the twelve apostles) and corrected this mistaken idea, and preached the first great sermon in the church. Peter told them they had taken and crucified the Lord of Glory. Then they broke right out into his sermon and wanted to know what to do to be saved from this awful thing they had done. He told them (verse 38) to "repent and be baptized, in the name of Jesus Christ for the remission of sins." We are told that those who gladly received the word were baptized and that same day there was added unto them about 3000 souls. Jesus had told them if they would abide in the true vine they would bring forth much fruit. They were abiding in Him, and they were bearing fruit unto the Lord. Their first crop was 3000 souls, which were added unto them, for the apostles were first (See 1 Cor. 12:27, 28).

I hope this may be of some help throughout eternity. This is my prayer.

—G. A. Canfield.

## From The Fields

Harvey S. Jackson, Gen. Del., Fredrick, Okla., Oct. 16.—The church at Carter is getting along fine. Bro. Bill Harmon has moved here and we are privileged to hear him often. He is a fine preacher and should be in the field full time.

Chas. H. Lee, Box 144, Graton, Calif., Oct. 8.—The church at this place seems to be getting along fine, and have a mind to work for the upbuilding of the Cause of Christ. We are ordering the new song book, "Old Path Melodies" No. 4.

A. M. Graham, Rte. 2, Box 166, Purchell, Okla., Oct. 12.—We have built a new house in which to worship at Lexington. Washington gave us \$150 to use on it. We are getting along fine with growing attendance. I would be glad to have some OPA samples to hand out.

Orville L. Smith, 4208 Wall St., Joplin, Mo., Oct. 12.—Bro. Waters has now preached two nights in his meeting at Beef Branch. I am enjoying his lessons. May we pray to God for more brethren with the same courage, ability, and intelligence, that we may have help in our great war against sin.

Carl Willis, 405 W. Huron, Apt. 4, Pontiac, Mich., Oct. 15.—We regret Bro. Sonny Gay and family is moving to Calif.; it is our loss but Calif.'s gain. We enjoyed three good sermons from Bro. Homer L. King, Sept. 29-30. It was his first trip to Mich., but we hope not his last. We look forward to Bro. Tommy Shaw being with us in the near future, also Brethren Billy and James Orten are to be here in Nov. Pray for us and the work here.

J. S. Shelley, Rte. 1, Anna, Texas, Oct. 15.—The church at Melissa is getting along well. Bro. Jesse Broseh conducted our meeting and did some fine teaching. He is to come back next summer for another meeting. Bro. King, if you should be passing this way, stop with us at any time. Here is my sub. I like the OPA, and want to keep it coming.

Carson Croom, Rte. 1, Pansey, Ala., Sept. 17.—The church here is doing fine. Bro. McArtie preached for us last Lord's day, with good attendance. Bro. Miller preached at Blakey, Ga., in the afternoon. We enjoyed hearing him and meeting Bro. W. T. Henderson, a babe in Christ. Here is a sub for the OPA. I enjoy reading it, keep the good work going. Pray for us.

Ellis McCabe, Noel, Mo., Oct. 15.—The work continues to move forward in South Mo., and the brethren are at peace. I was edified by hearing Bro. Waters at Beef Branch, Oct. 14. Oct. 7, I preached to the fine group at Swars Prairie. Bro. Coy continues his efforts at Mt. Zion. If any desire my services please call me.

F. S. Wilburn, 1234 Versailles Ave., Alameda, Calif., Sept. 24.—The faithful few here are meeting at 2nd and Pacific. We have about sixteen meeting regularly. Bro. and Sister Blankenship and Sister White from Redwood City met with us a few Lord's days. We are hoping to locate a place in the Bay area to hold a meeting soon. We need the prayers of all the faithful to help us in the work for the salvation of souls.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Oct. 12.—The church here is really doing fine. We have a full house every service, and the interest is wonderful. One confessed faults last Lord's day, and three confessed a week before. Several outsiders are attending regularly, and we have hopes they will obey the gospel soon. Brother Fred Kirbe is to begin a series of meetings for us Nov. 18.

Ray Merideth, 1719 N. W. 27, Oklahoma City, Okla., Oct. 16.—Bro. Robertson and family were here Saturday night and Lord's day morning, and he gave us two wonderful lessons. Bro. Lynwood Smith begins our meeting this coming Lord's day. Bro. Billy Orten and Tommy Shaw will hold a meeting for us in Dec. Bro. Dean Hopkins is moving back to Okla. City from Sentinel. We will be happy to have them again in our midst. Always remember us in your prayers.

Leslie N. Byford, 410 Clay, Waco, Tex., Oct. 16.—The church at So. 4th St., here in Waco, has just closed a very good meeting conducted by Bro. Homer L. King. Though there were no visible results, we believe much good was done. Time alone will tell. We know there was enough seed sown to save the entire country, had it been heard and obeyed. The congregation here has learned to love and appreciate Bro. King more and more as the years go by. He returns sometime in Nov. for a singing school, which we badly need. Brethren we desire the prayers of all.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 17.—Recently, I have preached one or more times at the following places: Stockton, Manteca, Modesto, Ceres, and Merced. In the near future, Bro. Don McCord and I are to collaborate in two meetings—one near Merced and the other is to be a mission effort at Livingston. Nov. 30 - Dec. 9, I am to be at Washington, Okla. for a meeting. After the meeting I plan to attend the Miller-Smith discussion. May the Lord bless all the faithful everywhere.

Ronny Wade, 4000 Crenshaw St., Ft. Worth, Tex., Oct. 16.—Sept. 23, I preached for the congregation at Cross Roads, Tex. Though few in number, they continue to worship God scripturally.

Sept. 30, I preached at Dallas. They are growing fast. I preached there again Oct. 7, and am to return every fourth Lord's day. Oct. 10, I preached for my home congregation. I am to be at Fruitland, Tex., Oct. 21, and Dallas, Oct. 28. Our home meeting begins the 17th and continues through the 28th. Bro. Jack Ivey will do the preaching. Pray for us in the Lord's work.

V. W. Hogland, 3939 Kenwood, Kansas City 4, Mo., Oct. 15.—The church in Kansas City is growing in number and interest. The building has been re-conditioned and everyone is looking forward to the near future, when we will be financially able to hold a meeting. We would like to invite anyone passing through or planning to move to Kansas City, to worship with us. To those who might consider moving to this place, I can say there is plenty of work available at present. The address of the church is 10th and Ray Sts. Kansas City, Kan. My phone number is Westport 0544. Pray for the Cause here.

James R. Stewart, Gen. Del., Yuba City, Calif., Oct. 13.—Since entering the state of Calif. I have preached at Arvin, Fresno, Sanger, Stockton, and Lodi. At present, I am laboring with the congregation at Yuba City. It is a pleasure to meet again old friends and co-laborers. We plan to do personal work here for about a week, and then hold a meeting. I believe the Lord will bless our efforts. One confessed faults and five others from the S. S. and cups congregations have started attending our services and seem to be interested. We plan to be in Calif. until spring. Please remember us when you pray.

Miles King, 502 Church St., Cordell, Okla., Oct. 16.—The church at this place continues to grow. Sept. 30, we were glad to have Bro. Tom Smith from Healdton, preach for us. Bro. Dean Hopkins from Sentinel has been coming and helping in the teaching service. We are thankful for him and all others who have helped us. We invite all faithful preachers to stop by and be with us. Oct. 5-12, I assisted Bro. Broseh in a meeting at Cross Roads, near Glen Rose, Texas. I enjoyed working with him and that congregation. While in Texas, I visited my family at Belton, and preached at DeLeon and Dallas. I enjoyed being with these brethren.

Homer F. Smith, Sentinel, Okla., Oct. 1.—The Sentinel congregation sponsored a mission meeting at Cordell with Bro. Don McCord doing the preaching. Bro. Miles King helped much, doing a weeks personal work prior to the meeting, and assisting in various ways in the meeting, which continued for twelve nights. A congregation is now established and meeting in downtown Cordell at 116 College St., three times each week, 10:30 Lord's Day morning, Lord's day evening, and Wednesday evening at 7:30 P. M. Bro. Miles King is staying in Cordell, going to school and assisting the congregation. Bro. Tom Smith preached for us at Sentinel yesterday morning and afternoon.

C. C. Cleary, 2701 Colquitt Rd., Wichita Falls, Tex., Oct. 15.—Since last reporting, I have visited and preached one to three sermons at the following places: Fruitland, Cisco, and Graham, Texas, and Portales, New Mex. Crowds were small, from twelve to sixty in attendance, but we assisted them in the worship in the one true way. They want, and need, teaching on such things as S. S., how to break the loaf, Acts 2:42, etc. I think I did my part there, and so far I have done the baptizing for them. I lost my wife July 1. Bro. Harmon conducted the services. He is a grand boy. Let us work while it is day. Pray for us.

J. Wayne McKamie, Box 107, Harrodsburg, Ind. Oct. 13.—The meeting at Harrodsburg conducted by Brethren Lynwood Smith and Billy Orten, closed Oct. 7, with no visible results, but I am confident much unseen good was accomplished. Brethren Ted Warwick and James Orten accompanied Billy and Lynwood. It was a pleasure to associate with these grand preachers, also to attend each service and to work with them on the radio program each morning. The radio program will continue each Lord's Day at 9:45 a. m. on Station WTTTS Bloomington. Pray for us here as we strive to do God's will.

Wilson Tompson, Box 45, Piney View, W. Va., Oct. 16.—We have recently had two meetings at Warden. Bro. Bud Parker held us a good meeting baptizing one. Bro. Thomas Murphy then held a meeting for us. Some of the cups brethren attended and heard Bro. Murphy give sound teaching against cups, classes, etc. We were very glad to have Bro. Murphy, and Bro. and Sister Parker make their home with us. We had visitors from Clintonville, Mallory Chapel, and Spring Hill in our last meeting, and we certainly appreciated them. The church here is doing fine. I recently have made a few trips to the Fair View congregation, assisting them in the teaching service.

Ben Frentrup, 238 Greer St., San Antonio, Tex., Oct. 16.—Bro. Gay recently closed a good meeting for the congregation at 401 Gulf St. Although there were no additions, interest was good, and Bro. Gay did some wonderful preaching. Outside interest has been increasing here for the past few months, and we are doing our best to encourage them to obey the Truth. Bro. Weldon's anonymous letter to a brother in an effort to stop his hypnotic wanderings down wine's pathway, was truly a masterpiece. I cannot conceive how that brother, and all who read the letter, could keep from being jarred into rational thinking. May God help us always to be sober-minded.

D. B. McCord, Sequoia Apts. 14, Unit 4, Ceres, Calif., Oct. 18—Sept. 16, I preached for the church at Glendora both services. Sept. 23, I was at Ceres for both services. Sept. 27th and 30th, I was at Merced for three services. Oct. 1, I began a series of meetings with the church at Waterford. We shall hope much good was accomplished. This meeting closed Oct. 14. The Lord willing, I

begin a series of meetings with the Merced church the 21st. This is to continue for two weeks, with Bro. Paul Nichols and me collaborating the last half. The presence of brethren from Ceres, Stockton, Merced, Lodi, Fresno, Salinas and possibly other places during the Waterford meeting was much appreciated. God bless the brethren!

R. M. Chinguo, Namwera Village, Nyasaland, July 28.—Bro. Gay, I am very happy to be joined with Bro. E. C. Severe in the gospel work of God in Nyasaland. I send greetings to you and to all the Children of God over there. Now I say, will you please, if you can, send us a white missionary and as soon as possible. When you receive this letter will you please send me some of the Bible papers like the ones you send to Bro. Severe, for I enjoy reading them much that I may know how the other brothers and sisters in other parts of the world do. I shall be so happy if you will write to me a letter.

(Note: I sent the brother several copies of the OPA, and will ask Bro. King to put him on the mailing list. I also wrote him an encouraging letter. —H. A. G.)

James D. Corson, Mchaffey, Pa., Oct. 7.—Sept. 4-16, we held a tent meeting at Marion Center. Brethren Larry Robertson and Tommy Shaw preached night about the first week, and I continued the second week alone. The interest and attendance was fine throughout the meeting. We were overjoyed at the good attendance at the Love Joy meeting, Sept. 2, with 7 states represented. We rejoiced to see and hear our beloved Bro. Gay again, and also Bro. Leonard. Bro. Gay preached at the morning service; Bro. Leonard and several other brethren gave short talks in the afternoon, following a baptism; and Bro. Larry Robertson preached at the evening service. Thus, the day seemed complete with a grand feast and reunion for all. Bro. Johnson, from Ind., requested that the meeting be held at Harrodsburg, Ind., next Sept. We look forward to it. We appreciated the visiting brethren at Love Joy and hope they felt welcome. Let us all work while it is day.

Robert Falvey, 931 S. Ford Blvd., Los Angeles, Calif., Sept. 30.—While visiting my home in Miss., I heard Bro. Ted Warwick at the New Salem congregation, attended Bro. Waters' meeting at Brookhaven, and most of the meeting at New Salem conducted by our beloved Bro. H. E. Robertson. Enroute to Calif., I heard Bro. Billy Orten three times at Sand Grove, and had a good visit in the home of Bro. Barney Welch. Bro. Jerry Cutter accompanied me from there. We heard Bro. Jack Ivey once at Sonora, and visited in the home of Bro. Reed Chappell. Compton, Calif., is now my home congregation. We have recently heard Bro. Paul Nichols, Don McCord, James Orten, Jerry Cutter, Ted Warwick, and Dale Garrison. We love them all for their work's sake. We are looking for Bro. H. E. Robertson and Larry Robertson to come by and preach for us soon. I appreciate the OPA more every day. Pray for me.

D. B. McCord, 552 No. Wabash, Glendora, Calif., Sept. 19.—The Cordell, Okla. meeting closed Sept. 9. A congregation is now meeting there at the southwest corner of the square. This meeting was under the direction of the Sentinel congregation. I shall never forget how diligent this congregation was in this effort. We expect good things to come from the Cordell congregation. God bless those who are standing for the right there, regardless of the opposition. Bro. Miles King worked with me during this meeting and was truly an excellent partner. Those who attended from the Oklahoma City and the Deep Dale congregations were much appreciated. Our sojourn in the East was pleasant and we appreciate every kindness shown us by the good brethren there. We arrived on the West Coast the 12th. I preached at Glendora both morning and evening the 16th. We solicit the prayers of the Elect.

Billy Jack Ivey, Route 2, Sentinel, Okla., Oct. 18.—On Sept. 28, we began a meeting at Davis, Okla. This was a very enjoyable meeting with good interest and attendance. I would like to mention the faithful brethren at Sulphur who attended most every service. The church at Davis continues to grow in zeal and faith. Bro. Cummings is now able to be up and about the work of the Lord for which we are thankful. On Oct. 7, we began at Ardmore with the faithful there. This was a good meeting, with fine interest and co-operation. We had large crowds of brethren in attendance at most all of the services. Wayne Fussell, Wayne DeGough, and Johnny Elmore were in the meeting, rendering valuable aid. May God richly bless the faithful brethren in southern Okla. as they are outstanding in zeal, hospitality, and faith. On Oct. 17, we began at Ft. Worth, Texas, where we look forward to a good meeting. Lord willing, we shall close here the 28th and then leave for Calif. and the work in that section. We plan to begin at Sanger Nov. 25 and at Fresno on Dec. 12. May God bless the faithful.

E. C. Severe, Wendewende Village, Nyasaland, Africa, August 1.—Brother Gay, this will thank you for two good letters I have received from you recently. We are patiently yet anxiously awaiting the entry of Brother Paul O. Nichols into our country. I send you herewith, a letter from the Immigration officers that you may be assured that we, too, are speaking with them about the matter. Our work here is progressing more than we had ever expected. I received the "Gospel Plan Of Salvation," and have read it all thru carefully, and I believe it to be very nice for saving souls here. This little booklet is really the best for the work here, as it is the correct teaching on what to do to become a Christian, which the people here can easily understand and be converted. On the 29th. of July, we baptized ten people. I have not been able to go away from home to preach as I had intended to do. My love and best regards to all of God's people in America.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Oct. 15.—Sept. 16, I preached at

Orange Cove. Sept. 17, Bro. Billy Orten went with me to appear before my draft board as I have not received my 4-D classification. We left the same day for the Eastern States, accompanied by James Orten and Jerry Cutter. Sept. 19, James and I assisted in the teaching at the night services in Okla. City. Sept. 20, I went to Ardmore, where I am at this writing, in the home of my buddy, Johnny Elmore. Sept. 23, I preached at Ardmore morning and evening, baptizing 3 young ladies. We thank the Lord for the power of the gospel. Sept. 26, Johnny and I borrowed a tent from the Ada congregation, and held a mission meeting at Lone Grove, Okla., resulting in two baptisms and one confession of faults. We closed Oct. 6. Oct. 7, Bro. Johnny and I gave the lesson in Ardmore at the morning service, and Bro. Jack Ivey began his meeting there that night, which I have been privileged to attend. Jack is a fine preacher and I love and appreciate him. Oct. 14, I preached at Fruitland, Texas. Brethren, pray for us and the cause.

Edwin Morris, 2400 W. Holloway, Midland, Tex., Oct. 15.—Sept. 30-Oct. 7, I conducted a meeting in Odessa, resulting in one baptism and two restorations. Two were baptized the following week as a result of the meeting. We had a near house full each night with several visitors. We feel much good was done as we have been invited into several homes to talk to people personally. The work in Midland continues to move along nicely with good crowds. I am to be in a meeting with the home congregation of Bro. Gillis Prince, Wedowee, Ala., Nov. 8-18. I enjoyed Bro. Waters article in the Oct. issue of OPA. I am glad we have such men who are willing and able, when the time comes, to speak out and defend the Truth. I have received through the mail at various times, different articles concerning the modern innovations. They are always "long on assertions and short on proof." "Let us earnestly contend for the faith" (Jude 3). We appreciate all the faithful brethren who love the Lord and His work. Pray for us.

Barney D. Welch, 1707 S. 13th St., Temple, Tex., Oct. 17.—The last week in Sept., I was in a meeting at Spring Hill, W. Va., with a house full almost every night. We enjoyed the visit of brethren from Huntington very much. I did all within my power to strengthen the church, and I believe much good was done by the efforts of all. After returning, I attended several nights of Bro. King's meeting in Waco, Tex. I enjoyed every service. We were happy to have him in our home and to assist us in the broadcast on Sunday morning by preaching. I go next week, Oct. 22, to Midland, Tex., to moderate for Bro. Miller in a discussion on the cups and S. S. questions. Bro. Miller is really on the offensive as well as the defensive. The work becomes a little harder, the task a little more difficult, when you go into enemy territory. Pray for me, brethren, that I may make plain the truths of the Bible on the communion as I go into the discussion with Bro. Hathaway at Waco, Tex., Nov. 14, 15, at Faith Tabernacle, corner of 13th and Webster. Truth must prevail! We are happy to be able to secure the service of Bro. Broseh for,

possibly, several months or weeks at least. He is being supported by the 15th and Ave. I congregation in Temple.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Oct. 16.—The meeting at Harrodsburg, Ind., closed Oct. 7 without visible results. This was the seventh meeting Bro. Lynwood Smith and I held together and I enjoy working with him. He is an able preacher and agreeable to work with. The Harrodsburg brethren were good to us and we appreciated them much. We were glad to have Bre. James Orten and Ted Warwick with us and they assisted much in the meeting, preaching once each over the radio and also at the church. They are growing as preachers. We had a daily radio program over WTS at 6:30 A. M., and considerable outside interest was shown due to this. It was a pleasure to work with Bro. Wayne McKamie and wife, who are working with the Harrodsburg congregation, preaching for them and holding meetings in that vicinity. I think I have never seen anyone develop faster. Oct. 12, Bre. Jerry Cutter, and James Orten, and I left Tenn. for Pa. beginning at Flemington Oct. 14. Crowds have not been too good but we hope for better attendance as the meeting progresses. We were glad to have Bre. Tommy and Jimmy Shaw, from Love Joy, with us last night. These brethren are to be commended for their zeal. James and Jerry are valuable help in this effort. We go next to Love Joy, Pa.

C. Nelson Nichols, Vancourt, Texas, Oct. 16.—I appreciate the prayers of the faithful, and all who visited me, while I was in the hospital and during my convalescence at home. Also, the many cards and letters. The Carlsbad and the Montebello, Calif. congregations and a few individuals sent donations that help with the expenses of the operation and other expenses during that time. It has been a month since the operation and thanks to the care of all and especially God's care, I am up and have preached a few times. I am ready to resume full-time work—the Lord's work. I preached at San Angelo, Menard, Eola, and San Antonio, one or two times apiece, during the last week. The zeal and sincerity of the San Antonio congregation is shown in their singing and worship services, as well as their aspirations towards mission work. As soon as arrangements can be made, I am to hold a mission meeting, sponsored by the Eola congregation. I am anxious to have the name and address of anyone in Roswell, Artesia, and Demming, New Mexico, who may be willing to hear the truth. I have some, but we want to reach all we can in any and all efforts for the Lord. Please, send us their addresses as soon as possible, that we may send them the light of the Gospel.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Oct. 15.—While at home I preached several times at Chapel Grove and Union Hill churches, and conducted our regular radio broadcasts, the "Back To The Old Paths Program," over WDXE, in Lawrenceburg. The Chapel Grove church has purchased a lot in Lawrenceburg for the purpose of establishing a church there as soon as we are able to build. The lot cost \$1650 and cash was paid for it. We have already begun a building fund. Of course the Chapel Grove church will remain where it is but it is sponsoring this effort to establish a church in Lawrenceburg. Chapel Grove is about eleven miles from Lawrenceburg. We have been happy to have Billy and James Orten visit home a few days last week between meetings in Indiana and Penna. M. Lynwood Smith and Ted Warwick accompanied them. Lynwood, Ted, and I traveled together from home as far as Green Forest, Ark., where Lynwood began a meeting at the Maple church. I began a meeting at Beef Branch, near Joplin, Mo., and will begin a meeting at the new congregation in Joplin, Oct. 18. I must make a trip to Penna. this fall for meetings at Flemington and LeContes Mills and then to Calif. for two months work in January and February, the first meeting to begin at Sanger, Calif., Dec. 29. I am making my home, while in Mo., with that grand old preacher, Bro. Oscar Johnson, who is eighty-one years old. You don't see many octogenarians as dynamic as he remains. He still preaches.

M. Lynwood Smith, Wesson, Miss., Oct. 16.—Recently, I was in a meeting of two weeks duration at Harrodsburg, Ind., along with Bro. Billy Orten. I enjoyed this meeting very much. Besides the meeting we conducted a daily radio program over station WTS, Bloomington. Billy improves with the years and there is no better fellow to work with. We were also glad to have Ted Warwick and James Orten with us who helped much in the singing and otherwise. They preached twice. In all, thirty-five sermons were preached in this meeting. I don't know when I have seen fellows study harder for a meeting.

The good brethren there, as usual, treated us fine. There with the church is Bro. Wayne McKamie and his good wife, Jeane. Wayne has been making talks only since summer and has done well. He helped every way a fellow could to assist in the meeting. The church has done a fine thing for themselves and for Wayne by having him with them. From there I rode home with Billy and James and visited in their fine Christian home for one night. Then Ted and I came to Greenforest, Ark., for ten days, where we are at this writing. The brethren here have a new house and it is a nice one. They are taking on new life and all who have the time should try to visit them. Larry Robertson paid us a visit one night and made us very happy. The folks from Mountain Home church, in Mo., came down Sun., also, some from Clio. I received word last week the printer was about ready to start on, "LASTING SONGS AND HYMNS." Write about this book. From here I go to Oklahoma City, Oct. 21-Nov. 4. Love to all.

Homer L. King, Route No. 2, Lebanon, Missouri, October 19.—Thanks to the home church, Lees Summit, for making the mission meeting possible, near Alton, Mo. We appreciate that they financed the repairs on the building, wiring, etc., and supported me to assist in the meetings. We are thankful to the Lord for the results, a faithful congregation begun there. If you are passing that way, be sure to stop over with them. They meet for worship at 10:30 a. m., and Bro. Hosea Sifford, Alton, Mo., is their faithful leader. We were glad to have brethren in attendance for one or more services, from near Pocahontas, Ark., and from the Lees Summit Church. My next was with the faithful brethren in Pontiac, Michigan, for three sermons and a marriage ceremony. It was my first trip to this little congregation, but I enjoyed being with them very much. I was asked to return next spring or summer for a longer stay. I have just returned home from a series of meetings with the So. Fourth St. Church, in Waco, Texas, embracing two Lord's days, Oct. 5-14. The crowds and interest were generally good, but no additions. We had brethren in attendance for one or more services, from Temple, McGregor, Ft. Worth, and Bellmead. We were glad to have preaching brethren, Barney Welch, Cyrus Holt, Ronney Wade, and Leonard Copeland, for one or more services. Bro. Cyrus Holt was present for all, but one service, I believe, when he went to McGregor to assist them on Lord's day. Bro. Barney was present for several services, aiding much in song and otherwise. I was guest speaker on his radio program in Temple, 7:30 a. m., Sunday, the 14th. I appreciate the spirit of co-operation manifested by him and all the other preachers mentioned above, also the brethren in general. I am to return to Waco, Texas, for a singing school early in November, after which I hope to attend the Welch-Hathaway Discussion in Waco, Nov. 14, 15. We are now enjoying a visit in our home by Bro. and Sister Byford, of Waco, Texas. Regards to all my fellow-laborers.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Oct. 13.—We had a very nice meeting at San Antonio, Texas. One who had been meeting with another congregation made acknowledgments, and I think two other families will meet with the faithful Church at 401 Gulf Street. They are surely a fine band of Christians, and they treated us royally. Closing at San Antonio on the 23rd. of Sept., we drove to Sonora, Texas, where I preached to a nice crowd on Monday night, the 24th. We then drove westward, reaching Porterville, California on the 29th. where we began a meeting the 30th. of September, with the faithful Church here at 300 S. Hockett St. So far we have baptized one. We are to close tomorrow night with an all-day service—expecting several visitors. We have had a number of visitors already, from Los Angeles, Compton, Bakersfield, Arvin, Fresno, Woodlake, Corcoran, and other places in California; and our son and family, from Pontiac, Michigan, have been with us for a week, and have been much help in the meeting. This is one of the best little congregations that I have found in this state, and they surely do know how to take care of a preacher. We go next to Orange Cove, to begin October 18, thru the 28th. Then to Bakersfield for a months mission effort, working with Billie Jack Ivey, with the hope of getting the true worship started there. The first part of December I am to hold a meeting at National City, near San Diego, and then back to Compton for a three months effort with them. Correspondents will please take notice: If you are sure that I will be at any give place long enough to get your letter, it is all right to write me there. Otherwise, address me at my home address. My tract on the Communion is being well received by many. I have a good supply of them, and a few of the tracts on First Principles left. Brethren, let us work while it is day: the night soon cometh!

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

# OLD PATHS ADVOCATE

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

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

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No. 12

## SHALL THE SWORD DEVOUR FOREVER?

By J. Ervin Waters

There was civil war in Israel between David's followers and the followers of Ishbosheth, Saul's son. Joab was David's captain and Abner was Ishbosheth's captain. After a skirmish in which Abner's forces were routed, three brothers, Joab, Abishai, and Asahel, were pursuing Abner. Asahel was the swiftest, being "as light of foot as a young roe" (2 Sam. 2:18), and was overtaking Abner. Then said Abner to Asahel, "Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?" (2 Sam. 2:22). But Asahel would not heed the old warrior's pleadings and continued to pursue him. Wherefore Abner, since it was either kill or be killed, turned and slew Asahel with his spear. Joab and Abishai continue pursuing after Abner. Abner's men gather themselves together unto Abner and stood on the top of an hill. Then Abner spoke these words of pathos and meaning unto Joab, "Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?" (2 Sam. 2:26). And Joab said, "As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother."

### "Shall the Sword Devour Forever?"

Surely this statement, or question, could be pertinently propounded by all of us. Why should personalities, instead of issues, engage our attention? There are so many souls to save and so much work to be done. The Lord's people need unity. Atheism and all forms of infidelity are on rapid increase in the land. Catholicism with a long range program and control of its subservient masses is growing rapidly in power in this country. Denominationalism marches onward. Rank irreligion and sin stalk abroad with gargantuan strides. The majority of our population profess no religion. Crime is rampant. Racketeering has never been so well organized in this nation. Liquor consumption and gambling are becoming increasingly prevalent. Sexual vices and crimes attain seeming respectability in some quarters and their apologists are legion. Adultery strikes at the sanctity of the home and unscriptural divorces become more numerous.

(Continued on page seven)

## FRUIT OF VINE

My Dear Brother and Sister in Christ Jesus: I feel forced to write you one more letter with hope you bear with my crude manner of address, for I am loathe to give you up without one more effort to reclaim you. As spoken by the Lord, concerning "Fruit of the vine" (Matt. 26:29), from a natural viewpoint must have been new wine, due to the nature of blood which is typified by "the blood of grapes." Gen. 49:10-11, pointing down through time to the advent of the true vine (John 15:1-6), since blood undergoes a rapid and radical change as soon as it is cold. Hence, it ceases to be liquid and discolors quite rapidly. So, for sacrificial service, it was necessary always to offer the blood fresh from the dieing, or dead victim. Therefore the ancients knew this; hence the fresh new wine in the press to that of the true vine (Gen. 63:1-4), even the fruit of the true vine (Matt. 26:29), according to the work of the true vine (John 15:1-6), the fruit of the true vine would be the Blood of Jesus. Then, coming up soon, element vouchsafed to his disciples as the true vine, by which this literal drink typified the fresh blood of Jesus. This fact compels us to accept the fresh sweet fruit of the vine as the real type as it is unthinkable that Jesus would have carried a cup not safe to look upon from the dead past (Prov. 23:31), under disguise of the cup of blessing (1 Cor. 10:16). On the other hand fresh new wine fills the bill in this figure, is harmless as milk, is a delicious drink, sold on the open market carries no revenue, forms no bad habits, is safe for children and others at table and there is not an eligible reason why we may not serve it, to the glory and honor of "God and the Lamb." Shiloh, (Jesus first assembled the people and entered the city of Jerusalem mounted on an asses colt (Zech. 9:9), wept over the doomed city till his eyes were red as from wine no doubt (Gen. 49:12, Matt. 23:37), cleansed the temple (Luke 19:45-46). Bound his asses' colt to the choice vine which bore wild grapes (Isa. 5:2). But, his activities amounted to a challenge to the Levitical Priesthood. And Shiloh washed his clothes in the blood of grapes; from the "true vine" (John 15:1-6). However, the Jews offered Jesus an opportunity to escape death, but Jesus forced the issue and chose death rather than accept defeat (Luke 13:31-32, Isa. 63:1-4). This ushered in the new era. "Therefore, if any man be in Christ Jesus, he is a new creature. Old things are passed away, and behold all things are become

new." (2 Cor. 5:18). But, the new era is the last days (see Isa. 2:2). For the "mountain of the Lord's house" was established in the top of the mountains (plural) or local churches and the spread of the gospel from the mountain of the Lord's house i.e., Jerusalem. And Joel had a vision of those same mountains; "And it shall come to pass in that day that the mountains shall drop down new wine etc. (Joel 3:18). And Amos says: "The plowman shall overtake the reaper and the treader of grapes him that soweth seeds and the mountains shall drop sweet wine" (Amos 9:9). The context in each of these prove those mountains the same as in Isa. 2:2, and forms an argument the strong drink brethren cannot set aside, for new wine here means sweet wine and vice versa. And one who can decipher those prophecies can fathom their literal significance. Mountain in the foregoing signifies the general assembly and church which are written in Heaven (Heb. 12:22-24). Mountains signifies local assemblies of the saints who serve at the Lord's table and distribute the new wine, that is, the sweet wine, which so beautifully illustrates the fresh warm blood from the true vine. (John 15:1-6). And we are commanded to "purge out the old leaven, that ye may be a new lump for ye are unleavened, for even Christ our passover is sacrificed for you" (1 Cor. 5:7). It is claimed that Jesus served alcoholic wine to celebrate the Lord's supper, but this seems to be bare assumption since there is no proof to support this claim more than mere inference and according to "Smith's Bible dictionary" Those Jews must have had quite a spree at those pass-over feasts, provided they served alcoholic wine, for Smith claims they sometimes served five cups during this meal. There is absolutely no proof that Jesus was a glutton or a wine bibber, nor approved of drinking strong drink, or that he ever turned water into alcoholic wine, that Paul advised Timothy to take a little (alcoholic) wine for his stomach's sake. If water would upset his stomach, what might not a large drink of any other fluid have meant to him? New wine—I mean really new wine, is harmless as milk (Luke 5:37; Acts 2:13 could not have meant really new wine. Then as now, wine while brewing was called new wine, and was not drunk except by confirmed drunkards and not by them if they could get old wine for this so-called new wine has a nauseating effect on its drinkers, for this new vintage contains "Carbon Dioxide," a heavy colorless gas produced by fermentation of liquids, decomposition of organic substances etc., commonly called carbonic acid gas; see Webster. Solomon describes wine at this stage as "moving itself aright" (Prov. 23:31). It does really more, for it boils like a pot. If Jesus served alcoholic wine at his last passover supper, which I doubt, he must not have been satisfied, though old things had not yet passed. For he said "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom (Matt. 26:29). See the Father's Kingdom (Matt. 21:43). See Peter's testimony concerning Jesus to Cornelius. "Him God raised up the third day and shewed him openly, not to all the people, but to wit-

nesses chosen before of God even to us who did eat and drink with him after he rose from the dead." (Acts 10:40-41). Who will dispute the words of Jesus, or Peter's testimony concerning Jesus?

—S. E. Weldon, 3935 Inez St.,  
Beaumont, Texas.

#### THE SO-CALLED "PASTOR SYSTEM"

Often brethren have neglected having the gospel preached for fear of getting into the so-called "pastor system." To begin with, I am against a "pastor system" in which the elders and teachers never have the opportunity of doing their duty. But, at the same time, the evangelists need to be kept busy.

Paul, in writing to the Church at Ephesus, said in Eph., Chap. 4:11, 12, that "He gave some apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Since we have no apostles or prophets on earth today, it is up to the evangelists, elders, and teachers to carry out this work. Some congregations use the evangelists, maybe, once a year for a ten-day meeting.

Since Paul said in 1 Cor. 1:21, "That it pleased God by the foolishness of preaching to save them that believe," a congregation should have much more preaching than most of them do. In Midland and Odessa, we have had more preaching the last year and have seen the Lord's work go forward. At the same time, the local teachers have not been deprived of their opportunity to teach.

Too many times brethren look at their contribution and immediately they say "We can't do it." That is the language of defeat before they start. Our contribution in Midland one year ago averaged between \$15.00 and \$25.00 a week. Since we have had preaching half time and at the same time letting local teachers teach half time, we have seen the contribution double and re-double. The congregation at Odessa has witnessed the same. In the last year both congregations have supported two meetings and one discussion each.

Paul said in Acts 20:31, "Therefore watch and remember that by the space of three years I ceased not to warn everyone night and day with tears." Again in Acts 11:26, "And it came to pass that a whole year they assembled themselves with the church and taught much people." Acts 14:28, "And there they abode a long time with the disciples." Acts 18:11, "And he continued there a year and six months, teaching the word among them."

We can see from the above scriptures that a preacher can work with a congregation. During this time he should train talent to teach and do other duties of the church. The evangelist is not to relieve other members of their duties. The members still have their duties to perform, but the evangelist can point out such duties to them. He also is required to work, doing personal work from "house to house" as well as preaching.

If a congregation will get behind the work of this kind it will grow. In the last year the congregations in Midland and Odessa have more than doubled their membership, and have grown in the

grace and knowledge of our Lord and Savior. Often during the winter months, a preacher does not have meetings and is idle several months. If congregations will use these preachers, having them do personal work, etc., then during the summer months let them conduct meetings and other work.

In this way, all congregations will be strengthened, more souls will be saved, the gospel preached to more people, and we will be doing our duty. Remember the warning in James 4:17, "Therefore to him that knoweth to do good and doeth it not to him it is sin." Remember what Jesus said, Matt. 28:18-20; Mk. 16:15-16; and what the Apostle Paul said in Rom. 10:13-17. These things are written in the spirit of love. Brethren, let us get behind these evangelists and do our duty by keeping them in the field. "The harvest truly is plentiful, but the laborers are few," (Matt. 9:37; 2 Cor. 8).

—Harland O. Allen.

#### BACKING OUR YOUNG MEN

The officials in Washington, D. C., have asked why the Church of Christ as a body doesn't have sufficient proof of the belief that is claimed by its young men, when faced with Selective Service, and their claims to non-participation in carnal warfare.

More than half of the two-hundred-two letters that we sent out in October concerning Christians' non-participation in carnal warfare, have already been signed, returned, approved and placed in our files. These letters are now being reserved for three uses: for your local board when it asks for present day proof of our position; for your state board when difficult cases are appealed; and especially for the demands of the officials in Washington, D. C. Should you desire a copy of the letter signed by the congregation where you attend or any of the others, we can send you the photostatic copies at cost.

The officials also asked why we don't have a representative present in Washington, D. C., when a law concerning conscientious objectors is drafted. We can and will in the future, Lord willing!

Such a representative would not participate in politics in the least; nor does he have to come in contact with politicians. There is a board in Washington, that is made up of religious people opposed to participation in war. When a law is drafted, that board submits it to each representative of each church, for the sole purpose of seeing how the law would affect the young men that each represents. Should a word or phrase be detrimental to our young men, they will try to change it. If it cannot be changed, and a word, phrase, or the entire law violates our beliefs on the matter, they will immediately make allowances on record for the members of the Church of Christ. Such a representative cannot go wrong with the Bible as guide and past experience in our favor.

"Render, therefore, unto Caesar that which is Caesar's, and unto God the things that are God's" (Mt. 22:21; Mk. 12:17). But, "We ought to obey God rather than men" (Acts 5:29). It is no violation of God's law to comply with most of these

demands, but God commands us to render due respect to the laws of the land (Mt. 22:21). Should something be expected of us which would violate our duty to God, we must obey God rather than men in earthly authority. Paul wrote: "As much as lieth in you, live peaceably with all men" (Rom. 12:18). "Provide things honest in the sight of all men" (Rom. 12:17). We can and shall, Lord willing!

There will be some expenses—they have already begun. It will cost something for the trip (perhaps two or three times a year), and living expenses while tending to the matter. Each trip will require one to four weeks.

One man can't possibly bear all of the burden. Bro. Jesse James of San Antonio, suggested that each congregation or individual interested in the matter (and all should be) could send ten dollars or more and report be made of all donations. Brethren, let's not be slothful in this business (Rom. 12:11).

If we failed to send a representative at this time and some of our young men get into trouble in the future over this matter, we (some of us) would be out more expense (in trials, and caring for their families during a long internment in prison or in camps). We must be prepared by having due representation and avert embarrassment, hardship, and undue expense in the event of trouble.

We have already taken the steps necessary to obtain up-to-date evidence of our belief as a church, regarding this. We have made contact with the officials in Washington, D. C., to make the necessary arrangements that we may be recognized and considered when they decide to change any of the laws concerning conscientious objectors and Selective Service.

An issue of vial importance is coming up soon. The government is going to require all young men with I-O classifications to do some sort of work in recompense for their non-participation in the war. The law concerning I-O and I-W, at this writing, has not passed on the type of work allowable and it will help to have a man in contact with the proper authorities to get first-hand information and assistance in the matter.

The Apostle Paul went before kings, governors, and magistrates in defense of Christianity and truth. We must be willing to do so today!

Those who are interested and are willing to help, write to me. Any young men desiring help or information, write me, also.

Remember, when you are asked to accept a job to fulfill your I-W requirements, a conscientious objector's claims will be relinquished if he offers to do defense or war work. If he can make war materials he can be a part of a war machine such as the armed forces. Anything that will cause the authorities to doubt your sincerity can cause endless trouble.

—C. Nelson Nichols,  
849 Wilcox Ave.  
Hollywood 38, Calif.

If we have to wait for everything to be in our favor we shall never do anything.

## Old Paths Advocate

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### HERE AND THERE

**How to Reach The Publisher**—Unless otherwise directed by me, always address all correspondence, send all subscriptions, all reports, articles, and other matter intended for the paper to Homer L. King, Route 2, Lebanon, Missouri.

**Our Mission**—We have a wonderful, lofty, and worthy mission in publishing the Old Paths Advocate, in pleading for the unity of God's people on the Bible alone. We earnestly plead for all our brethren to forsake the man-made ways of digression in the work and worship of the church and to return to the "old paths, where is the good way, and walk therein." Let us take up the slogan of the Campbells, et al.; viz., "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." We urge the writers of this paper to never lose sight of our purpose, i. e., **Calling the honest hearted out of Babylon, out of digression, out and away from the man-made innovations, back to the Bible way!**

**Do You Need These Books?**—"The Communion," a very elaborate discussion of the Communion or Lord's Supper, in all of its essential phases, by Bro. Ervin Waters. 35c per single copy; three copies—\$1.00; \$25.00 per hundred; postpaid.

**"Old Paths Pulpit"**—A book of 33 sermons and essays, by 33 preachers of the Church of Christ, with a picture and a life history of each preacher. The price—\$2.00 per copy; postpaid.

**Three Great Song Books—"Old Path Melodies"** No. 4—Our latest song book, 1951, 192 pages of the good old hymns, the good tried songs of the last ten years, and the new songs published in the last year or two. If you like to sing soul stirring songs, you will like this book. The price—40c per copy; \$4.50 per dozen; \$18.00 for 50; \$35.00 for 100; postpaid.

**"Old Path Melodies"** (1947)—Same price, same size, general purpose book as the above, number 4.

**"Favorite Spiritual Songs"** (1944)—Same size, general purpose book, but the price is much lower. Single copy, 35c; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postpaid.

**Other Books**—If you are in need of any other book, write the publisher for prices, etc.—H. L. K.

### OUR HELPERS

Here each month, we give the names of our helpers, those who have sent us one or more subscriptions, and following their names the number of subs. received by us. We are, indeed, grateful to all for every word or deed in behalf of the paper and the increase in its circulation. One of our greatest needs is to increase the circulation of the OPA, for as we increase its circulation, we increase its usefulness. Note the following:

Mrs. L. N. Byford—15; Homer L. King—13; Homer A. Gay—11; W. P. Perser—11; Clovis T. Cook—9; H. E. Robertson—8; Ervin Waters—7; Larry Robertson—6; James R. Stewart—6; John Thomson—5; Eva Sardo—5; Marilyn Gentry—5; B. F. Leonard—5; Curtis Waymon—4; Tom E. Smith—4; T. G. Owens—3; Ed L. Nichols—3; Emmett Offill—3; James W. Stevens—3; Byron Kramer—3; J. R. Tidmore—3; Mrs. A. B. Coble—2; D. B. McCord—2; Mrs. Artie Etheridge—2; Ray Roe—2; Lynwood Smith—2; Mrs. J. H. Miller—2; Mrs. C. A. Allen—2; Garnet Thompson—2; Estelle Tillotson—1; Mrs. R. G. Smith—1; Mrs. V. A. Dunlap—1; Bennie Cryer—1; Ola Maye Campbell—1; Mrs. J. M. Perkins—1; Mrs. Alice Hoskins—1; Ollie Howard—1; Mrs. Woodard Clouse—1; Homer Smith—1; Dora Barker—1; E. H. Miller—1; Edwin Morris—1; Paul Triplett—1; J. T. Broseh—1; Jack Ivey—1; C. E. Roberts—1; Jack Jones—1; C. W. Van Stavern—1; David D. Baughman—1; Bill Roden—1; William R. Heimer, Sr.—1; Clarence W. Claypool—1; Carlos B. Smith—1; Mrs. John L. Nichols—1; Viola Hopkins—1; W. Curtis Porter—1; Mrs. Ed Ball—1; C. B. Childers—1; Mrs. Gorden Glover—1; Oscar Johnson—1; Virgil Hogland—1; J. A. Bentsch—1; Total—181.

### OUR DEPARTED

**Permenter**—Elisha Thomas Permenter was born in Bell County, Texas July 22, 1889; he passed away suddenly Oct. 11, 1951 at the age of 62 years. He is survived by his wife; four children; seven brothers and sisters, among whom are Sisters Bea Murry and Alta Massengale, faithful members of the Waterford, Calif. congregation; and a host of relatives more remote. The funeral was conducted October 16th at Turlock, Calif.; interment was in the Turlock cemetery. The beautiful singing was rendered by Evang. Paul O. Nichols, Sisters Betty and Lillian Arnett and Bro. Warren Arnett. The writer was the officiant.  
—D. B. McCord.

**Hereford**—Charles S. Hereford, of Kiowa, Okla., was born in Missouri, Sept. 29, 1857, and departed this life Oct. 25, 1951, at the age of 94. He was a faithful member of the Church of Christ. I have often been in his home and helped his daughter care for him, and can truly say he was a worthy Christian. His daughter, a faithful Christian, is nearly an invalid, and has a helpless son to care for. The expense during the sickness and death of Bro. Hereford, was heavy, and if any one would care to help this sister in her hour of need, I am sure it would be appreciated. She is worthy of

help. Her address is: Mrs. Ella Miller, Gen. Del., Kiowa, Okla.

—Savilla Ercanbrack.

**Hall**—Sarah Elizabeth Eaton Hall was born Jan. 22, 1871, and departed this life Oct. 16, 1951, at the age of 80 years. Sept. 28, 1886, she was married to Bro. J. S. Hall. Her husband and 3 children preceded her in death. She is survived by 3 children, 11 grand children, and 23 great grand children. The last several years of her life were spent in the home of Bro. A. Boultinghouse, of Hamilton, Tex., who really showed piety at home (1 Tim. 5:4). To know Sister Hall was to love her and the quiet humble life she lived. She will be greatly missed by the church and community in which she lived. The writer assisted in conducting the funeral services.  
—J. T. Broseh.

**Heimer**—Frances Madeline (Chaplin) Heimer, daughter of Harmer and Silvia Chaplin, was born October 26, 1915, in Pike County, Ill.; departed this life suddenly of heart failure, Oct. 22, 1951, being almost 36 years of age.

On January 11, 1941, Frances was united in matrimony to Donald Wayne Heimer, to which union six sons were born, ranging in age from infancy to nine. One of these, Donald Wayne, Jr., died in infancy.

November 16, 1947, Sister Heimer, obeyed the gospel under the preaching of the writer, being baptized at his hands, and thus became a member of the Church of Christ.

She leaves to mourn her passing, her Christian husband, Donald Wayne Heimer, five children, her mother, four brothers, six sisters, and a host of other relatives, brethren in Christ, and friends.

The writer tried as best he could to speak words of warning to the unsaved and words of comfort to the broken hearted husband, children, and Christian friends, at the funeral. The large crowd in attendance, the many tears, and the beautiful floral offering attested to the respect of her and the family. May God comfort and bless the dear father-husband and the motherless children, I do pray. I am certain the faithful few in that part will lend all the help within their power in this sad hour and time of need. Thank God for the Christian hope of this young mother and of the Christian husband. I am glad I went to that place, though few in number, in 1947 to preach the saving gospel of Jesus in that community. Just think what it might have been if I, or someone, had not gone to teach her the way of salvation! My humble prayer and sympathy are for all the bereaved.  
—Homer L. King.

### A STATEMENT

During World War II, I advised Christian boys take either non-combatant service or C. O. Camps and stated several times my personal preference would be non-combatant service should I be called. At no time did I advise any Christian to take combat duty. However, through much prayerful meditation and study, I am fully convinced I was wrong in ever advocating non-combatant service to any one, and I am very glad to know that all

these young men I partly ill-advised have returned home safely, and to my knowledge, have all made public confessions to the church for the things they were forced to do or to leave undone, the things they knew to be wrong.

I wish at this time to ask forgiveness of any one that I have ever ill-advised or offended in words or actions on this subject or in any other way not in harmony with the tenor of God's Holy Word.  
—C. W. Van Stavern.

### Another Statement

I was in World War II, but if Christ will forgive me for that blundering sin, I shall never be guilty again. I am 32 years of age, and I have a wife and two sons, but I still want my name on the statement on war in the OPA.

We live too far from Lebanon to attend church services regularly, but we have the Communion services each Lord's day in our home, and at times others partake with us.

—Clyde Lamkins, Winnipeg, Missouri.

### Comment

We rejoice because of the sincere, conscientious, straight-forward statements from the above brethren. The only doctrinal difference that ever existed between the Lebanon and Lees Summit congregations, so far as I know, was the difference mentioned above by Bro. Bill Van Stavern, since the general view held by the Lees Summit church was absolute refusal to participate in carnal war in any form. Therefore, we do thank God and take courage that this difference has now, generally, been removed.

I have always loved and appreciated Bro. Bill. He is a zealous worker and a liberal contributor to the cause of Christ. May God bless you, Bro. Bill, and that goes for Bro. Lamkins, too.

—H. L. K.

### FOR CONSCIENTIOUS OBJECTORS

By J. Ervin Waters

#### The Work Program

The regulations concerning the new work program for conscientious objectors have not been released in their final form. We still await them. When they are released, I will explain the program in the OPA.

#### The C. O. Material

I still have plenty of those sermons by A. Campbell and Paul Nichols with the forms for signatures of objectors. These should be signed and placed in the registrant's file with the Local Board and not returned to me. Some registrants have waited until they received their Form 150, the C. O. questionnaire, from the Local Board before writing me for this material. Please secure it ahead of that time if possible.  
—Rt. 1; Lawrenceburg, Tenn.

### TIMELY SUGGESTIONS

Articles are being read. Almost every day I receive letters from different ones reminding me that they read my articles, and my booklets. Some of the writers have only the highest praise for

my writings, while others have very severe criticism to offer. I can truthfully say that I appreciate ALL of them. Those who appreciate my writings and write to tell me so, keep me encouraged to keep on with the good work—One letter reads as follows: "I have been in close touch with you thru the O.P.A. for several years, tho I have never met you face to face. I have always found your articles both interesting and Scriptural. That sermon of yours on the 'Communion' is one of the best that I have ever read," and he orders one hundred of them. Another says, "I would not know how to get along without your 'Timely Suggestions'."

While on the other hand, one brother writes to disagree with me on the "Breaking of the Loaf." Still another takes me to task on the "Wine" question, saying that I should be ashamed of myself for teaching such things. He wants me to invite him and myself into the faithful Church in Oklahoma City to debate the issue. In the several long drawn out pages that he has written to me, to my surprise, there is not one Scripture cited. Still he wants to know if I am not willing to give up my position. Now, brother, may I kindly suggest to you that such wild assertions as you make, in the absence of even one quotation or citation of Scripture has never converted me on any point. And furthermore, I have never invited myself into any congregation even to preach to them: much less inviting myself and a bitter enemy of the church into a church house, where I do not hold membership, to see how much trouble we can stir up. You are drinking the wrong kind of "spirits," brother! But I have noticed all of my life that when a fellow can't get a crowd for himself, he is always wanting someone else to furnish a crowd for him to preach his pet ideas to.

As I said in the beginning, I appreciate both those who appreciate, and those who oppose me in my writings: Those who encourage me help me to keep on keeping on; while those who disagree with me keep me humble, and studying to keep always on the right side.

**Question:** A good brother asks me a very timely question, "Bro. Gay, please explain 1 Cor. 14:20 for me. Does this mean that only three are allowed to speak at any one meeting?" **Answer:** I am afraid many times we fail to see the truth on a question because we do not read enough of God's word. I will here do the best that I can with this question. I make no claim to education in the other languages, but I do believe that I have learned to count fairly well. Let us notice first in the 26th. verse of this chapter that Paul shows there may be singing, teaching, speaking with tongues, and interpreting of tongues, all in the same meeting; limited only by "let all things be done unto edifying." Now, in verse 27, he limits the speaking in tongues to "two, or at the most by three," and let one interpret—this would make four speakers. Then in verse 29 he says let the Prophets speak two or three,—v. 30, if anything is revealed to another—this makes four more (all in the same meeting); then, seemingly, lest anyone should get the idea that he was trying to limit the

speakers to just so many, (we already have eight), he says "for ye may all prophesy one by one that all may learn." It has always seemed to me that the thing the Apostle is here teaching is that, at gatherings of the Church, the Church should be edified.

With regards to the speaking with tongues, I have always thought with Johnson and McKnight, that the reference was to two or three sentences at the time, while one gave the interpretation. It seems to me that the original Greek bears this out, and it would seem far more understandable for one to speak a few words and the other interpret, than for two or three speakers to each say their entire speech, and then another get up and tell all that they had said. Be that as it may, there is a prohibition here, Not more than three. While, with regards to those who edify the Church there is a command—"Let," I understand means the same thing here that it does in verse 34, "Let your women keep silence," "Let two or three prophets speak." This should be done when the church comes together to be edified. This will give more teachers a chance to develop into the congregation, will give the Church more edification, and will give each teacher a chance to be taught. Then there is the "May" of verse 31. "Ye may all speak." So long as the meeting is edifying, and the people are being taught there is no limitation as to the number of speakers. Many times the speech of only one fails to be edifying, and his audience goes to sleep, thumb the song book, or even get up and leave. In a case of this kind it would be well for that speaker to sit down and let someone teach him for a spell.

The Twentieth Century New Testament reads on verse 29 as follows: "Of preachers two or three should speak, and the rest should weigh well what is said." I believe that if we will notice carefully the "at the most, three"—limitation, "Let"—command, and the "All may"—privilege, contained in these verses, that we will understand clearly that it is not necessary to speak in tongues, but if there is some one there to interpret what is said, it is permissible. That as many as two or three should speak to the congregation to edify them. And third, that "ALL may" speak—(of course, one at the time), so long as it is edifying to the church.

This, of course, would do away with the Pastor System," and put into effect mutual edification, which is badly needed just now.

It is very evident that more than three spoke in one meeting at Jerusalem, when the Apostles and elders came together with Barnabas and Paul to consider the matter of circumcision (Acts 15). Verse six, they came together. Verse seven, after there had been much disputing—arguing—debating the issue, then Peter arose. Now it takes more than one to have an argument or a debate. At the least there were as many as two in this. Then Peter would make three. After Peter spoke then "all the multitude kept silent while Barnabas and Paul told of their work among the Gentiles, V. 12. This makes five speakers, at the least. Then James spoke, making six. Verse 22 says the decision-pleased the Apostles and elders, with the

whole church." V. 25, says "It seemed good unto us, being assembled with one accord—etc."

May the Good Lord help us to always be Scriptural and reasonable in all things.

—Homer A. Gay.

#### SHALL THE SWORD—

(Continued from first page)

The church should present an undivided front against this array of Satan's forces. Instead of this we find ourselves spending the greater portion of our time, talents and energies fighting among ourselves. Digression relentlessly spreads itself in the form of missionary societies, unscriptural inter-congregational combinations, instrumental music, Sunday Schools, individual cups, and various institutional church adjuncts. The church is thrown as a consequence into the throes of civil war. Why will not brethren return to the "Old Paths" in religion? "Shall the sword devour forever?"

But even a sadder picture than this presents itself to us often. Even among us who oppose the above digressions, in the minority as we are and needing the proper utilization of our every scriptural potential, we find ourselves falling prey to Satan by allowing envy and jealousy to creep in among preachers and churches, by permitting the carnal mind to gain the ascendancy over the spirit and lead us into back-biting, slandering, personal feuding, and strivings. Sometimes we fight each other instead of sin; we oppose ourselves instead of error. We will not let issues remain issues to be decided upon respective merits and demerits separate and apart from persons and individuals. Thus we muddy water, obscure perception, distort vision, prejudice thinking, and defeat a great work. "Shall the sword devour forever?"

Every preacher has to spend a great amount of time trying to settle trouble within churches in our fellowship. "Shall the sword devour forever?" And then sometimes we preachers become victims of our own puerility and lack of self control and begin to fight each other instead of the hosts of Satan. "Shall the sword devour forever?" Why cannot the futile wranglings of the past convince us of the futility of some present ones? As one has said, "If we learn anything from history, it is that we do not learn from history." "Shall the sword devour forever?"

#### "It Will Be Bitterness In the Latter End"

Abner cried out, "Knowest thou not that it will be bitterness in the latter end?" Fratricidal strife brings no abiding satisfaction. It brings bitterness to all. When you fight your brother who is worthy of your fellowship and probably every whit as good as you, you make angels weep and demons rejoice. When you win, you lose. "It will be bitterness in the latter end."

"But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). "The wrath of man worketh not the righteousness of God" (Jas. 1:20). Why not more love, more humility, more self abasement on the part of all of us! Otherwise, "It will be bitterness in the latter end."

#### "How Long Shall It Be?"

Abner with pathos questioned, "How long shall it be then, ere thou bid the people return from following their brethren?" I know sin must be fought. Please do not misunderstand me. Error must be opposed. But most troubles among brethren obtain in the field of liberty. We try to make others in our image. We judge the other fellow's corn by our own half bushel. "Measuring ourselves by ourselves," the apostle Paul said we were not wise. "Bid the people return from following their brethren."

Let us subjugate personal proclivities to the good of the cause. Why squander our resources, our virility, and our power in a base cause? The fields are white unto harvest. There is work to be done. Yonder is one to be plucked from the fire. The strongholds of the enemy need to be stormed. Satan is gleeful at his successes. Let us use our sword upon him. The dread specter of an atomic war, or even worse, looms across the horizon. Perhaps only the coming of Jesus can prevent so many terrible things. Let us gird ourselves for the future.

—Rt. 1, Lawrenceburg, Tenn.

#### THE CHURCH NEAR ALTON, MO.

Six miles north of Alton, near Hickory Grove, is a new congregation of the faithful church. They began meeting for the simple Bible worship at the beginning of the mission effort, conducted by Bro. Clovis Cook and the writer. They will appreciate the coming of any faithful preachers or brethren in general to worship with them. Bro. Hosea Sifford, R.F.D., Alton, Mo., is their faithful leader.

We would not have anyone think that the preachers made all the sacrifice. Much sacrifice in labor, etc., on the part of Bro. and Sister Sifford, and a few others, made this meeting and the meeting house possible. Too, I would like to mention the help, financially, on the part of the Lees Summit church, near Lebanon, Mo., as follows:

Two trips to see about making arrangements—\$40.00; Roofing and other repairs on the building—\$135.00; Wiring the house—\$40.00; Supporting the preachers in the meeting—\$150.00; Total financial help—\$365.00.

Thanks to all who helped to make this church possible.

—H. L. K.

#### WELCH AND HATHAWAY DISCUSSION

This discussion was held at Waco, Texas Nov. 14-15th between Bro. Barney Welch of Temple, Texas and Bro. Lester Hathaway of Mobeete, Tex. Bro. Welch did a fine job of affirming his proposition with the Scriptures the first night. He refrained from using anything but the Bible, and produced ample Scriptural proof, and that from the new Testament, to sustain the use of one cup (drinking vessel) in the observance of the Communion. To off-set this array of Scriptural evidence, Bro. Hathaway introduced, twisted and misapplied extracts from Bro. Waters' and Bro. Miller's tracts on the Communion. Other evidence from Bro. Phillips' tract and the pages of O.P.A. Also, other arguments based on such things as, "pig-pen fence," "pot of coffee," "brass serpent," "jars of grape juice," "Lord's House," "Lord's

Table," "Poker in fire," and etc. The second night Bro. Hathaway was in the affirmative. But, instead of affirming his proposition, he continued trying to deny Bro. Welch's proposition of the night before, as though he was not satisfied with his efforts the night before. Which, of course, was the best he could do, since he had said his proposition was "senseless". Yet it stated his practice clearly. Bro. Hathaway insisted that Bro. Welch read in the Scriptures, in affirming his proposition, the words "drinking vessel." Bro. Hathaway could not understand the word CUP to mean "drinking vessel." But, the second night Bro. Hathaway introduced "Basons" (Exod. 24:6) and understood it to mean "vessels." Yes, even "drinking vessels," I suppose, as he used it to prove individual cups in the Communion. Bro. Welch insisted that if Bro. Hathaway could see "vessels" in the word "BASONS." He ought to be able to see a "drinking vessel" in the word "cup." The discussion was well attended, and both speakers were well behaved considering their positions. The writer moderated for Bro. Welch.

—J. T. Brose

#### HE APPRECIATES THE OPA

In a letter from our beloved Brother W. H. Cummins, of London, England, under date of Oct. 20, 1951, he says:

"Dear Brother H. L. King: Please thank all for sending regularly the OPA to me and the other recipients in the British Isles. We are pleased to hear your U. S. A. news. The cause here moves very slowly, sometimes even with set-backs. Christian love to you and yours, from W. H. Cummins."

Thanks, Bro. Cummins, we are always very glad to have a word from you, personally, also reports and articles for our paper. May you live many more years to help fight digression in your land, we pray.

—Homer L. King.

#### MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).  
"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

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

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

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

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

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (1 Tim. 5:11).

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

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

Billy Dale Garrison, 1645 W. 227 St., Torrance, Calif.; Wayne N. Sutherland, 924 S. Record Ave., Los Angeles 23, Calif.; Theodore L. Cooley, 724 S. Record Ave., Los Angeles 23, Calif.; Clarence R. Cude, 4436 Whittier Blvd., Los Angeles 22, Calif.; Charles M. Campbell, 653 S. McBride, Los Angeles

22, Calif.; Ronny Wade, 4000 Crenshaw, Ft. Worth, Texas; Bennie Cryer, Rte. 4, Box 236, San Angelo, Texas; Thestian Eugene Branch, 3233 NW 27th St., Oklahoma City, Okla.; Ted Head, 1940 Bishop, Stockton, Calif.; Al. M. Barker, Gen. Del., Waterford, Calif.; Bobby L. Williams, 534 Old Stage Rd., Salinas, Calif.; Billy R. Williams, 534 Old Stage Rd., Salinas, Calif.; Gene Hopkins, RR 1, Decatur, Ark.; Clyde Lamkins, Winnipeg, Mo.; John Stephens, 519 E. Eufaula, Norman, Okla.; Cecil Coy Weeks, 428 Park At., Lawrenceburg, Tenn.; Robert L. Falvey, 931 S. Ford Blvd., Los Angeles, Calif.

#### THE SAN ANGELO, TEXAS, MEETING

The Lord willing, the brethren at San Angelo will sponsor a meeting to begin on December 26 and continue until Jan. 1. This meeting is intended to create more interest and unity among the younger members throughout the brotherhood, especially in Texas and to promote the cause of the Lord in general. I pray the brethren will be aroused to much interest in this meeting and have a great determination to make it a success. The plan is to use different preachers during the meeting. Each night there will be one or more speakers. On Jan. 1 there will be all-day services with lunch at the noon hour. The morning services will be carried on by the young men of the church who are not yet engaged in full time preaching. In the afternoon the leaders from the different congregations will speak, also the preachers who came for that day only. We desire the presence of everyone who can possibly come. The brethren at San Angelo and Eola will strive to furnish lodging for all in attendance. Please put forth a great effort to make this a successful meeting. The location of the church is 42nd and Bowie Streets, Lake View Addition, San Angelo, Texas.

—Billy Jack Ivey.

#### THE CHURCH DIRECTORY

The following Churches may be added to the new Directory:

**STRONG** (Union County ARK. On Highway 82 in the American Legion Hall, Sun. 10:30 A. M. J. H. Stegall, Strong, Ark., A. G. Mumford, Rt. 2, Box 73, Strong, Ark.

**BLOOMFIELD** (Davis County) IOWA. In the home of Bro. Edward Swindler, 902 S. Columbia, St., Bloomfield, Iowa, Sun. 11 A. M.

**CORDELL** (Washita County) OKLA. 116 South College St. In the Amuse-U Theatre Building. Sun. 10:30 A. M. and 8:00 P. M., Wed. 3:00 P. M. Miles King, 502 Church St., Cordell, Oklahoma.

I understand that the Church at 703 Tenn. St. GRAHAM, TEXAS, does not meet any longer, that Bro. Keel has moved. If you know of other places of scriptural worship, please let me know their location, time of worship and the names and addresses of the leaders. I would like to have information about those meeting in ARIZONA and OHIO. The New Church Directory may be ordered for 25c each from RAY ASPLIN, 3617 NW 15th Street, OKLAHOMA CITY, OKLA.

—Ray Asplin.



M. J. Buffington, 4002 Ave. C., Austin, Tex., Oct. 30.—I closed a good meeting here in Austin recently with 5 confessions and 2 restorations. We are now meeting in our new building located at the corner of Ave. F and 52nd St.

Thomas Murphy, Rte. 5, Liberty, Ky., Oct. 29.—My last meeting was with the Warden church in Piney View, W. Va. I enjoyed a visit with the brethren in Huntington, W. Va., also Bro. Gillis Prince as he was in a meeting there. My next meeting will be in Stillwell, Okla., with Bro. Edwin Morris, Dec. 1.

Ray Knight, Holyoke, Colo., Oct. 22.—We closed our first gospel meeting here Sept. 30, with two baptized. Bro. Chester King conducted the meeting and won the respect of all he

came in contact with. We are much encouraged and have the added responsibility of guiding two more souls in rightly dividing the Word of God.

David D. Baughman, Ohio View R. D. 1, Industry, Pa., Nov. 15.—We meet to worship with the Butler congregation whenever possible. Otherwise, we have the worship service in our home. We bought one dozen Old Path Melodies song books and are going to try to have some meetings. We hope to attend some of Bro. Waters meeting at LeContes Mills. Remember us in your prayers.

J. R. Tidmore, Broken Bow, Okla., Nov. 19.—Our congregation, meeting at Golden, continues to grow in strength and interest. We had twenty members present yesterday, and we have hopes of others obeying the gospel soon. A Baptist preacher was in attendance at our services, and he said he is thinking of coming over to the truth in the near future. Here are subs. for the OPA.

Ellis McCabe, Noel, Mo., Nov. 7.—I was edified by hearing Bro. Waters preach at Joplin, Oct. 21, also to hear Bro. Bowman at Swars Prairie, Nov. 4. I heard Bro. Adams at Joplin. He is now in a meeting at Kansas City and I am confident he will do much good there. If any of the brethren need my services anytime or place feel free to call me. Pray for me and mine.

Wm. R. Heimer, Sr., 322 W. Lafayette, Palmyra, Mo., Nov. 6.—Oct. 14-21, I preached for the congregation at Ottumwa, Iowa. This was my first visit but I enjoyed laboring in their midst and appreciated the kindness shown me, and the support they gave me. No visible results were shown, but we believe a harvest will be reaped from preaching the gospel. Pray for me in the Lord's work.

Emmett Offill, Rte. 3, Haskell, Tex., Nov. 6.—I enjoyed visiting recently in the home of Bro. King near Lebanon. I enjoy reading the OPA, and would like to suggest that preachers give the date and place of their meeting well ahead of time so brethren would have the chance to plan attending. May the OPA expand and put the truth before all the people. We have but one life to live and should live up to God's expectations. I am sending some subs.

George G. Freeman, Rte. 1, Appleton, Ark., Nov. 13.—The Mt. Zion congregation near Jerusalem, Ark., seems to be on the upward trend. Bro. Kirbo just closed a good meeting Nov. 11, with 5 confessions of faults and much good done otherwise. Paul says in Eph. 6:11, "Put on the whole armor of God that ye may be able to withstand the wiles of the devil," and this I say, "Walk in the spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Nov. 18.—We had a meeting Nov. 5-10, with the younger boys each taking one night. Brethren Lynwood Smith, and Wayne Fussell were here and preached one night each. I believe much good was done. Oct. 27, 28, and Nov. 3, 4, I attended Bro. Lynwood Smith's meeting at Okla. City, heard some wonderful preaching and enjoyed the christian association much. Nov. 24, 25, I plan to be at McAlester. I hope to attend all of the meeting for the boys in Okla. City. Pray for us.

Byron Kramer, Salona, Pa., Nov. 16.—We have just closed a meeting with Brethren Billy and James Orten, and Jerry Cutter. One was baptized. We enjoyed having the boys in our home and rejoice that there are young men willing and ready to accept the call for the cross of Christ. I hope my brethren will always encourage these young men and all who follow this noble calling. We could all do more financially if we would heed this admonition which I recently came across: No truly religious person brings his dime to church in a \$3500 automobile.

Tommy Shaw, Commodore, Pa., Nov. 16.—Sept. 25-Oct. 7, I held a meeting at Fieldstone, Mo., with good attendance but no visible results. We were happy to have visitors from Ben Davis several nights. I enjoyed the meeting and appreciated the hospitality shown me, Oct. 22-Nov. 1, I worked with the brethren at Mallory Chapel at Charleston, W. Va., in a singing school. The brethren at Stop 12 attended the school and helped a great deal. I enjoyed this work. At present I am at Huntington helping the congregation improve its singing. I am to begin a meeting at Ohio, Mo., Nov. 30.

Ray Roe, 112 E. Main St., Stroud, Okla., Oct. 31.—Since our meeting in Aug., we have had various brethren visit and preach for us. Bro. Clarence Kessinger gave us a good lesson, Oct. 7. Bro. Lasater, Okla. City, meets with us the first Lord's day of each month, and Bro. Elwin Cutter, the second Lord's day. Oct. 12, we were glad to have Bro. H. E. Robertson and family visit in our home, and he gave us a splendid lesson. Oct. 19, Bro. Fred Kirbo gave us another good lesson. We want to thank all who visit with us, and invite them back again. The Bible teaches where two or three are gathered together, He will be in their midst.

C. E. Adams, Rte. 1, Seneca, Mo., Nov. 13.—The Swars Prairie congregation is doing well. We enjoyed the meeting at Beef Branch. Bro. Waters did a fine job of teaching the Word. I have just closed a week's meeting with the church in Kansas City. They have some fine young men who are doing a good job of carrying on. Cold weather and sickness hindered some, but we had a good meeting. There were no visible results. I am to return in late spring or early summer for a two weeks meeting. We plan on some mission work in this part in the next few months. We invite all faithful preachers to stop by with us.

James R. Stewart, Gen. Del., Yuba City, Calif., Nov. 8.—We closed a wonderful meeting here last night with 5 baptized and 3 confessions of faults. We had visitors from Sacramento, Corcoran, and other places. Some attended from the S. S. and cups congregations, and a couple from the S. S. have promised to place membership with us. Several Indians attended who were Catholics. Last Lord's day we had a basket lunch and singing in the afternoon. The church here has taken on new life. This is the home of one of our gospel preachers, Al Newman. The brethren want me to stay longer for personal work in this vicinity. I appreciate the brethren here for their works sake.

J. H. Roberson, Rte. 7, Butler, Pa., Nov. 11.—Recently, I was with the nice congregation at Huntington, preaching four times, to a good crowd. I appreciate the hospitality shown me. We visited Bro. Ross, who is ill and unable to meet with the congregation in the city, and I preached once. We ask the prayers of the faithful for this afflicted brother. The prayer of a righteous man availeth much. I then went to Richmond, Ind., and preached for the faithful few there. I attended the all day meeting in Love Joy, Pa., on Labor Day. It was very nicely arranged and we enjoyed the spiritual feast. The church here is moving along nicely. We ask the prayers of the faithful.

Tom E. Smith, Box 893, Healdton, Okla., Nov. 5.—The all-day services at Okla. City, Oct. 28, was an inspiration to all. Bro. Lynwood Smith preached one of his masterful sermons at the morning service, taking Lk. 15:11-24, as his text. After a bountiful lunch spread by the sisters of NW 7th st., we had a wonderful singing under direction of Bro. Glenn Elmore. The next all day service will be at Ardmore the 4th Lord's day in Dec. The 5th Lord's day in Dec. we will gather again at NW 7th st. Okla. City, for the annual meeting for the boys and young men from Okla. and any boy from anywhere in our great brotherhood will be welcome to bring a short message. Come and be with us.

Ronny Wade, 4000 Crenshaw St., Ft. Worth, Tex., Nov. 18.—Our meeting closed Oct. 28; without visible results. Bro. Jack Ivey did the preaching. The church was greatly strengthened. Preaching brethren Johnny Elmore, Wayne Degough, and Leonard Copeland were present, also visitors from Dallas, Temple, Waco, San Antonio, San Angelo, and Wichita Falls. We appreciated the presence of all. Oct. 21, I preached at Fruitland, to a nice crowd. Oct. 28, I preached at Dallas; Nov. 4, at San Angelo in the morning, and Menard in the afternoon. Nov. 11, I preached at San Antonio in the evening. That afternoon, I assisted in the teaching at Lockhart. I preached at home, Nov. 15.

Oscar Johnson, Rte. 4, Box 171, Joplin, Mo., Nov. 10.—We had a good meeting at Beef Branch and Stapleton with Bro. Waters doing the preaching. He is a good preacher and a fine man. One of my grand daughters was baptized and one came from the digressives. Bro. Waters was called to Calif., and left one night before the meeting was to close. Bro. Adams preached that night. I preached at Lebanon the first Sunday in Oct. I attended two nights of Bro. King's meeting at Lees Summit and enjoyed it all very much. I was at

Burkhart the fourth Lord's day in Oct., and at home the first Sunday in Nov. I will go to Stapleton Lord's day. The brethren at Swars Prairie have asked me to help them in a two weeks meeting soon.

Carl Willis, 405 W. Huron, Apt. 4, Pontiac, Mich., Nov. 15.—We enjoyed visits by Brethren Billy Orten, James Orten, and Jerry Cutter last week. Billy and Jerry couldn't stay with us over the week end due to appointments. Bro. James preached for us Saturday night, Sunday and Sunday night. He gave us some splendid lessons and is developing into a good preacher. We were sorry to lose Bro. Leonard Hendrickson and family who recently moved to Lebanon, Mo. He was a great help to the cause here. Sonny Gay and Leonard are missed much in the teaching services. We hope they will return in the near future. We are in need of a preacher to make his home in this part and work with us part time. The field is open and much good could be done. May His blessing abide with one and all.

Roy Barnes, Rte. 4, Greenforest, Ark., Nov. 4.—Our new building is near enough completed that we are having services in it each Lord's day at 10:30 A.M. It is located 11 miles NE. of Berryville and 2 miles west of Oak Grove on Highway 21 W. Bro. Lynwood Smith just closed a 10 day meeting Oct. 19, with Bro. Ted Warwick helping much in song services and preaching once. He is a fine boy, a good speaker and wonderful singer. Lynwood did some good preaching but the meeting closed without visible results. We want to express our appreciation for donations received on the new building. Those sending were: Clio, Mo.—\$50.00; Mt. Home, Mo.—\$50.00; Sister Ford—\$50.00; and the Dodsons—\$15.00. We thank every one for their help. We invite all faithful brethren to stop with us.

Larry Robertson, Box 91, Lebanon, Mo., Nov. 15.—The last half of Oct. I was with the faithful at the Shady Grove congregation near Mt. Home, Ark., continuing for two weeks, resulting in one baptism. The first week in Nov. I preached at the Odum congregation near Dora, Mo. We had planned a two weeks meeting, but due to much sickness, we decided to discontinue after one week. One confessed faults. Nov. 21, I began a meeting at Stockton, Calif., continuing three weeks, resulting in 3 baptisms, 4 restorations, and two confessions of faults. This also marked the beginning of two months work which is to be sponsored by this congregation. We have enjoyed the work thus far. At present, I am laboring with Bro. James Winchester in a mission effort at Modesto, with one confession of faults to date.

J. T. Broseh, 915 Ave. I, Temple, Tex., Nov. 17.—Oct. 4-14, the congregation at 15th and Ave. I in Temple, supported a meeting at Cross Roads, near Glen Rose, Tex. Bro. Miles King assisted me in this effort. There were no visible results. Oct. 15-19, I assisted Bro. Buffington in a meeting at Austin in their new building. I then attended the Miller-Stanley discussion at Midland, Tex. Bro. Miller did a fine job defending the Truth. Following the discussion, I assisted Bro. Barney Welch in a meeting at Midland, resulting in one confession of faults. We were glad to hear Bro. King, Nov. 12, 13, at the 29th St. church in Temple. I preached at Live Oak, near Rogers, Nov. 11, with two baptisms in the afternoon. The brethren there have a mind to work and talk of building a new house to meet in. They need a little more of the spirit of Nehemiah and his helpers (Neh. 2:18-20). Growth is the results of work. We are growing, brethren! Let's keep working. Pray for us.

Billy Jack Ivey, Route 2, Sentinel, Okla., Nov. 13.—The meeting at Fort Worth, Texas, closed Oct. 28. This was one of the most enjoyable meetings I have ever held. The unity and co-operation was splendid. The hospitality, interest, and zeal these brethren possess is indeed outstanding. We had several visitors during the meeting. I was glad to see Bro. Ronnie Wade, who is certainly outstanding in determination to serve the Lord as a minister of the gospel. Closing at Fort Worth we came to Calif. to engage in work. At present, we are in Bakersfield, working with Bro. Gay in a meeting. I truly love and respect him and we surely enjoy working together. This meeting is progressing nicely. The brethren possess a great interest for the work and therefore we are pleased with co-operation and zeal made manifest. The plans are to establish a faithful congregation here in Bakersfield. Remember the singing school at Fresno which begins Dec. 10. The closing singing of this school will be on Friday night Dec. 21st. We plan to sing as long that night as the people

desire. There shall be several special groups to give numbers throughout the night. Remember us in prayer.

Clovis T. Cook, Lebanon, Mo., Nov. 15.—We had a good meeting at McAlester, Okla., baptized one and restored one. Cooperation by neighboring congregations was wonderful, especially the Ada congregation. I was asked to return next year for another effort. I recently closed a meeting with the Early Town church, near Sampson, Ala. It had been some five or six years since I was there and I was so glad to see my old friends. We have several preachers in that section who are continuing to hold the line against digression. I was glad to be associated with them. They have real good singing in the Lowery and Early Town congregations. My meeting at Temple, Texas was called off, so, you who ask me about the date for that meeting—take notice.

R. B. Roden, 2864 NW 21, Okla. City, Okla., Nov. 3.—We are enjoying a good meeting here with Bro. Lynwood doing the preaching. We have had several confession of faults and several baptisms. The interest has been good, and the crowds splendid. We are glad to have Brethren Miles King, Johnny Elmore, Ted Warwick, Wayne Degough and others from surrounding congregations, visit during the meeting. We were sorry to lose one of our faithful members at Sulphur. Sister Marvin Wade departed this life Sept. 30, 1951, and funeral services were Oct. 3. She was a faithful member for years at Sulphur. I preached at Sulphur, Sept. 30, baptizing 2; at the Carter congregation, the third Lord's day in Sept., baptizing one; and at Washington, Okla., the fourth Lord's day in Oct., baptizing two. May God ever bless you and yours in the work. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 14.—I conducted a singing school at Ceres, Oct. 18-27, with encouraging results. Oct. 28 - Nov. 4, I worked with Bro. Don McCord, preaching night about at Merced. We enjoyed the meeting together, and believe that good was accomplished through the combined efforts of all concerned. At present, Bro. Don and I are holding a mission effort at Livingston. To date the crowds have been good each service, and the cooperation from other congregations has been excellent. I do not know when I have ever been in such a meeting with so much cooperative interest. We hope that much may be accomplished to the glory of the good Lord. After this meeting closes I go to Washington, Okla. Our trip to Africa is still pending. So far, permission has not been granted. Brethren, lets keep preaching, praying, and fighting for the Truth.

Wayne Fussell, Box 941, Wilson, Okla., Oct. 22.—June 3-12, I attended the meeting here by Bro. Ivey. June 13, I went with Bro. Kirbo to Charleston, W. Va., stopping at Harrodsburg, Ind., one night. We were at Charleston, June 15-24. June 24, I preached at Mallory Chapel. Returning to Wilson, I attended about 4 nights of Bro. Waters' meeting at Healdton. July 1-4, I attended the very inspiring meeting at Sulphur. July 22-31, I attended Bro. Ivey's meeting at Graham. Aug. 1-24, I was in Texas with Brethren Ivey and Elmore, attending three nights of Bro. King's meeting at Eola. Aug. 5-19, we were at Sonora, and I preached there Aug. 12. We returned to San Angelo and enjoyed a visit in the home of Bro. Denny Cryer, one of our young preachers. Returning to Sentinel, Okla., Brethren Elmore, Ivey and I gave short lessons. Aug. 24, we attended part of the meeting at Oak Grove, Okla., conducted by Bro. Ivey. I attended the Labor Day meeting at Wichita Falls. I am now in Wilson. Pray for me in my efforts.

J. Ervin Waters, Route 1, Lawrenceburg, Tenn., November 14.—I closed the meeting at Beef Branch, near Joplin, Mo., Oct. 17, and began the next night in Joplin. One was baptized and one was restored from the S. S. brethren. I made a quick trip to California following this meeting. I preached at Fresno, Oct. 26, and at Waterford on the morning of Oct. 28. I believe that the Waterford church was left with a measure of unity not enjoyed in years as the result of a business meeting held the afternoon of Oct. 28. Jim Russell and I went to Stockton and heard Larry Robertson preach that night. I came by plane from San Francisco to Nashville the next day. I have preached several times at Chapel Grove recently. Billy Orten has also preached twice since arriving home the other day. I closed an eight nights singing school at Chapel Grove last night. I go next to Penna. for meetings at LeContes Mills and Flemington. I begin the California work at Sanger, Dec. 29, and will be there a couple of months.

Benny Cryer, Rte. 4, Box 236, San Angelo, Tex., Oct. 25.—Bro. Broseh has just held us a very fine meeting. The crowds were excellent and the visible results cannot be appreciated enough. Sept. 23, I spoke for the Robert Lee congregation. We had a basket lunch in the park after services, and the christian association was enjoyed by all. Sept. 30, I preached to a good crowd at San Angelo. Oct. 7, I preached morning and evening at Sonora. They are growing and will soon need a larger building. Oct. 14, I heard Bro. Chappell deliver a good lesson at Menard. I preached at Eola that night. Last Saturday, I heard Bro. Ivey at Ft. Worth. Ledford James and I accompanied Ronnie Wade to Fruitland where he preached Lord's day morning. (Under date of Nov. 8) Oct. 28, I preached at Robert Lee. One young lady was baptized. The congregation there is small, but we are encouraged to press on. Nov. 4, Ronnie Wade delivered a fine lesson in San Angelo. That afternoon we went to Menard where he preached again. I preached for the San Angelo congregation last night. Pray for me to grow in grace and knowledge of the Truth.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Nov. 14.—The congregation here is doing very good. Thirteen have come into the church in the last three months. We have nearly a full house each Lord's day. Bro. Murphy came by and gave us a good lesson. He is always welcome here. I was at Liberty, over Lord's day, preaching at the morning and evening services. I was glad to meet and worship with them, and their liberality was wonderful. I heard Bro. Barney Welch give a good lesson at Charleston and was glad to be with him one night and day. Bro. Prince held us a wonderful meeting, with 3 baptisms and one confession of faults. At present, Bro. Tommy Shaw is with us helping us to sing praises to the Lord. He sure has grown in the knowledge of the Lord. I preached at Linville, Ohio, last Lord's day evening to a nice audience, and they invited us back. They are fine brethren. Let us not forget to pray. To those who would like to have 10 picture postal cards of Alexander Campbell, his home, etc., you may secure them by sending 30c to E. M. Sutton, Bethany, W. Va. This should be interesting to those not having a chance to visit his old home in Bethany.

Barney D. Welch, 1707 S. 13th St., Temple, Tex., Nov. 17.—Oct. 22-25, I attended the Miller-Stanley discussion at Midland and moderated for Bro. Miller. It was very interesting and I believe much good was done. The Midland congregation started a meeting the night following the debate. The interest was fine. I preached the first 4 sermons and Bro. Broseh continued for another week. The hospitality was wonderful. We enjoyed very much our visit at Bro. King's singing school in Waco, the big singing in the afternoon, Nov. 11, at McGregor, and also 2 sermons by Bro. King here in Temple, Nov. 12-13. We were blessed with a wonderful crowd this week at the discussion with Bro. Hathaway in Waco. It inspired me greatly to have the wonderful backing of so many good brethren, and the presence of my preaching brethren helped me so much. Homer L. King, Cyrus Holt, Harvey Miller, Fred Kirbo, Merwyn Buffington, Nelson Nichols, and Miles King were among the number with Bro. Broseh moderating for me and doing a wonderful job. Others will report the results. I will say I was amazed at a man taking a number of scriptures out of a circle which I had on the board to prove "one container," and putting them in a circle I drew for him using them as proof for individual cups after spending two 30 minutes speeches telling the audience none of them had reference to a literal container (as his prop. called for). We give God the glory.

(Brother Elwin Cutter, Lavell, Okla. sends me the following letter, dated Oct. 31—H. Gay). "Dear Bro. Gay: Please put in the O.P.A. that we now have a faithful Church of Christ meeting each Lord's day in Tulsa, Okla. I was with them October 21st, and there were fifteen present. They have rented a house in which to meet, and believe there are others there yet to be contacted who will meet with them. They plan to hold a protracted meeting as soon as they can get a suitable place. I believe that with a little help and encouragement from other congregations around them, they will soon have a strong church there. Their leaders name is L. E. Boley, 2136 N. Columbia, Tulsa, Okla., Phone No. 6-8946. They will be very glad to have any of the faithful preachers, or other faithful members, passing through there to call on them, meet with them and give them a word of encouragement." I hope that other congregations will help them to become fully established in Tulsa. The population is fast moving to town, and if we can have faithful Churches there for our people to

meet with they will not be lead astray by false doctrines nor forget God and die, when they go to town to get work. I hope to visit this place myself, when we go back to the middle-west. —Homer A. Gay.

Leonard A. Copeland, 7010 Jay St., Houston, Tex., Oct. 30.—I have recently preached at McGregor and Houston, Tex. Oct. 13, 14, I attended Bro. King's meeting in Waco, and enjoyed the good lessons delivered. I appreciated the hospitality of the Cyrus Holt home. Oct. 15, I heard Bro. Buffington in Austin. Oct. 17-21, I attended the meeting in Ft. Worth conducted by Bro. Jack Ivey. I surely did enjoy the splendid lessons he delivered, and appreciated the hospitality shown me there. I am now in Houston, where Bro. Stewart preached for us Oct. 9, with one confession of faults. The following Thursday night, Brethren Taylor, Baker, and I did the teaching, with one confession of faults. The congregation here, located at Buchanan and Dougherty, 1 block off Beaumont highway, meets at 10:30 A. M., and 7:30 P. M., Lord's day evening and Wednesday evening. You are always welcome to visit with us. Please write me at the above address.

D. B. McCord, Sequoia Apts. 14, Unit 4, Ceres, Calif., Nov. 12.—The Merced meeting closed Nov. 4th with 2 restorations and 1 confession of faults. Working with Bro. Paul Nichols again was enjoyable. The Merced brethren are among the best and my work with them this year has been enjoyed much. In the morning of Nov. 4th, I was at Ceres; we had 3 immersions and 2 restorations. At the Merced meeting we were happy to have visitors from Fresno, Madera, Waterford, Ceres, Los Angeles, Orange Cove, Sacramento and possibly other places. Oct. 30th, Wanda and I, in the company of Paul and Welma Nichols and Roy Arnett, went to King City to pay our last respects to our friend Sue Stafford, the second daughter of the Herman Staffords of Greenfield; a more beautiful funeral we have never attended. Brother Chester King was the officiant with Bro. Paul Nichols and the writer assisting. Bro. Paul Nichols and I began a mission meeting with the Merced brethren in Livingston, last evening. The effort is to continue, the Lord willing, for at least 2 weeks and longer should interest be demanding. The Cause in this part of the state is, in my opinion, in much better condition now than it was sometime back. We are glad so many of the preachers are here this autumn and winter; that will help the Cause greatly. It is reported that more are coming for work very soon. May the Good Lord bless the brethren everywhere!

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 16.—We were with the San Angelo congregation Wed. night, Oct. 17 and again Oct. 28, preaching three times. We visited in Okla. City, Oct. 19, 20, and preached at Ada, Okla., Oct. 21. We enjoyed the debate between Bro. E. H. Miller and F. I. Stanley (digressive). We saw lasting good had already begun as a result of the teaching of the truth in the debate before it was even over, with at least six admitting they were wrong in their practice while with the Sunday School and Cups faction. We also enjoyed the good fellowship with the preachers and their wives. I preached at Menard, Oct. 28. We were at Temple, Nov. 4, preaching three times. We were in attendance at Bro. King's Singing School at Waco two nights and enjoyed being with Bro. King. We were at Healdton, Okla., Nov. 7, preaching that night and after services after studying over several scriptures with her, a teen-age girl that was sincere enough to ask was finally convinced that classes and cups were wrong. I preached at Wynnewood, Nov. 8; Oak Grove, Nov. 9; Carter, near Frederick, Nov. 10, 11, and at Dallas, Texas, Nov. 13. We were glad to have my younger brother Eddie and Gayland Osborn come by our home en route to California from Louisiana. We appreciate the work they have been doing and the hardship they have endured for Christ's sake. We were able to attend Bro. Barney Welch's debate with Lester Hathaway at Waco. The truth needs no defense, it will defend itself if presented properly. Pray for us in the Lord's work!

Gayland Osburn, 3240 1/2 Madera Ave., Los Angeles 39, Calif., Nov. 17.—Sept. 16, 23, 30, Oct. 7, 21, I preached at Strong, Ark., and Eddie Nichols and I both gave the lesson, Sept. 30. Oct. 6, 7, I preached three times at the Burroughs church, near Columbia, La., and Oct. 9-14, Eddie and I attended part of Carlos Smith's meeting at Advance, Ark., and I preached once there. Oct. 14, we heard Bro. Carlos preach at Strong. Oct. 15, 16, I preached at Cheniere, near W. Monroe, La., with one confession of faults. Oct. 24, I preached at Shreveport;

Oct. 27, at the Pearlhaven church near Brookhaven, Miss.; Oct. 28, at Hammond, La. Nov. 4-11, Bro. Carlos and I held a meeting at Baton Rouge, La., with two confessions of faults. There is now a loyal congregation meeting in the home of Bro. Elmer Mecker, at 3844 Alliquipa St., Baton Rouge, La. I enjoyed working with Carlos. Eddie preached for us the last Lord's day afternoon of the meeting. Nov. 14, Eddie and I were at Albuquerque, N. M., during Chester King's meeting, and I preached that night. Eddie remained there, and I returned to Los Angeles, and heard Brethren Wayne Degough and Johnny Elmore preach last night. I appreciated Eddie being with me during my work in the east. The congregation at Strong, Ark., is worshipping in the American Legion Hall. They want to buy a lot and build a house in which to worship, but need some financial help. They will need about \$4000. They are worthy and need your help. Any donations will be appreciated. Send to A. G. Munford, Rte. 2, Box 73, Strong, Ark. For further information as to their worthiness, write to H. E. Robertson, Box 91, Lebanon, Mo.; Carlos Smith, Rte. 1, Box 150, Wesson, Miss.; or I will be glad to give any information possible.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 15.—The debate at Midland, Texas, was well attended, and the spirit of Christ was manifested by both sides. This discussion, both the class system of teaching and the cups in the Communion, was with a Brother Stanley, of Midland. As to who won the debate, I will leave that for those who attended to decide. Although Bro. Stanley prophesied that this would be my last debate on these issues, I am to meet his moderator on the same questions in El Reno, Okla., Dec. 3-6, and I am scheduled to meet Dr. Smith on the cups at Washington and at Purcell, Okla., Dec. 10-13, and after that I shall be glad to meet anyone else on these issues wherever called upon by both sides to defend the truth, but I am not going about challenging for them, nor am I trying to force them on anyone who does not want them. I went to a place near Mt. Vernon, Ky., for a series of meetings (my ninth there), but due to sickness and cold weather, we cut the meeting short, intending to have it next summer in their new house, which is now under construction. I was glad to hear Bro. Edwin Morris for several services in his meeting at Napoleon, Ala. He is certainly a wonderful preacher, being much devoted to the cause of Christ. Although he saw the error of cups, etc., a little over two years ago, he has led many souls out of the error of cups and classes in that time, especially in Midland and Odessa, Texas. In one of the S. S. papers, I have, on page two, I read: "Strayed-half, a score of lambs, believed to have gone in the direction of No Sunday School," and this was a place where Bro. Morris had been working. Hence, you see his labor is not in vain. No one will make a mistake in calling him to preach or to do personal work. I attended the Barney Welch-Hathaway debate in Waco, Texas, and it was fine. Bro. Hathaway got crossed up and met himself coming back, but I suppose others will report this. I am now enroute home to hear Bro. Morris Friday and Saturday nights, then to labor with Bro. Fred Kirbo for two weeks with my home church; then to Okla. for two debates mentioned above.

Homer A. Gay, 218 N. Jackson, Lebanon, Mo., Nov. 13.—We closed the meeting at Porterville, California, Oct. 14, with an all-day service, large crowds and visitors from almost one end of California to the other. Began at Orange Cove the 18th and continued thru the 28th. Our crowds were small here, however, we closed with a good all-day service, with a number of visitors present, and two were restored to the fold. On our way to Bakersfield we enjoyed a night with the Scotts in Porterville, and many came in and we had some good singing. We are at this writing, in Bakersfield, having begun hunting and working here the first day of November. Brother Billie Jack Ivey and I are preaching night about in an effort here to establish the true worship in this City. We are making all the contacts in the day time that we can. The faithful Church in Arvin is sponsoring this work, both with their money and with their presence. Also the Churches at Montebello and Los Angeles have sent money to have fellowship in the work. This is the home of Brethren Verlin Elliott and Carl DeGough, who do considerable preaching, and we are also glad to have with us Brethren Johnny Ellmore, and Wayne DeGough. All are a great help in such a meeting. We have had visitors from Los Angeles, Clovis, Yuba City, Porterville, Long Beach, and perhaps other places in the state. Thus far, one has obeyed the gospel. We are having nice crowds, not many out-siders, but we are pressing on. I am to be here for the rest of November, then to National City, near San Diego, for a two weeks meeting, and then to Compton

for the rest of the winter. I still have a good supply of my sermon in book form, on the Communion—15c each, \$1.50 per dozen, or twelve dollars per one hundred. If there is enough interest shown I shall have another supply of the tract on First Principles printed. Please send me the name and address of any one you may know anywhere near Compton, whom we might interest with the Truth.

M. Lynwood Smith, Wesson, Miss., Route 1, Box 151, Nov. 13.—The meeting at Maple, Ark., closed without visible results except that the few faithful members seemed stronger and more determined for the fight of faith. Brother Ted Warwick worked faithfully with me in this meeting and I shall not soon forget his willingness to go where ever he is needed. There is no better fellow with which to work. From there, Ted and I came to Oklahoma City for a two weeks meeting. This meeting was very enjoyable. The third Sunday singing was held there and brethren and loved ones from all over the state attended—far too many to mention. Many were there who have encouraged me ever since I started preaching. My appreciation for all that had been done for me through the years by the brethren in Oklahoma caused my emotions to get the better of me as I looked into their faces. Preachers attending this meeting once and more were: Tom Smith, Bill Roden, Dean Hopkins, Ted Warwick, Miles King, Wayne Fussell, Jim Thompson, Johnny Elmore, and Wayne DeGough and perhaps others. I was grateful to Johnny and Wayne who stayed a great part of the meeting and were valuable help. These boys, along with others are really making progress in the Lord's work. The results of this meeting were: six additions by baptism, two were restored from their fall from grace, and a number confessed faults. Large crowds attended nightly even in snowy weather. The good leaders and members of this great church worked willingly in every way they could to make this meeting a success. I might also mention that many good brethren from Wichita Falls, Texas, attended the meeting—they always help out. Let us all remember the New Years meeting in Oklahoma City, preceded by a meeting by Brethren Tommy Shaw and Billy Orten, two of the finest preachers who ever "packed a satchel." Love to the brotherhood.

Homer L. King, Route No. 2, Lebanon, Missouri, Nov. 20.—I was glad to be with the home church, Lees Summit, the third Lord's day in October. A few days later, I was called to Mozier Hollow, Ill., to conduct the funeral of one of their faithful members, Sister D. W. Heimer, of that community. We regret her passing very much. I conducted eight nights of singing school for the Fourth St., brethren, in Waco, Texas, November 2-10, and I preached three sermons for them, with one confession of faults. Much interest was shown in the school. It was a pleasure to labor again with this church. This is the home of Brother Cyrus Holt, a faithful gospel preacher. He is held in high esteem by his home church, and it was a pleasure to labor with him. Brethren from Temple and McGregor were in attendance a number of times. Preaching brethren in attendance one or more nights were Barney Welch, Cyrus Holt, Nelson Nichols, and Jesse Broseh. I preached two nights, following the school, at Temple, Texas, 29th. St. church, to good crowds, also one sermon at McGregor. I was glad to be with all again. The brethren from 15th and I, cooperated nicely. I was glad to be able to attend the Welch-Hathaway debate, in Waco. Considering the lack of experience, Barney did real well, especially when in the negative the second night. I understood this was Barney's first formal debate. He acted a perfect Christian gentleman all the way through. I was disappointed in Bro. Hathaway, both in ability and his lack of respect and consideration for brethren who differ with him. He repeatedly misrepresented Barney, Bro. Miller, and Bro. Waters, especially in trying to quote from books by the last two mentioned brethren. He ran rough shod over a number of honorable rules of discussion. As a sample of his unorthodox meandering and illogical reasoning, he stressed that the cup of the Lord is not the blood of Christ, but according to Lke. 22:20, the cup is the New Testament in the blood, and thus he insisted that the cup is in the blood, not the blood in the cup (container). Thus, he had his figurative cup in the literal blood, but before the debate was over, he admitted that the "fruit of the vine" was the cup. Then, he had according to his reasoning, the fruit of the vine in the blood, but that it was not the blood. In all the debates on this question, I have ever heard, I never heard anyone so confused and so illogical in trying to present their positions. My love and best wishes to all my fellow-laborers in the gospel. Always address me as above unless otherwise directed by me.