

O'Neal O'Neal Return

# Gospel Advocate

Published weekly at 110 Seventh Avenue, North, Nashville, Tenn.

ESTABLISHED 1855

Entered at post office at Nashville, Tenn., as second-class matter.

VOLUME XCVIII, No. 35

NASHVILLE, TENNESSEE, AUGUST 30, 1956

\$3.00 PER YEAR, IN ADVANCE

## The Churches of Christ in Detroit, Mich.

Detroit was a city of perhaps 20,000 when Alexander Campbell visited it on a tour in the summer of 1855. Here he found a small group of New Testament Christians which had been meeting for fourteen years, since 1841. He tells in his inimitable style of this trip in the *Millennial Harbinger*:

"But we soon had to take the parting hand, departing thence for the city of Detroit, 125 miles distant, accompanied by brother John Stewart, of Eramosa and D. Oliphant. In a few hours on a good railroad, we found ourselves comfortably lodged in the former residence of our much esteemed and beloved Father Hawley, now occupied by his son, Richard Hawley, the old gentleman having returned to his native England.

"The church in Detroit does not grow, meeting in a room instead of a meetinghouse, and having no evangelist or elder devoted to the ministry of the word in that city. Detroit, it seems to me, is a good missionary field, and ought by all means to become a missionary station. A man of God—a workman that needeth not to be ashamed—would here find a good field, and with divine blessing, could achieve much good.

"Brother and Sister Burnet, of Cincinnati, arriving a few hours after us, increased our happiness. We met with the church in the forenoon, and addressed the citizens in the afternoon, Brother Burnet at night, and I again on Monday evening at 7 o'clock.

"These three addresses were delivered in the Lutheran meetinghouse and were heard by respectable and attentive congregations. A well qualified and discreet evangelist could, with divine blessing, here find a profitable field that would yield harvest in due season. Why is it that there is no such evangelist in Detroit?"

That this city, already one hundred thirty years old, was destined to have many such "capable evangelists" Brother Campbell dreamed of, and to show that it has become "a good and profitable field" of the Lord's vineyard is the aim and purpose of this article to which we invite attention. Detroit has lapped over its boundaries, has spread itself into the rather large county of Wayne and its metropolitan area embraces three counties. Throughout this metropolitan area in which live about 3,500,000 people—

more than the combined totals of Arizona, New Mexico, Nevada and Wyoming—churches have sprung up in large numbers and in some instances have become strong congregations. Since the line had to be drawn somewhere, this study is restricted to Detroit and Wayne County alone, where we find thirty-eight congregations.

Detroit, now the fifth city in the nation, was called the "Arsenal of Democracy" during the last war and rightly so for here were made implements used so widely for man's destruction. But here also it may be said that the tools are made by which man's life is bettered. Called "Wheelburg" by one local wit, the name is not unfitting for from here roll many of the wheels upon which America rides. Because of the availability of work in the automobile plants and associated industries, men have come to Detroit from all over the United States and from every nation. A roll of the immigrants would read like a roll of the United Nations. Detroit's wage scale is the highest of the world and probably of history, for here more do well materially than almost anywhere else on the face of the earth. This has brought many brethren into the area during the past thirty or forty years and many of them, like Lydia, brought their religion with them. Many others forsook the ways of their fathers in the midst of plenty.

We who claim Detroit as our home believe we live in the best of the large cities of the nation. We believe there is less corruption than in cities of comparable size, and we do not believe any other place can eclipse the advantages here. Here men do not feel the pressure of a frowning or approving society upon them, hence their religion must be sincere without these artificial stimuli. The difficulties of the work here are probably no more pronounced than in other places but admittedly it would be easier where the church is better known. One of the more scholarly men among us recently remarked, "Detroit is still a mission field." This is certainly true for although more than 10,000 worshipers are to be found in our church buildings on a good Sunday morning, there are yet vast multitudes who have never heard of the churches of Christ. Therefore,

(Continued on page 722)

# Gospel Advocate

Conducted for a Half Century by  
D. Lipscomb, E. G. Sewell, F. D. Strygley, and J. C. McQuiddy  
B. C. GOODPASTURE, Editor  
and President of the Gospel Advocate Company

**★ Terms of Subscription**  
Three dollars per year in advance. To Canada or foreign countries, three dollars and fifty cents. The date on the label shows the time to which your paper is paid. The change of the label will serve as a receipt. If not changed in two weeks, write us.

**★ Club Rates**  
Five or more subscriptions sent by one person, two dollars each. Other countries, two dollars and fifty cents.

**★ Bulk Rates**  
Bundle of ten or more, to a church or agent (no labels), for three and a half cents per copy. Under this plan churches may buy a copy for each family in the congregation at less than the subscription price, or an agent may sell at five cents per copy.

**★ Note to Solicitors of Club Subscriptions**  
When furnishing addresses, be sure to indicate zone numbers in the larger cities.

**★ Our Address**  
Send all communications to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tennessee.

## Congratulations!

We are happy to devote this number to the churches in the Detroit area. These churches have enjoyed a phenomenal growth in the last two or three decades, due to the zeal of native brethren and the coming of many brethren from other sections of the country to work in the "automobile capital of the world." This story of remarkable progress in one of the greatest metropolitan centers of the world will be a source of encouragement and inspiration to thousands of our readers.

This issue will be a rich source of firsthand information for the future student and historian of the church.

To the churches in the Detroit area, with their elders, deacons and preachers, we extend our congratulations.

### The Committee JAMES D. GROVES

Gerald E. Montgomery, Harmon J. Black and the writer prepared the articles for this issue of the GOSPEL ADVOCATE. Arnold Watson gathered much information from the churches upon which we relied in considerable measure. The pictures of the groups of preachers and the preachers' wives were taken by Harvey H. Huff at the annual dinner held in the area in December of 1955.

### The Churches of Christ in Detroit, Mich. (Concluded from page 721)

our work presents many challenges and there is little danger of stagnation.

#### HISTORICAL BACKGROUND

The late Claud F. Witty, closely associated with the church in Detroit for more than forty years, was

asked to deliver an address on November 16, 1941, on the occasion of the 100th Anniversary of the church in the city. Following is an excerpt from that speech in which he pictured the early progress of the church as well as giving an account of Detroit as a city in those early days. No history of the churches here would be complete without considerable reference to Brother Witty.

#### THE FIRST FIFTY YEARS, 1841-1891

"First, let us think of the nation as it was in 1841. John Tyler had just succeeded William Henry Harrison as President. Twenty-six states had been admitted to the Union—Michigan coming in in 1837, or just four years before the church was established in Detroit. The population of the nation in 1841 was 17,069,453, most of which was along the Atlantic coast. The territory around the Great Lakes was but thinly settled. The French and English had struggled for years over this area and the Indians had caused no end of trouble. The nation had just



Photo—By Harvey Huff

For the most part this group of preaching brethren serve congregations in Detroit and Wayne County. All are from the Detroit area. Front row, left to right: L. S. Rucker, Artis Ford, C. B. Clifton, L. V. McGary, Herman Nell, Paul McAllister, Harmon J. Black, Walter E. Bankes and Marvin Hastings. Second row, left to right: G. L. Mann, Joseph F. Jones, Raymond Ford, Gerald E. Montgomery, Ernest Stewart, Jr., Warren Whitelaw, Paul E. McGaughey, Millard Loftis, Connie L. Wyatt, Floyd Wiley, Perry Milner, Warren S. Jones, Norman S. Beaman and L. Arnold Watson. Third row, left to right: Kenneth Edwards, Paul Brown, L. Allen Barber, L. H. Newell, Clayton, Paul Woods, Sam Roach, William O. Mitchell, Jr., Milton Truax, Elwin Freeland, Ernest Scarbrough, W. B. Weaver, James D. Groves, Leamon Flatt, Wheeler Uley.

passed through a great depression which had lasted for about six years. Transportation and communication were, of course, very slow.

Let us now take a look at the city of Detroit. It was a frontier town of 9,250 inhabitants, having been incorporated in 1824. In 1837, when Michigan entered the Union, Detroit was made the State Capital and so continued until 1847, when the government was moved to Lansing. More than half of the people were foreign born and a large percentage spoke the French language. Many of the streets had different names from those they now bear.

Next, let us examine the religious life of the city. Perhaps half of the people were Roman Catholic. The remaining either had no church connection or belonged to one of the six Protestant churches which were conducting services at that time. These were:



Hamilton and Tuxedo



Vinewood Avenue



Fairview



West Dearborn



East Dearborn



South Dearborn



East Side Central



Hayes Avenue



Lincoln Park



Eastown



Northwest



West Side Central



Seven Mile Road



East End



Strathmoor

These represent fewer than half of the churches but are typical of the buildings in use in the area.

Episcopalian, Presbyterian, Methodist, Lutheran, Congregational and Baptist. The church of Christ thus became the seventh non-Catholic group to be established in Detroit.

In a modest building on the north side of Congress Street between Randolph and Brush this congregation began. In 1815 Thomas Hawley had come from Cause Castle, England, to the United States. In 1840 he moved to Detroit from Cleveland, Ohio, where he had been converted by Alexander Campbell five years earlier. In the autumn of 1841 Mr. Hawley began regular services in his home. The six members of his family who were Christians and a little later the six members of the family of William Linn, constituted the charter members of the church. Their first meeting place was a private home, as noted above. Their second was a school building at Congress and Randolph where they remained for a year and a half. From there they moved to the State Capitol building in 1846 but only for a few months. Their next home was the Fireman's Hall on Woodward Avenue. Next, we find them in Fowler's school, also called the Detroit Institute on Jefferson Avenue, near St. Antoine. This was in 1848. From this building they moved to the Courthouse on Campus Martius, 1854.

In 1856 the congregation bought a lot on the southwest corner of Miami Avenue and Broadway. The church was incorporated as the Miami Avenue church of Christ and kept that name for several years. A little later they moved to a building on Howard Street, but by this time the more liberal brethren had separated from the Miami group and began meeting in a building they bought from the Congregational Church in 1862.



Photo—By Harvey Huff

These wives of the preachers are, front row, left to right: Mrs. L. S. Rucker, Mrs. G. E. Montgomery, Mrs. Artis Ford, Mrs. Elwin Freeland, Mrs. G. L. Mann, Mrs. Clayton, Mrs. Paul McAllister, Mrs. Minnie Witty. Second row, left to right: Mrs. Ernest Scarbrough, Mrs. Joseph Jones, Mrs. Norman Beaman, Mrs. Sam Roach, Mrs. Marvin Hastings, Mrs. Connie Wyatt, Mrs. Warren S. Jones, Mrs. Millard Loftis, Mrs. Leamon Platt, Mrs. M. Truax, Mrs. Walter Bankes, Mrs. W. Weaver, Mrs. James D. Groves, Mrs. Harmon J. Black. Third row, left to right: Mrs. Kenneth Edwards, Mrs. L. Arnold Watson, Mrs. Raymond Ford, Mrs. W. O. Mitchell, Mrs. Paul Brown, Mrs. Ernest Stewart, Mrs. Paul Woods, Mrs. L. H. Sewell, Mrs. Allen Barber, Mrs. Floyd Wiley.

For three years the groups met separately but were united in 1865 as a result of the labors of W. T. Moore. Three years later they separated again and one party returned to the Howard Street building. In the meantime a third congregation was started in St. Andrews Hall. This was in 1867 and in 1869 the St. Andrews group united with the Jefferson Avenue congregation. Soon they moved to Washington Avenue where they remained for some years. At a later date they moved to Ledyard and Second and finally to their present location at Woodward and Josephine where they are today known as the Central Woodward Christian Church.

The Howard Street Church in 1863 moved to their

SOME OF THE BUILDINGS IN OUTLYING DISTRICTS



Top row, left to right: Allen Park, Taylor Center, Wayne. Bottom row: Wyandotte, Garden City, Trenton.

new home at Fourth and Plum streets and took the name of the Plum Street church of Christ, the name of the group which today meets on Hamilton Avenue.

In 1883 a mission was started at the corner of Fourteenth and Ash Streets, but it was later closed and the building sold in 1892. After a number of years in Bible school work in the neighborhood, the Plum Street Church bought a building from the Methodist Church at the corner of Vinewood and West Vernor and thus began in 1887 the Vinewood Avenue church of Christ.

We have now followed the church from its first meeting place on East Jefferson Avenue to its permanent home on Plum Street, with a mission on Vinewood Avenue. Much more of the story is to be told, much of it within the memory of those who are yet with us, but I must leave this to those who are to follow."

INDIVIDUAL CHURCH HISTORIES

We shall now attempt to record some of the interesting features of the more than three dozen congregations in Detroit and Wayne County. As you will see many of these groups are of comparatively recent origin. This means the church of our Lord is "on the march," here as well as across the land.

Hamilton

Hamilton at Tuxedo

As already stated, the original congregation began in 1841. We do not know the effects of Alexander Campbell's visit in 1855, but in 1868 a congregation known as "Plum Street" was organized, meeting at Fourth and Plum, a building which still exists, but not used by our brethren. In 1918 they moved to the present building at Hamilton and Tuxedo, erected on property donated by Vernon C. Fry, one of the original stockholders of the Ford Motor Company. So Hamilton-Tuxedo traces its history back to 1841, one hundred fifteen years, and thus becomes one



Harmon J. Black

of the oldest congregations among us, ranking with Franklin, Tenn. (1832), Columbia, Tenn., and a few others. Through these years it has been composed of intelligent, stable, elements in Detroit and it has quietly, without fanfare, held the fort for truth and righteousness. No scandal has marred its history and many have been its works of love. Currently it is paying for the erection of a building, costing \$10,000, in Sault Saint Marie, Mich., which Henry Clay once called "the most distant part of the United States." This is the oldest town in Michigan, some four hundred miles north of Detroit, where a struggling group, with James E. Krumrei, is seeking to establish a beach-head in strongly Catholic territory.

On the trip alluded to above, Brother Campbell said: "While at St. Catherines, Ontario, we were visited by Elder James Black. . . . On Monday, the 6th of August, conducted by Brother Black, at my suggestion, we took our departure for Eramosa, the place of his residence, and immediate field of his labors. We safely arrived at his hospitable mansion that same evening, via railroad to Galt, thence to Guelph by stage, and thence by private conveyance to his residence." Brother Campbell could not know that the great-grandson of that same James Black would be the preacher one hundred years later for the church which grew out of the original group he addressed in Detroit. Harmon J. Black has been for fifteen years the fine, godly, minister at Hamilton-Tuxedo and is respected throughout this area. There are few possessed with a sounder knowledge and appreciation of the Scriptures, with a more profound desire to humbly follow his God. Today Hamilton-Tuxedo is probably doing the greatest work of its long history. This church of about three hundred twenty-five members has a Bible school attendance of two hundred forty-four, a Sunday morning average of three hundred, and expects to build a \$40,000 addition to its building in the next few months. The money is on hand to pay for this extension. There are five elders and ten deacons.

One reason Detroit has remained stable is due to the sensible approach to brotherhood problems by this group. The fact that it has not been carried into the camps of visionaries and radicals is due in part to the leadership quietly shown in example by Hamilton-Tuxedo through the years. Well-known preachers who have served are W. D. Campbell, John T. Smith, John C. Taylor, A. R. Holton, L. C. Utley and Brother Black.

Vinewood

1937 Vinewood

Second in age only to Hamilton, in the area, the Vinewood Church has been serving the old southwest section of Detroit for seventy-one years. Ever known as a working church, it is today more active than ever in its long history. Still using the old building, occupied since 1887 (pictured here) for Sunday and Wednesday classes and various other activities, the church moved into its new auditorium in January, 1949. The new meetinghouse is located just one hundred fifty feet from the old building and although the total cost was \$80,000, it has been debt free for many months. The property between the two buildings, consisting of two houses, is also owned by the church. The new building seats four hundred ten, but even so, it has been necessary to hold two Sunday morning services since October, 1952. Peak audiences for the two services have been in excess of seven hundred. Membership is the highest in the history of the church with more than nine hundred responses in the past eleven and one-half years. A

recent "high" was noted in Bible school attendance with four hundred twenty present, while the weekly average is about three hundred twenty-five. The



Vinewood Church

church's income is in the neighborhood of \$30,000 annually, with \$5,500 of this spent last year in mission and fellowship activity. A strong eldership oversees every phase of the work, one unusual aspect being the budgeting of about \$1,000 for advertising.



James D. Groves

Thousands of people have come and gone through the doors of Vinewood, as it is centrally located, about three miles from downtown. Few churches in the area exist without members who have attended Vinewood at some time or other. A number of preachers have gone out from this church through the years. Claud F. Witty used to say, "Preaching in Detroit is like preaching in Union Station." This has been especially true of Vinewood, as through the years, members come and go, a great many moving into newer neighborhoods. The church began in 1885 when Brother and Sister William Linn and a few others came out with the blessing of old Plum Street to start a work seven blocks west of its present location. Other early members were Alexander Y. Malcolmson, George F. Barbier and Captain Henry Scharnwebber, with their families. Brother Malcolmson will be remembered longest for his connection with Henry Ford, having helped organize the Ford Motor Company, owning enough stock at one time to hold joint control of the company with Mr. Ford. It is said that the first meeting of the company was held in the Vinewood building. None of the Malcolmson family remains in the church. An imposing list of preachers have served Vinewood almost since its beginning. This list includes W. D. Campbell, J. W. Shepherd, W. S. Long, H. H. Adamson and L. C. Bankhead. The present minister, James D. Groves, has served the church longer than any of

the above with the exception of H. H. Adamson, who preached at Vinewood for twelve years. Brother Groves will have completed twelve years in October of this year, having moved here in October of 1944, from Toledo, Ohio, which was his first work. Not content with victories won, the church is pressing on. It is contemplating the enlarging of its building or consolidating its facilities in order to do a greater work and is looking forward, under God, to its greatest years of service.

### Fairview

East Vernor at Lemay

Among the earliest congregations in Detroit to be started was Fairview, which began in 1914 at East Vernor and 2500 Lemay. It was known as Fairview because of its location in that section of the city.



K. L. Edwards

It has had a part in the establishment of five other congregations. The latest of these is the St. Clair Shores work begun in 1955. Fairview aided in the purchase of a site for these brethren who plan to build soon. Fairview's present building was erected in 1916 through the faith and generosity of the late Paul Gray.

Ernest O. Stewart was minister until last fall, having served for three years. Kenneth Edwards, formerly preaching in Paducah, Ky., began work here November 27, 1955, and is off to a good start. Last year, almost \$20,000 was contributed and the 1956 budget calls for \$23,400. A membership of about two hundred seventy-five, with a Bible school attendance of the same number and a Sunday morning attendance of three hundred forty-five gives a total thumbnail sketch of the work. Two men serve as elders and five as deacons. Former preachers are: E. G. Rockliff, A. B. Keenan, and J. E. Alexander.

Fairview's mission program includes partial support of Forrest Pendergrass in Japan and presently supports an Italian preacher. Over \$5,500 was spent in mission and benevolence work in 1955. The small auditorium is crowded and two services have been necessary on Sunday morning for about two years. This is a good congregation composed of stable elements. Some of the best people in the city are to be found here. The oldest congregation on the East Side, Fairview has long held aloft the "Torch of Truth" and we are confident will continue to do so.

### West-Side Central

Puritan at Ferguson

Claud F. Witty came to Detroit August 1, 1912, to become minister of the Old Plum Street Church, remaining here until his death in November, 1952. Brother and Sister Witty, optimistic and enthusi-

astic, did great work for the Lord's church in this city for forty years. Sister Witty, loved and respected by all, survives him. Together, they started on May 2, 1915, a church to be known as West-Side Central in a store building at 2138 West Warren. After much struggling, during which she even kept boarders and he did secular work, a new building was purchased for \$36,000. They did not have one dollar when the deal was made. They raised the money traveling throughout the city securing a dollar here and five



G. E. Montgomery

there. The congregation remained in this building until July 28, 1930, when it moved into a structure at Grand River and Kirby, at a cost of \$80,000. Here the church remained until the city built the Edsel Ford Expressway, forcing it to move again. The state paid \$97,500 for the property. After paying their indebtedness of several thousand dollars, the church paid \$68,000 down on a building being vacated by a Methodist church at Puritan and Ferguson in Northwest Detroit. This building is very well located and carries a mortgage balance of \$5,000. The cost was \$85,000 and the first service was held the second Sunday in June, 1950.

Captain Gerald E. Montgomery, Director of Public Relations, Detroit Fire Department, who has in his "spare time" served admirably on the East Side of Detroit, began as minister at West-Side Central on January 10, 1954. Brother Montgomery is one of America's leading authorities in the field of fire prevention and makes many television, radio and other appearances in the city, throughout the United States and Canada, in connection with his work. He is a godly man with a fine Christian personality.

The contribution in 1955 totaled over \$16,000. The membership is two hundred, Bible school attendance is one hundred fifty, and the average Sunday morning attendance is two hundred ten. There are four elders and seven deacons. Almost \$3,000 was spent in missionary and benevolence work last year. Former ministers of the church are: Claud F. Witty, May 2, 1915, to May 2, 1947; B. E. Bawcom, 1947 to 1949; Paul Shaw and Arthur Peddle. Brother Montgomery was at Eastown, Detroit, for eight and one-half years and Hayes Avenue four years. He attended Freed-Hardeman and David Lipscomb College "many years ago."

### River Rouge

47 Cora Avenue  
River Rouge, Mich.

This is one of the oldest churches in the area surrounding Detroit. The River Rouge Church has occupied its building at 47 Cora Avenue since November 1, 1919. The first preacher was Charles S. Black, who later did mission work throughout the

state. The church began when a few members moved to that community from Flat River, Mo. They began meeting in a hall on Coolidge Street, but in a few months' time had bought the building in which they have met through the years. Their present membership is two hundred twenty-five with a Sunday morning average just under that figure; Bible school attendance is one hundred ten. Since August 1, 1953, Richard Hollingsworth has been the local preacher. He attended Athens Bible School for two years and also studied at Freed-Hardeman and David Lipscomb College. Prior to Brother Hollingsworth there were a number of preachers, including, Millard Loftis, Joseph Sherman, Floyd Wiley, Jesse White, Cercie White and Mark Love.

The River Rouge Church spent a little over \$500 in mission and benevolent work last year. They have begun the new year in a very fine way by sponsoring a new work in Melvindale, one of the neighboring communities, to which they have given members and money. This group meets in the Melvindale High School and is probably the newest congregation in the county. It has an attendance of around seventy-five.

### Lincoln Park

2957 Fort at Progress  
Lincoln Park, Mich.

Lincoln Park, a community of thirty thousand, about twelve miles west of Detroit, saw a group established December 1, 1925. These people were from Vinewood and River Rouge who began meeting in a home at 1022 Mayflower Street, with Hugh Hemingway preaching the first sermon. The congregation met in a dwelling at the corner of Chandler and Progress until 1947, when it moved into a new basement building at Fort Street and Progress. Fort Street is one of the Detroit area's most traveled thoroughfares. The church is well located. The superstructure was



K. D. Pittman

completed and occupied in March, 1953, while Roy Akers was minister. He did a fine work here. The membership is two hundred twenty-five, Bible school attendance is two hundred five, with the Sunday morning attendance average slightly in excess of three hundred. K. Dale Pittman, who was persecuted as one of Christ's servants in Italy, is now the minister. William O. Mitchell, Jr., now at Trenton, worked until the first of January, 1956, completing three years at Lincoln Park. During his ministry, two Sunday morning services were started, Bible school attendance increased from one hundred ten to a record of two hundred seventy-five, and contributions rose from \$125 per week to a high of \$510, averaging well over \$400 weekly for the last six

months. Additions for these three years averaged about fifty per year.

This is a fine church with a stable membership and has one of the brightest futures. Brother Pittman is a conscientious workman, a sound thinker, has a wise head and is a man of faith. His enthusiasm will bear fruit. The former preachers are: J. W. Shepherd, Clatus Anderson, Roy Akers, Elza Huffard, Doyle Earwood, Vestal Chaffin, and A. B. Gunter. Unlike some of the older sections of Detroit, which have a large turnover, Lincoln Park is a most stable community of homes. Almost \$2,000 was spent in mission work and benevolence in 1955. Contributions for 1955 were \$20,000.

### Dearborn

7350 Chase Road

The city of Dearborn, with a population of more than 100,000, joins Detroit on the west. In some sectors it is difficult for one to tell whether he is in Detroit or Dearborn because of the uneven boundaries between the two.



L. Arnold Watson

It was on August 4, 1929, that a group of one hundred persons met and determined to begin a congregation in this, the home of Henry Ford and the Ford Motor Company. Of the early members of this group, which included such persons as the Jack Hoovers, the Dan Felskes, the Paul McAllisters, and the L. C.

Derryberrys, only one remains active in the Dearborn Church. She is Sister Renada Perrin, who for years has been a teacher in the Dearborn schools.

Feeling the need for a work in this section, these young people combined their resources and concrete results were not long in becoming evident. In 1930 lots were purchased at the corner of Chase Road and Gould, the site of the present building. In cooperation with the Hamilton congregation, a portable building was secured and placed at the rear of the property. With growing enthusiasm, the temporary structure was soon to become inadequate. Ground was broken for a new basement building on November 13, 1936, when the congregation had only \$1,500 in the treasury. But faith and hard work saw the project, costing \$12,000, completed and ready for occupancy the following August.

Finally, in 1942, the upper part of the building was completed at a cost of about \$45,000, with still another addition of classrooms and office space being completed in 1954 at an additional cost of \$42,500. The Dearborn Church has always been missionary minded. A helping hand was given to Grand Rapids, Mich., in 1930. In the ensuing years, aid was forthcoming to Ypsilanti, Plymouth, Jackson, Wayne, West Dearborn, Monroe, and Adrain. In 1956, this congregation plans to use thirty-two per cent of its total income for missionary and benevolent work.

Some of the best known brethren in the nation have conducted special meetings at Dearborn, while those who have served as local evangelists include: E. Gaston Collins, A. W. Hastings (who did much work in the area before moving to Chicago), T. W. Phillips, H. A. Utley, Robert M. Alexander, the late Paul F. Edwards, and L. Arnold Watson. Brother Watson is now in his sixth year as the minister. Born in Idaho, he was trained at Abilene Christian and George Pepperdine Colleges. Brother Watson is an effective man in the pulpit, a promoter of sound organization, a good student, and probably conducts more evangelistic meetings than anyone now working in the area.

Dearborn's budget has been consistently high through the years. With one of the better buildings, a splendid home for the minister, and with enthusiastic membership, it has been a credit to Detroit and Dearborn for many years.

### Strathmoor

14500 Greenfield

The Strathmoor congregation was an outgrowth of Vinewood and other churches in Detroit when several members living in the Northwest section of town decided to begin a work in that area. This was done March 31, 1935. Its leadership went from Vinewood and Lincoln Park, but other members from Hamilton, West-Side Central and Dearborn soon swelled the number. Starting in an abandoned bank building, a hall was next secured in which the group met until 1939. H. H. Adamson, then the beloved minister at Vinewood, encouraged them much in those early years.



Norman Beaman

A lot was bought near a very busy intersection and by volunteer labor a frame building was erected and occupied in 1939 at 14500 Greenfield. In 1945 a preacher's home was bought and in 1949, when J. Harvey Dykes was the active preacher, an \$80,000 sixteen-room educational building was constructed. All church property is now free of debt. Norman H. Beaman has been minister of the church since November 1, 1950. Previous ministers have been John Stewart, O. K. Alexander, A. J. Bachman and J. Harvey Dykes. The church made steady progress through the years they served. There are three elders and seven deacons.

Brother Beaman, who moved to Strathmoor after an effective and growing work at West Dearborn, was educated at Abilene Christian College and a seminary in Chicago. He has preached at Freer, Texas, Rockford, Ill., Bardstown Road, Louisville, Ky., and was at West Dearborn for five years.

Like all beginning groups, at least in this area, Strathmoor has had its struggles, but is now on the way, we believe, to greater things. It is planning to

erect a \$100,000 building where its old structure stood. This frame building has been sold and moved away only recently. The church meets temporarily for worship in the educational wing. It is hoped that construction can proceed apace this year so that within a few months it may enter a new auditorium seating over five hundred. About \$25,000 was contributed in 1955 but a budget of \$35,000 is planned for 1956. It is planning to concentrate upon mission work in the state of Michigan where it is so badly needed.

### East-End

Charlevoix at Wayburn

The East-End Church was established May 19, 1935, when a group of brethren from Fairview began conducting services in a hall on East Jefferson Avenue. Gerald E. Montgomery, T. E. Wells and M. F. Binkley were among the leaders. A temporary house of worship was erected later in 1937 which was occupied until October 10, 1948. It was sold and the church met in a hall from then to the end of 1950 at which time its new building at Charlevoix and Wayburn, in Grosse Pointe Park, was completed. Stanley J. A. MacInery was the active preacher at the time. The East-End Church has been self-supporting from its very beginning, through the dark days of depression, and has aided in preaching the gospel in mission points, caring for the orphaned, the aged and the poor. It was instrumental in starting the East-Side Central Church.



W. Weaver

Outstanding work was done by Charles H. Coleman for six years and later by Stanley J. A. MacInery. L. L. Yeagley, now past eighty and living at the "Home for the Aged," Romeo, was the first regular preacher for the congregation. Some of the strongest preachers of the brotherhood have conducted meetings for this church. Other men who have served as preachers are: Jules Estes, H. C. Green, Thetus Pritchard, Carl G. Smith and Seth E. Wineinger. November, 1952, saw W. B. Weaver begin work with East-End. He is a faithful preacher and a hard worker and a humble Christian. The work has made steady progress since, perhaps doubling its strength.

### Northwest

5151 Oakman Boulevard

The Northwest congregation is in one of the best buildings in the area, at 5151 Oakman Boulevard. This is in the Northwest section and the congregation was started in 1940. Most of the members came from West-Side Central. The membership is now three hundred, with a Bible school attendance of two

hundred ten and an average Sunday morning attendance of three hundred seventy. This church is one of the most faithful and active congregations in the area. It has helped greatly in the supervision of the Home for the Aged at Romeo, Mich., thirty-five miles north of Detroit. We are giving here a short history of this home although it is not in Wayne County. Last year, a parking lot was completed costing \$5,000 and an educational unit to include eight rooms is planned. Warren S. Jones, class of '48, David Lipscomb College, has been the minister since December, 1952. The eldership is composed of four brethren, one of the strongest eldership groups in Detroit, and there are eight deacons.



Warren Jones

Former ministers are: J. S. Greer, L. Daniel Harless, and Robert L. Johnson. The church is a sound one with an enthusiastic, zealous point of view, and is located in a fine area. Great things are expected of it. Twenty-five thousand dollars was contributed in 1955 and the budget has been increased in 1956. Brother Jones is a fine song leader and a good preacher, is well liked and is currently working on his Ph.D. degree in Speech at Wayne University.

### HOME FOR THE AGED, ROMEO, MICH.

In 1941 a move was started to build a Home for Aged Christians in the area. The project was undertaken by individuals who worked long and hard against great odds. Eventually, the eldership of Northwest was asked to take the oversight and carry it forward to completion. L. C. Utley was selected as Superintendent and at the present time around twenty to thirty aged Christians enjoy the comforts and wholesome companionship of this home. This work, to which approximately \$100,000 has been donated, is a credit to Northwest and Detroit.

### Easttown

8903 St. Cyril

Through the efforts of Voris Russell, later an elder of the congregation, the Easttown Church, located at 8903 St. Cyril at Georgia Street, came into being because of wartime restrictions on gasoline and travel. After several moves from temporary quarters, the congregation finally settled in its own property at Van Dyke and Duncan. The same superhighway which destroyed the old West-Side Central building also made it necessary for this congregation to move again. A generous appraisal from the state made it possible for them to purchase and renovate their present building. The first service was held in this building



Millard Loftis, Jr.

November 12, 1950. Gerald E. Montgomery began his more than eight years of work with them in June, 1945. He was primarily responsible for the building at Van Dyke and Duncan which had to be built during wartime when materials were highly restricted. The present Eastown building is appraised at about \$100,000, the church having added much to it since it was bought. This building will seat a maximum of four hundred fifty. The membership is one hundred eighty-nine; Bible school attendance one hundred forty; and average Lord's day morning attendance is about two hundred fifty. There are three elders and two deacons. Former preachers: Walter Neal, J. Edward Alexander, Gerald E. Montgomery, Newman Leonard, and currently, Millard Loftis, who began in October of 1955, having served previously at Hazel Park and River Rouge. At the time Brother Loftis began the work, a home for the preacher was purchased. Last year \$12,675 was contributed but a larger budget is planned for this year. Brother Loftis and the elders are ambitious to do greater things in 1956 than before.

From the beginning of the work in Italy, this congregation has had an active part.

### Hayes Avenue

Hayes at Chelsea

One of the leaders in the Italian mission work has been the Hayes Avenue congregation, which spent \$3,850 in mission and benevolence work last year. One of its elders, W. H. Hatcher, is the father of William Hatcher, one of the first missionaries in Italy who is now preaching in Texas. The church has a membership of one hundred eighty-seven; a Bible school attendance of one hundred sixty-five and a Sunday morning attendance of two hundred thirty. Paul Randolph is the preacher and is also studying for the Ph.D. degree at the University of Michigan. He formerly preached at Redford. Started in 1941 by the Fairview congregation, the church began meeting in a store building at Kelly and Hayes. The present attractive building was erected in 1946. An addition was constructed in 1953, raising the present seating capacity to two hundred seventy-five. Former preachers include Harmon Black, Gerald Montgomery, E. L. Freeland, and Floyd Wiley. William D. Medearis was the first preacher giving full time to the work and it was while he was there that the present building was erected. Charles H. Coleman is a heartwarming, sincere Christian gentleman, an excellent preacher and one to keep peace in the church. He was minister at Hayes from January, 1949-1955. Brother Coleman's father is a gospel preacher in Middle Tennessee, a veteran of the word. The brethren at Hayes are conscientious, zealous, and determined to advance the cause in their region. Under the blessings of God, Hayes will continue to prosper. During 1955, a brick residence was purchased for the minister.

### East-Side Central

1511 Van Dyke

East-Side Central, 1511 Van Dyke, was in its own basement after beginning in 1943. A group of nineteen members met in the Field School to start this effort. Vestal Chaffin became the first full-time preacher. During the ministry of Connie L. Wyatt, a new building superstructure seating over six hundred was erected. Brother Wyatt did a fine work here and is an efficient church builder. Other ministers who have contributed much to the East-Side Central Church are Ernest Fletcher and Hugo Allmond. Ernest O. Stewart, Jr., one of the finest men of the



Ernest Stewart

Detroit area, began with this congregation November, 1955, after doing a good work with the church at Fairview about four miles away. Brother Stewart is a graduate of David Lipscomb College. He is a fine co-worker with influence in the Detroit area. The church is one of the largest congregations of the area and has a Sunday morning attendance of five hundred. Its membership is three hundred eighty-five and there are two elders and four deacons. The Bible school averages about two hundred fifty in attendance. The annual budget for 1956 has been increased to \$41,600, the largest in Wayne County. In 1955 \$33,800 was given. An interesting thing about this church is that a large number of members were from Jackson County, Tenn. These people who have moved into the city in the last few years are energetic, active, and have faith in their future. Some of the best Christians in the city are to be found in this group. About \$2,000 was spent in mission and benevolence in 1955 but plans are afoot to increase their missionary appropriation.

### East Seven Mile Road

11100 East Seven Mile Road

Started in 1949, the congregation at 11100 East Seven Mile Road is well housed in a substantial brick building, entered January 23, 1955. This building will seat four hundred fifty when completed and is forty-two by one hundred ten feet. This building is valued at \$65,000, is well located and continual growth is to be expected. It had met since December 11, 1949, in a hall at Seven Mile and Van Dyke in the eastern part of the city. E. L. Freeland has been the minister since the beginning. Brother Freeland is a graduate of Freed-Hardeman College and is a successful businessman. The church started with only twenty-four at the Sunday morning worship and recently



E. L. Freeland

the attendance was one hundred ninety-four. The contribution in 1955 averaged over \$200. One young man from this church is now at Freed-Hardeman College studying for the ministry. Membership at present is one hundred ten. Brother Freeland is a good preacher and the members are workers. Much good has already come from their combined efforts.

### Redford

16760 Lahser Road

Another work with a bright future is that at Redford, 16760 Lahser Road, about ten miles northwest of the City Hall. Charles H. Coleman, who always does a fine job and is one of the best keepers of peace in the brotherhood, is their minister, having begun in October, 1955. The quality of the membership is excellent. It started in 1943 in an inadequate hall, but for a number of years has met in its own small frame building. The church owns a number of lots on Lahser Road and plans to build soon. It gave \$18,000 in 1955, has a membership of one hundred fifty, a Bible school attendance of one hundred fifty and a Sunday morning average attendance of one hundred ninety. Elders are Brethren Hugh Hemingway and Burton. Brother Hemingway has been actively connected with the work of the church for some forty years. His son, Wayne, is connected with a Bible school in Arkansas. With its heavy building program, it still gave over \$900 in missionary and benevolence work in 1955. Located in a growing and stable part of Detroit, possessed of vision, initiative and sound point of view, Redford may well become in the years ahead one of the strong churches of the area. Claud F. Witty, after his retirement from West-Side Central, preached for some time and most recently, Paul G. Randolph was its preacher.



Chas. H. Coleman

### THE COLORED BROTHERS

Work among the colored brethren dates back to 1918 when a group began holding services at 9 Superior Street. From that address they moved to 4100 St. Antoine Street and took the name of the St. Antoine church of Christ. In 1934 they purchased the building at 7825 Cameron Avenue, from the white brethren, and the cause of New Testament Christianity began to prosper more rapidly among the members of their race. Today, in Wayne County, there are six or more congregations which are composed of colored brethren, all of which enjoy fellowship with each other as well as all other churches of Christ in the area. These congregations, the largest of which meets on Joseph Campau and Jay Streets, claim a total of more than 1,200 members with a yearly budget, based on expenditures

in 1955, in excess of \$63,000. This is a record of which the Detroit area can well be proud. Here are brief histories of the various groups.

### Joseph Campau at Jay

The Joseph Campau congregation was started in February, 1945, as an outgrowth of a crowded condition in the Cameron Avenue building. The original group numbered one hundred fifteen and they have now grown to five hundred seventy-five. In 1955 they spent in excess of \$23,000 and plan an even larger budget in 1956. Their Bible school averages one hundred fifty with an attendance at Sunday morning services of about three hundred fifty.

D. J. Bynum was the first preacher to work with the brethren at this location. He was followed by the present minister, Orum Lee Trone. Brother Trone is a very energetic and capable minister of the gospel. Appearing on a weekly radio program over WEXL, his voice is known to a vast audience outside his own congregation. Joseph Campau has done considerable benevolent work and is missionary minded. Already supporting a work in Baldwin, Mich., they plan also to establish new congregations in the Northwest and Northeast sections of the city.

### Cameron Avenue

7825 Cameron Avenue

As already stated, the building at 7825 Cameron Avenue was purchased by our colored brethren in 1934. This building originally housed the third congregation established in Detroit. When the church outgrew its building and the property on Joseph Campau was purchased, many of the members remained behind and began what they style the "New Cameron church of Christ." Their average attendance now on Lord's day mornings is one hundred fifty-five. The annual budget approximates \$10,000. A. C. Holt has served as minister since 1944. He is widely known and respected throughout the area. He has done work in Nashville, Tenn., and Atlanta, Ga. He was also instrumental in helping start the Nashville Christian Institute in 1940 to 1943. The Cameron Avenue building is small and inadequate. The congregation is now planning to buy or build another place.



A. C. Holt

### Ford Avenue

1505 Ford

The Ford Avenue congregation actually began back in 1924 as a mission effort out of the St. Antoine Church. Some of the members of the latter group moved to Highland Park and with T. H. York

and Otis McGill the work got underway on LaBelle Street near Lincoln. Its growth has been gradual but sure. Today the membership is about one hundred twenty-five with average attendance around one hundred fifty. Several well-known preachers have served the congregation through the years. The present minister is Alonzo Rose who came here from Atlanta, Ga., in 1953. This group has an annual budget of about \$9,000 and plans in the near future to enlarge their auditorium and add some needed classrooms.

### West-Side

6025 Woodrow

About one hundred seventy-five members compose the West-Side Church which meets at 6025 Woodrow Street. It was started in 1943 through the cooperation of the Cameron Avenue congregation. D. J. Bynum and Richard Fleming did much to encourage this work which was rather slow to "catch on." But grow it did with John Kolb, G. E. Steward and J. O. Williams serving successively as hard-working evangelists. Zebedee Bishop is the present minister. He was formerly a member of the

Ford Avenue Church but began his work at West-Side in July, 1954. The annual budget for this group is around \$12,000 with most of their resources being used at home to get their facilities improved and comparable to those of sister congregations.



Z. Bishop

### Inkster, Mich.

3555 Harrison

The youngest and smallest of our colored congregations is located in Inkster, Mich., west of Detroit. It was started in October, 1954, and now numbers fifty members with about seventy-five in attendance on Sunday mornings. No regular minister was employed until the fall of 1955, but various brethren, both white and colored, helped with the teaching and preaching program. Last September, Homer Black from Fairmont, W. Va., was asked to serve as minister of the group. He had worked before that in Florida and Ohio. The congregation meets in a store building which they now own and plan soon to remodel for more effective work. Their annual budget approximates \$5,000.

### River Rouge

406 Halford Avenue

In 1922 work was begun in River Rouge under the leadership of W. C. Baldwin. From the corner of Hall and Beechwood Streets, they moved to their

present location on Halford near Hall. With a membership of around sixty-five and a budget of \$4,000 they continue to do a constructive job in their field. Eddie Collins has served the congregation as minister for the past two years. A new mission to be located in Romulus Township is being planned by these brethren at the present time.

### Flat Rock

Huron River Drive at Sheeks Boulevard

The church in Flat Rock had its beginning in 1934 when sixteen members, assisted by A. B. Gunter, began keeping house for the Lord. The church has had a slow but steady growth. "Mutual



Bob Buchanan

edification" was practiced for about eleven years with Brother Gunter and other local men and preachers from neighboring congregations doing the preaching. In 1945 Artis Ford became full-time evangelist and continued until January, 1956, at which time he moved to Garrett, Ind. The present preacher is Robert Buchanan, a young man graduated from Freed-Hardeman College, who is engaged in his first ministry. The group in Flat Rock erected a meetinghouse in 1936 and increased its size in 1953. The church has three elders and three deacons. They are planning a new church home in the near future to be erected on some lots purchased recently. Their membership numbers one hundred thirty-five—Bible school attendance is one hundred fifty, and the Sunday morning attendance averages one hundred eighty. Flat Rock is twenty-five miles south of Detroit and has a population of about 5,000 in the area.

### South Dearborn

9935 Tuxedo

South Dearborn Church, 9935 Tuxedo, was begun January 8, 1939; an outgrowth of Vinewood, River Rouge and Lincoln Park members. About thirty-five met originally. This membership has now grown to one hundred sixty. The Bible school of ninety, Sunday morning worship of one hundred fifty gives us a picture of its present size. Ministers have been Floyd Wiley, serving from 1952 through 1955, Connie Wyatt, Neal Penny, Ralph Smith, Ray Davidson, and William Hall. Brother Wiley, one of the most personable men in the Detroit area, is employed as a Refrigeration Engineer by the Ford Motor Company. He has assisted a number of churches and is presently supplying a number of pulpits. Brother Floyd is another one of those fine men in the area whose activities have been a blessing to the church. This congregation is surrounded largely by a mixed population, very difficult to reach with the gospel. A Mohammedan Mosque is located

about two blocks away, but these brethren have not been deterred by the seemingly insurmountable difficulties and have pressed on for the Lord. They spent over \$500 in missionary and benevolent work last year. William Ellis, who did such a fine work at Allen Park, is currently the minister. Brother Ellis, a Postal employee, is a profound student of God's word. South Dearborn gave to Allen Park some of its finest leadership. Their building, at first a basement until about three years ago when they added a superstructure, seats about two hundred fifty.

### West Dearborn

21110 West Outer Drive

In the summer of 1943, Vinewood sent its minister, L. C. Bankhead, to West Dearborn to conduct a tent meeting. Later, meetings were begun in a school building and continued until 1950 when the church moved into its attractive, new building at 21110 West Outer Drive. This is a fine residential area and the church is well located. Norman H. Beaman, minister at the time the building was erected, was and is a tireless worker, and their new building was largely due to his efforts. Greater strides were made in growth, and elders and deacons were appointed



E. C. Koltzenbah

while he was there. In 1955, \$17,000 was contributed. The membership is one hundred fifty, Bible school attendance is one hundred twenty-five and Sunday morning attendance around two hundred. There are three elders and three deacons. The first preacher was Paul Watson, followed by N. H. Beaman and Warren S. Jones, who served well for two years. Their present minister, E. C. Koltzenbah, began May 1, 1953, moving here from Indiana. He is an able student of the word and well regarded by his fellow preachers.

### Garden City

1657 Middlebelt Road

A few months after completing their building, the Wayne Church responded to a need for a church in Garden City, by leasing a store building and financing the start, together with several sister congregations. William Medearis, local preacher for the Wayne congregation, preached the first sermon and for many months taught regular Bible classes in the new church. Preaching at the beginning was supplied by various congregations in the area. Clifton Willis was the first regular evangelist. He was succeeded by Coleman K. Allmond who has preached regularly since June of 1952. Brother Allmond is a grad-



C. Allmond

uate of both Freed-Hardeman and Florida Christian College. He did local work in Florida while attending school and until recently supported himself by secular labor. The growth and progress of the church has been excellent during his ministry. In the past few weeks they have moved into their new building, the auditorium of which seats four hundred. Their average Sunday morning attendance is one hundred eighty-two with a present membership of one hundred forty. They have one hundred twenty in attendance at Bible school. Their building is a credit to the work in the area, and was erected at a cost below its real value. Much work was contributed by the membership. Garden City, largely a community of small homes, is located between Dearborn and Wayne, in western Wayne County.

### Plymouth

9451 South Main Street

Plymouth, twenty-five miles west of Detroit, is known to every small boy in America, for here is made the Daisy air rifle. A pleasant little town not far removed from the busy hum of Detroit, yet close enough to be a part of the vast metropolitan area, Plymouth now boasts an energetic group of which W. Herman Neill is minister. There are several elders and deacons. One of these elders, Clark G. Finley, is a Vinewood product, and the work was greatly aided when he moved into Plymouth. Others who have helped the work are Almon P. McAllister, Cameron Sinclair, and



W. H. Neill

Robert C. Hampton. Brother McAllister, a tool-maker by trade, and a preacher by choice, has helped another church or two in this area to get started, and his aid at Plymouth was great. It was while he was there that the building presently occupied was built, largely with the labor of the hands of the few brethren then worshipping there. This congregation of one hundred twenty-five members began in 1938, moving about from hall to hall for a few years until the present building was erected in 1949. In 1956, these brethren plan to double their seating capacity, raising it to about three hundred, and adding several classrooms, raising this number to ten. Present Bible school attendance is one hundred thirty-five and Sunday morning worship attendance is one hundred seventy-five. In 1955, \$13,300 was contributed, of which more than \$1,900 went to mission work and benevolence. The church also helped to establish a mission at South Lyons, a few miles west of Plymouth, in 1955. The budget for 1956 calls for \$15,600. Brother Neill is aiding the work and helping it to continue progressively. He is a mature gospel preacher of the type needed in mission areas.

## Romulus

37133 Goddard Road

On April 1, 1953, former members of the Wayne and Wyandotte congregations began meeting in Romulus. This group now numbers an average of one hundred twenty on Sunday mornings, with a budget of about \$8,000. Two congregations have been started by this church—one in Belleville and the other in Eureka Heights. Plans are now being made to erect a building on South Wayne Road which will seat around two hundred fifty. Cecil Corkren has been the only evangelist used by the brethren in Romulus. He came from the church at Clanton, Ala., having attended the Alabama Christian College at Montgomery.



C. Corkren

## Belleville

Third and Charles Streets

On May 8, 1955, Cecil Corkren of the Romulus congregation began a series of meetings in Belleville. Arrangements were then made to form a church there. From the churches in Romulus, Flat Rock and Ypsilanti, recruits were drawn and the group began meeting in the Odd-Fellows Hall. Plans are now being laid to purchase property and build a suitable place of worship. Membership is forty with average attendance on Sunday morning of about sixty.

## Eureka Heights

Eureka Heights School

Another work closely associated with the Romulus congregation is found in Eureka Heights, which is a section of Taylor Center, about eighteen miles from downtown Detroit. Willard Dodson, of the Romulus Church, rented the school building and began holding services. The Romulus congregation donated \$200 and twenty-five members. The membership is now thirty and the average Sunday morning attendance is fifty. With an expected budget of around \$5,000 this group now plans to buy lots and begin construction of a building in the near future. There is a close connection between Romulus, Belleville and Eureka Heights.

## Dearborn Township

Clara B. Ford School

One of the more recently established congregations in Wayne County is that in the Clara B. Ford School on West Outer Drive and is composed of former members of Chase Road in Dearborn. Known as the Dearborn Township congregation, it has re-

cently had one hundred fifty-four in the morning worship and one hundred twenty-four in Bible school. Contributions are also excellent and although having been established September 11, 1955, the church has paid \$5,000 down on a two and one-third acre site which cost \$26,000. This property is located on West Outer Drive in a fine residential area. Much personal work has already been done. Some of the members of this young congregation are rising young executives who seek to build a substantial work in Dearborn's western sector.

## Van Born

26033 Van Born Road

When the church in Taylor Center became self-supporting, Elmer Netherton and his family, with the assistance of his sister and her husband, Brother and Sister Bennie Way, began the work in Inkster, Mich., known as the Van Born congregation. The church had its beginning in October, 1948, and its present membership is ninety, with an average Sunday morning attendance of one hundred twenty-five. They have around fifty for their Bible school. The church meets in its own building and has purchased lots, intending to erect a new meetinghouse as soon as possible. T. R. Jones, a graduate of Freed-Hardeman and Murray State Teachers College, Murray, Ky., has been the local evangelist since February, 1954. Prior to 1954 he had done local work in Western Kentucky. Former preachers for the Van Born Church include Elmer Netherton, Carl York Smith, Foy Cherry, Willard Dodson and William Driskell.



T. R. Jones

## Livonia

Bentley High School

One of the most encouraging factors in the overall picture of the work in Wayne County is the establishment of the church in communities surrounding Detroit. This has been going on at the rate of two or three a year for some time. An outstanding example of rapid progress is the church in Livonia which began meeting in the Bentley High School the last Sunday in March, 1955. From a beginning of about eighty members who left the Strathmoor Church to begin this work, they have grown in less than a year to a membership of one hundred twelve. They have a Bible school of around ninety and a Sunday morning worship service averaging one hundred twenty-five. They are fully organized with three elders and five deacons. They are helping two other churches—have purchased and paid for a large tract of land at a cost of \$5,500 and with \$6,500 in the building fund anticipate building within a year or two. Since beginning, a number of young men of

the area have been used in preaching, including William Burke, William Ellis, Dale Brown and Dieter Goebel. Brother Goebel, a young German converted by Otis Gatewood, is now married to an American girl. He is in school, studying Hebrew and Greek, intending to go back to Germany to spend his life working with his people.

## Trenton

2650 Grange Road

Trenton is another of the down-river churches and has a building forty-five by eighty-five feet, costing \$38,000. It is located at 2650 Grange Road, and was started by twelve people living in Trenton who saw the need for a congregation and began services in May, 1952. William O. Mitchell, Jr., who did a very effective work at East Ridge in Chattanooga and at Lincoln Park, about ten miles from Trenton, began the work there January 1, 1956. The church owns a \$16,000 preacher's home, bought when Billy moved to Trenton. The total indebtedness of this church of fifty members is now about \$31,000. The Bible school averages one hundred ten in attendance and the Sunday morning worship about one hundred fifty. Recently, we called Billy's home and found that he had gone to the jail to talk to a man whom he was seeking to convert. He is probably one of the most effective personal workers anywhere. He is a deeply sincere Christian gentleman. The present auditorium seats about two hundred fifty and has four classrooms. Upon completion of a new auditorium, the old structure will serve as an educational building. Their budget for 1956 calls for \$18,000. Trenton has a population of about 10,000 and is between Flat Rock and Detroit, southwest of the city.



Wm. O. Mitchell

## Wyandotte

Twentieth at Oak

The church in Wyandotte meets in a \$75,000 building located at Twentieth and Oak Streets and in 1953 purchased a preacher's home for \$12,400. At the present time there is an indebtedness of less than \$7,000. The congregation is unique in that all of this has been accomplished without once asking for, nor receiving any help outside their local membership. The church began in March of 1944 when twenty members from the Lincoln Park Church felt the necessity of establishing the work in the adjoining community of Wyandotte. This is one of the down-river communities near Detroit on the Detroit River twenty miles from downtown. It is near Lake Erie and has



Paul Waller

a population of 50,000. Vernon Magee, a part-time preacher with a full-time zeal, was the first preacher. In October of 1945, A. J. Kerr began regular work with the church and it was during his ministry that the church purchased four lots in 1950 and began construction of the present building which has been occupied as a meeting place for the church since 1952. In 1953 the preacher's home was secured and in August of that year, Paul J. Waller, the present efficient evangelist, began his labors with the congregation. Brother Waller's educational background includes Freed-Hardeman College; Murray State Teachers College, Murray, Ky., and Southwest State Teachers College, of Springfield, Mo., where he did local work with the church before coming to the Detroit area. Although they report the loss of more than a hundred members due to moving away, the church is growing to the extent that an expansion program is planned. The present membership is two hundred, Bible school attendance two hundred fifty, and Sunday morning worship attendance three hundred. The members contributed \$22,200 in 1955 and approximately \$4,000 was spent in mission and benevolence.

## Wayne

34507 Fourth Street

From a small group of Christians living in the Wayne area in 1941 when the work was begun, the church has grown to a membership of two hundred forty-five, with an average attendance on Sunday morning of two hundred fifty. Their Bible school attendance is around one hundred ninety. Most of the "charter" members were worshipping with Detroit congregations (East Dearborn, West-Side Central and Vinewood), but because of the distance involved in driving back and forth it was thought expedient to begin a work in Wayne. This is an old town of about 10,000 population, twenty miles west of Detroit. The progress of the church has more than proved the wisdom of this move. Within a year the church had moved from rented halls into its own basement building where the first service was held on December 20, 1942, when the late E. P. Watson was the preacher. Not content with a basement meetinghouse, it continued working on a building fund and on April 2, 1950, the first service was held in a completed auditorium, the construction and beauty of which would be a credit to any congregation. Glynn Lumley, one of the elders, deserves much credit in overseeing this project and directing its erection. The contributions of the church were more than \$18,000 in 1955 and the budget for 1956 calls for \$22,100. More than \$4,000 was spent last year in mission and benevolence. E. P. Watson, upon



Joseph F. Jones



his death in 1944, was succeeded by his son, Paul Watson, who did a very fine work with the church until he was forced to discontinue preaching because of his health. William Medearis was the next local evangelist. He preached for several years and was followed in May of 1953 by Joe F. Jones, who came to the Detroit area from Waterloo, Ind. Brother Jones has also done local work in California and Virginia. He holds degrees from David Lipscomb College, Pepperdine College, Vanderbilt University, and is presently working on a Ph.D. at University of Michigan.

### Taylor Center

23263 Goddard Road

One of the blessings of God which we usually appreciate the least is his wonderful providence in making seemingly difficult and distressing circumstances accomplish his will. Truly, "all things work together for good to them that love God." The church in Taylor Center began as a direct result of financial difficulties in the Elmer Netherton family. Brother Netherton had done some preaching and when he was unable to drive back to Detroit each Lord's day because of lack of funds, he began worship services in his home. This was in 1941 and for about a year



Paul Woods

the small group of Christians met in the Netherton home. At that time they were able to move into a rented store building and shortly thereafter purchased building lots and erected a meetinghouse. It was soon necessary to add a wing to the building and at this writing they have almost completed a new auditorium which will seat four hundred. They plan to use the old building for classrooms. With a membership of two hundred, they have a Bible school attendance of two hundred twenty, and an average Sunday morning attendance of three hundred. Their contributions were \$17,000 in 1955 and the 1956 budget calls for an expenditure of \$25,000. They spent \$1,280 in mission and benevolent work last year and intend to plant another church in Taylor Center during 1956. Hulan Knox was the first regular preacher, following Elmer Netherton, who was killed in a railroad accident a number of years ago. He was followed by Morris Womack, Hoy Ledbetter and John R. Jones, an elder of the church who received full support while preaching. Paul A. Woods, who has done local work in Nebraska and California and who has degrees from Abilene Christian College and Harding College, began work with the church in January of 1955. Taylor Center is a community of small homes about eighteen miles southwest of downtown Detroit.

### Allen Park

14880 Southfield

Allen Park is a community of brick homes of substantial construction about twelve miles west of City Hall. Its restrictions are high and its many home owners will no doubt live there for years to come. Seeing the need of a congregation in this area, Brother Groves of Vinewood and Floyd Agee, an elder at River Rouge, who lived in Allen Park, now of California, engineered the beginning of this work in December, 1950, with Brother Groves preaching the first sermon. An enthusiastic acceptance by River Rouge, South Dearborn, and Vinewood, of this



Leamon Flatt

project got the work off to a fast start. This has been one of the bright spots in the Detroit area. Barely five years old, the congregation gave \$16,500 in 1955, has its own building worth perhaps \$60,000, and has an average Sunday morning attendance of two hundred with a high of two hundred thirty-five recently. The Bible school averages one hundred fifty. The membership is one hundred forty. William Ellis, employed by the Post Office, served admirably for about three years as their preacher. Brother Ellis is one of the most effective preachers and students not giving all his time to the work. This church has been blessed with energetic young men. Chester Simms, former elder at Strathmoor, with Brother Agee, gave these young men proper guidance. This church has been most effective in doing the Lord's work in that area. Leamon Flatt, a young Freed-Hardeman College graduate, began work as the minister in July of 1955. Brother Flatt is well liked by the church. He has a good personality, an excellent knowledge of the Scriptures, is a constant worker and makes many personal contacts. They plan to increase their budget to over \$18,000 in 1956 and the church is being made known in the community. Forty responded to the invitations in the last six months of 1955.

### A Final Word

This has been the story of Detroit and Wayne County churches of Christ, numbering thirty-eight. During the last war a young GI placed a sign in India which read "City Limits of Los Angeles." Although Detroit's metropolitan area is hardly that large it does cover considerable territory and in adding the adjoining counties of Oakland and Macomb, with their approximately one million residents, we find twenty-one additional congregations. These people and these churches are closely tied to Detroit, so that in these three counties we find fifty-nine congregations with an attendance of approximately 10,000. Full fellowship exists except in

two cases but it is ardently hoped that these barriers may some day be removed.

In Detroit and Wayne County the estimated property evaluation owned by the churches is two million dollars, but they carry a total estimated debt of three hundred thousand dollars. It should be kept in mind that most of the growth in the area has occurred in the last fifteen years. This is virgin territory, so to speak. The fine fellowship existing in the main is not eclipsed anywhere. The monthly "preachers-elders-deacons-anybody meetings" are evidence of this. Each year a different man chairs these purely fellowship affairs. Nothing of "legislative" or binding nature is ever permitted here. Walter E. Bankes, East Detroit minister, is the current chairman.

We have sought to present an impartial study of these churches in the hope that Christians throughout the land may know of the work that is in progress in Detroit. Considering all factors, we are humbly grateful to "him from whom all blessings flow."

### Home for the Aged—Romeo, Mich.

Very few Christians in the South realize that the church in the North has grown as it has during the past ten years. As a result of that growth we can now point to a "Home for the Aged" where older Christian people are made more comfortable during the sunset of life. The church with which I work (Northwest in Detroit) has maintained the oversight of the Home from its infancy to the present time. We have watched it grow with the help of thousands of brethren from a "big debt" to the present home which is entirely free from debt. But our work has just begun. When a person starts a good work and completes it he sees greater works and perhaps this is the way God keeps challenging us to greater things. We are not able to house anything like the number of applicants we have for admission. Every week we receive calls for admittance but we have no more room. Therefore, the directors of the home (our eldership) have decided to expand our facilities. Our plans call for expansion in segments so that we may finish a unit and use it as we are raising funds for another unit. At present we have about \$13,000 to begin the first unit. We would like to have at least \$25,000 to put up this first unit. There are thousands of Christians who will read this, some of whom will recognize my name. Will you help us in this effort?

Warren S. Jones  
8833 Northlawn  
Detroit 4, Mich.

### Churches in Detroit Area

#### CITY OF DETROIT

Eastown, 8993 St. Cyril (13).  
Min. Millard Loftis.  
East-Side Central, 1511 Van Dyke  
(14) Min. E. O. Stewart.  
Fairview, 2500 Lemay (14). Min.  
Kenneth Edwards.  
Hayes Ave., 9835 Hayes Ave. (13).  
Min. Paul Randolph.  
Northwest, 5151 Oakman Blvd.  
(4). Min. Warren S. Jones.  
Redford, 16760 Lahser Road. (19).  
Min. Chas. Coleman.  
Seven Mile, 11100 E. Seven Mile  
Road. Min. Elwin Freeland.  
Strathmoor, 14500 Greenfield  
(27). Min. N. H. Beaman.  
Vinewood, 1937 Vinewood (16).  
Min. James D. Groves.  
West-Side Central, 16900 Puritan  
(27). Min. G. E. Montgomery.

#### WAYNE COUNTY

Allen Park, 14880 Southfield.  
Min. Leamon Flatt.  
Belleville, I.O.O.F. Hall 3rd &  
Charles. Min. Cecil Corkren.  
Dearborn (East), 7350 Chase  
Road. Min. L. A. Watson.  
Dearborn (South), 9935 Tuxedo.  
Min. Wm. Ellis.  
Dearborn (West), 21110 W. Outer  
Drive. Min. E. C. Koltenbah.  
Dearborn Township (Clara B.  
Ford School), W. Outer Drive  
& Ann Arbor Trail. Co. Gorden  
Rice.  
Eureka Heights (E. H. High  
School), Eureka & Middlebelt  
Roads, Taylor Township. Min.  
Willard Dobson.  
Flat Rock, Huron River Drive &  
Sheeks Blvd. Min. Robert  
Buchanan.  
Garden City, 28754 Ford Road.  
Min. C. Allmond.  
Grosse Point Park, 1385 Way-  
burn (30). Min. W. B. Weaver.  
Highland Park (Hamilton), 252  
Tuxedo (3). Min. H. J. Black.  
Inkster (Van Born), 26033 Van  
Born Road. Min. T. R. Jones.  
Lincoln Park, 2937 Fort St. Min.  
K. D. Pittman.  
Melvindale (High School Bldg.).  
Min.  
Plymouth, 9451 So. Main St. Min.  
Robt. Hampton.  
River Rouge, 47 Cora (18). Min.  
R. Hollingsworth.  
Romulus, 37133 Goddard Road.  
Min. Cecil Corkren.  
Taylor Center, 23263 Goddard  
Road. Min. Paul Woods.  
Trenton, 2850 Grange Road. Min.  
Wm. Mitchell.  
Wayne, 34507 Sims, P. O. Box 161.  
Min. Joseph Jones.  
Wyandotte, 1812 Oak St. Min.  
P. J. Waller.

#### COLORED CHURCHES IN MICHIGAN

Detroit, Cameron, 7825 Cameron  
(11). Min. A. C. Holt.

Ford Ave., 1505 Ford Ave. (38).  
Min. A. L. Rhode.

Jos Campau, 2300 Jos Campau  
(7). Min. O. L. Trone.  
West-Side, 6025 Woodrow (10).  
Min. Zeb. Bishop.

#### OUT STATE

Baldwin, on U. S. Hwy. 10. Co.  
Mrs. H. Curry, Box 117 A.  
R.R. 1.  
Benton Harbor, 404 Reford. Min.  
P. M. Jones.  
Flint, 1213 Navada. Min. R. M.  
Moore.  
Grand Rapids, Smith Court S.W.  
Min. Jesse Lewis.  
Jackson, 316 Adams. Min. H.  
McConnell.  
Mt. Clemens, 197 Broadway. Min.  
Sam D. Garrett.  
River Rouge, 406 Halford. Min.  
E. J. Collins.

#### MACOMB COUNTY (Adjacent to Wayne Co.)

Centerline (Kramer School), 8830  
E. Ten Mile Road. Min. Treiber  
Acres.  
East Detroit, 17500 E. Nine Mile  
Road. Min. Walter E. Bankes.  
East Detroit (McKinley School),  
13174 Toepfer. Min. Lester  
Allen.  
Mount Clemens, 42 Moser Place.  
Min. B. C. Lee.  
Romeo, 125 Gates Ave. Min. L.  
C. Utley.  
Roseville, 17415 E. Eleven Mile  
Road. Min. Ernest Scarborough.  
St. Clair Shores (Beechwood  
School), Greater Mack &  
Trombley. Min.  
Van Dyke, 7256 E. Nine Mile  
Road. Min. Connie Wyatt.

#### OAKLAND COUNTY

Birmingham, 1152 Benneville.  
Min. G. W. Utley.  
Clawson, 456 E. 14 Mile Road.  
Min. Wm. E. Warren.  
Farmington, 33260 W. Seven Mile  
Road. Min. Fulton Curtis.  
Ferndale, 210 Hilton Road. Min.  
T. C. Wilcox.  
Hazel Park, 22154 Stephenson  
Hwy. Min. Clifford Tucker.  
Keego Harbor, 3261 Orchard  
Lake Road, P. O. Box 1108.  
Min. Marvin Hastings.  
Livonia (Bentley High School),  
Fenkell & Hubbard. El. R. L.  
Dougherty, 14231 Strathmoor,  
Detroit (27).  
Pontiac, 1180 No. Perry. Min.  
Milton Truex.  
Royal Oak, 115 So. Campbell.  
Min. Paul McGaughey.  
South Lyons (Washburn School),  
South Ten Mile Road. Min.  
Vernon McGee, 8314 Rose-  
mount, Detroit (28).  
Walled Lake, 1367 Pontiac Trail.  
Min. Paul McAllister.

## OUT STATE AND THE CITY OF FLINT

Flint (Bristol Road), 1477 Bristol Road W. (7). Min. G. L. Mann.  
 Court Street, 821 E. Court St. (3). Min. L. H. Newell.  
 North Central, 502 W. Flint Park Blvd. (5). Min. C. C. Burns.  
 Zimmerman, 2014 Zimmerman Ave. (3). Min. Hobart Ashby.

## OUT STATE

Adrian, 305 W. Beecher. Co. J. R. Mandrell, 305 Dennis.  
 Akron (Tuscola Co.), 3555 School St. W. E. Briggs (elder).  
 Ann Arbor, 530 W. Stadium Blvd. Min. Chas. Burns.  
 Battle Creek (Lakeview), 122 No. 20th. Min.  
 Bay City, 1213 So. Euclid. Min. E. C. Maynard.  
 Benton Harbor, 1606 Milton. Min. Eulon Knox.  
 Coldwater, Clark at North Grand. Co. E. M. Milton, 21655 Sherman, Southfield Twp., Detroit (19).  
 Deckerville, Maple & Mill Sts. Min. A. B. Casewell.  
 Fenton, Community Bldg. Min. Jim Weiker.  
 Gladwin, 409 E. Grout St. Min. E. P. Lake.  
 Grand Blanc, 11033 So. Center Road. Min. Allen Barber.  
 Grand Rapids (Burton Heights), 127 Mears S.E. Min. C. L. Puryear.  
 Grand Rapids, 1158 Burton St. S.W. Min. John O'Donnell, Box 41, Moline.  
 Holland, Min. Richard Robinson.  
 Howell, 118½ E. Grand River. Min. Billy D. Verker, 710½ E. Clinton St.  
 Jackson, 140 South St. Min. Ralph Rogers.  
 Kalamazoo, 2528 E. Main St. Min. L. J. Karkosky.  
 Lansing, 735 Banghart St. Min. Geo. W. Allison.

Lansing, 2000 Forest Ave. Min. Paul Watson.  
 Lansing (East), Vets. Memorial Bldg. Min. Willie Johnson.  
 Mapleton (Midland Co.), on U.S. 10. Co. Gordon French, 1410 So. Waldo, Midland.  
 Marion (Oceola Co.), Co. James F. Stipes, R.R. No. 4.  
 Monroe, East Dunbar Road. Min. Seth Winegar, 4635 Monroe St., Toledo, Ohio.  
 Muskegon, 1333 Evanston Ave. Min. C. A. Peddle.  
 Mount Morris, Brockway & South Sts. Min. Eugene Graham.  
 Mount Pleasant, L.O.O.F. Hall, 200 Court St. Min. Dean Thoroman.  
 Niles, 521 So. 15th St. Min. R. J. Bonner.  
 Owosso, 1201 Corruna. Min. C. S. Austin, P. O. Box 185.  
 Paw Paw, Coterie Club Bldg., Kalamazoo & Paw Paw Sts. Min. O. H. Perry.  
 Port Huron, 719 12th St. Min. H. E. Hawley.  
 Saginaw, 521 Cleaveland. Min. L. S. Maynard.  
 Sault Ste. Marie, 8th & Davitt Sts. Min. J. E. Krumrei.  
 Shelby (Oceana Co.), Co. N. E. Salisbury, R.R. No. 2.  
 Sheppard, 415 Chippewa St. Min. Clarence Buchanan.  
 St. Joseph, 818 Whittlesey. Min. Olan Hicks.  
 Summit (Mason Co.), on So. U.S. Hwy. 31. Min. Chas. Stewart.  
 Tecumseh, E. Chicago Blvd. & Onieda Ave. Min. L. C. Rucker.  
 Watervliet, Am. Legion Hall on Main St. Min. Lester Burford.  
 West Branch, Co. R. L. Hughes, 217 No. Fifth St.  
 Willow Run Village, 113 Midway. Min.  
 Ypsilanti, 611 Cross St. Min. Dale I. Royal.  
 Escanaba, Min. Wesley Hawley, 1806 Ludington St.

## AN APPEAL TO YOUTH (VERSES 1-6)

1. *Why a special call to youth?* For the most part youth is gay, unconcerned, without much feeling of responsibility and is easily influenced both for good and bad. Youth is attracted to a great degree to fleshly and worldly things. There are two reasons for this. (1) Young people have a greater interest in physical matters because of the great biological changes which they pass through during and shortly after adolescence. (2) And because they have observed the materialistic attitudes of their parents and other adults. We are teaching our children how to live by every action and reaction which they observe in our lives whether we realize it or not. Though they may not understand how they have come to have certain attitudes, they have learned from us to think that the things of this life, nice clothing, a fine home and a new automobile are more important to us than caring for the widow and the fatherless or sending the gospel to others. The only successful way to instill the proper spiritual values in the minds of our children is to let them observe them in our lives. It is common knowledge that we lose our children from the church in their teens. What a tremendous responsibility we have to help them remember their Creator. (Eph. 6: 1-4.)

2. *Remember thy Creator.* In Eccles. 11: 9 Solomon with a strong note of irony says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." It seems as if Solomon were saying, "If you are so determined, go right ahead and give yourself to fleshly lusts, but remember, you will meet your folly in the judgment day." (2 Cor. 5: 10, 11.)

The young are prone to think in terms of great material gains and unceasing fleshly pleasures through the years to come, but all such should remember that Solomon sought and tried all these things and passed this judgment upon them, "All is vanity and vexation of spirit."

The exhortation is not just remember God, but remember that he is your Creator! That he made us and not we ourselves, and that we belong to him. (1 Cor. 6: 19, 20.) Why can we not remember the one who made our very existence on earth possible? We remember the things we see, why can we not remember the one who made sight possible? However, God is more than a creator, he is our loving and merciful Father. He intends for us to be happy and useful and to prepare for an eternity with him, but all of this is possible only by giving him the rightful place he deserves in our lives. (Matt. 6: 33.)

3. *Remember now thy Creator.* Choose to remember and serve Jehovah right now. (Josh. 24: 15.) "Begin in the beginning of thy days to remember him from whom thou hadst thy being, and

go on according to that good beginning. Call him to mind when thou art young, and keep him in mind throughout all the days of thy youth, and never forget him. Guard thus against the temptations of youth, and thus improve the advantages of it." Youth is often prone to think that there will be plenty of time later on for spiritual things. These who have lived three score and ten will tell us, however, that life is so short when it is past that we should begin today to serve the Lord. (2 Cor. 6: 2.)

4. *While the evil days come not.* Solomon refers to the decay and infirmity of old age as being "the evil days." These shall be the days in which the fleshly senses shall offer no pleasures. Barzillai, the Gileadite, had provided food and shelter for David when Saul was persuing him and David sought to repay him by asking that he come to Jerusalem so that he could look after him. But Barzillai answered, "How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my Lord the king?" (2 Sam. 19: 34, 35.) Our loved ones then shall either have passed on before us or else will be weary of us and the only pleasure then will be the reflections of the days spent in the service of the Lord and the expectation of a life without sickness, partings or sadness in heaven. Solomon elegantly portrays these evils of old age with figurative expressions which may not seem to be plain to us because we are living so far removed from the expressions which were common to his day. The idea is, however, to show the uncomfortableness of extreme age.

Should we really expect God to comfort and sustain us in old age if we have neglected him in the days of youth? Truly, "The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16: 31.) There are few things more pitiful to see than one who has grown old without God. What has such an one to look forward to? What can be reflected upon that is comforting? The aged person without God has lived an abnormal, wasted life built upon a shaky and insecure foundation because the will of God is the only true foundation for a successful, happy life and a secure future existence.

If one should live to an old age, it is a hard time to begin serving God. Sickness and failing health restrain both body and mind. Evil habits long continued are harder to cast aside for with each passing day the heart is hardened by the "deceitfulness of sin."

## DEATH AND THEN? (VERSE 7)

Matthew Henry most eloquently said, "Man is a strange sort of creature, a ray of heaven united to a clod of earth." The body must soon return to the

first principle of its being: "Dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) At death the body of flesh shall be laid in the earth and shortly it will undiscernable from that from whence it was made. But while the flesh returns in corruption this is not true of the soul. The soul does not die with the body. (Luke 16: 19: 31.) It goes into the care and keeping of the Lord. (Phil. 1: 21-23.) The soul is transported to the unseen world of spirits either to enjoy rest in Paradise or to endure the torture of torment, according to the life lived in the flesh. (2 Cor. 5: 10; 2 Thess. 1: 7-9.) All should be brought face to face with the end of the ungodly. It is a powerful incentive to "seek now thy Creator."

While we do not know just what the resurrected body will be (1 John 3: 2), it is doubly reassuring that in the day the Lord returns our mortal bodies will be raised in immortality, Christ will bring the spirits of the faithful back with him at his return and both immortal body and soul shall be reunited to spend eternity in heaven. (1 Thess. 4: 13-18.)

## THE CONCLUSION OF THE WHOLE MATTER (VERSES 13, 14)

1. *Fear God.* This is the answer to the question Solomon proposed, "What is that good which the sons of man should do?" This is the conclusion of all that Solomon had to say, the conclusion to which all history attests. To give proper respect and reverence to God is to fear him. This involves a realization of his terror (2 Cor. 5: 11) and his great love (John 3: 16), God is both merciful and severe. (Rom. 11: 22.) Let us give him the honor and reverence he justly deserves by a life of devotion and praise.

2. *Keep his commandments.* Our reverence and worship to God must be governed by his word. (2 Tim. 3: 16, 17.) Where there is a proper fear of God we will want to keep all of his commands and fully understanding that it is only through obedience to the Father's will that we may enter the eternal kingdom should enlarge our fear of him. We pretend in vain to fear God if we refuse to obey him.

This is the whole business and blessedness of man, this is his duty and upon this is based his reward: "Fear God and keep his commandments."

3. *The incentive.* "For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Nothing escapes his omnipresent and omniscient eye. (Rom. 2: 16.)

## "Father Smith Instructs Jackson" (No. 9)

FRED E. DENNIS

Mr. J. "Why these Holydays?"

Father S. "They are to commemorate and keep fresh in our memories the great events or truths in the lives of Christ and of His Blessed Mother, which have meant so much to God's people. Holy-

days in the Church are kept for much the same purpose as holidays in the State. You know why the Fourth of July, Declaration Day, Washington's birthday, Thanksgiving Day are kept, and what they commemorate?"

Mr. J. "Yes, Father."

Father S. "Well, in the Church we have Christ's Birthday, December 25th, Christmas; the day on which He received His Heaven-given name Jesus, called the feast of Circumcision, and which coincides with our New Year's Day (January 1st); the day on which Christ returned to His heavenly glory, after having adjourned here 33 years, called Ascension Day (40 days after Easter). Then we keep two feasts to Christ's Mother, that of the Immaculate Conception (December 8) and that of her Assumption into Heaven (August 15th). I explained, when speaking of Original Sin and the Incarnation, the significance of the 'Immaculate Conception.' It honors Mary's highly prized sanctity, and holds up her sinlessness, purity and virtue for the imitation of her spiritual children. The 'Assumption' honors the reward paid to Mary's pure, virginal body by being preserved from corruption and taken to heaven."

If you do not understand all of the capital letters, etc., just remember that I am quoting from a Catholic book. That is the way it "instructs" us. Where did you ever read in the New Testament about "Holydays" to be observed by Christians? You did not read it, and neither have these Catholic "authorities" read it. It is no wonder the New Testament is not enough. God has not commanded us to keep any of these so-called "holydays." He does want his people to meet around the table on the first day of the week to keep the Lord's supper. (Acts 20: 7.) There is no more Bible for keeping "Christmas" than there is for keeping any other "mass." You don't read in God's Book about Easter, etc.

And then the "Assumption of Mary." They have the word wrong here. It should be "presumption." That is all it is. Catholics themselves did not keep this for hundreds of years. Nothing that even sounds like this is in the Bible. This talk about the perpetual virginity of Mary is simply bosh. Jesus was her first born, and then she had many other children. And talk about Mary being the mother of God! Why were all the writers of the New Testament absolutely silent about these things which the Catholics feature? Christ and the Holy Spirit never taught any such nonsense. Of course, Jesus loved and honored his mother. All Christians love and honor their mothers.

Jesus said: "Who is my mother? and who are my brethren? . . . For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12: 47-50.) Every Christian mother is worthy of our respect and honor. Let us not trample the word of God under our feet by

exalting Mary. This is rebellion and disobedience to God.

Do not forget the fearful warning in Gal. 1: 6-10. Here a curse is pronounced upon all who teach something different from what the apostles taught. And, friends, the inspired apostles did not teach Catholicism. This is vain worship. They teach for doctrines the commandments of men. (Matt. 15: 9.)

Jesus honored his mother, but he honors equally that great host of Christian mothers who do his will. There is just one mediator between God and man and that is Jesus Christ. (1 Tim. 2: 5.) No one ever bowed to Mary by the authority of God. Cornelius bowed before Peter, but Peter would have none of it. (Acts 10: 25, 26.) John bowed before an angel, but was rebuked for this. (Rev. 19: 10.) Worship God. Let us honor Mary and all other good women the way Christ did, but let us not worship her.

Mr. J. "So Catholics believe that Mary's body has already been taken into heaven."

Father S. "Yes. Reunited to her soul, it was taken up soon after her death. There is no express mention of this fact in the Bible, but from the earliest times it was believed by the Universal Church, so there was no need for the Church to make an official declaration concerning it. Does this belief surprise you?"

Yes, sir, it does. This Catholic "father" admits there is nothing in the Bible about it, and they themselves overlooked it for hundreds of years after the Bible was a closed book. This "authority" says that Catholics believe this. This I deny. Faith comes by hearing the word of God. (Rom. 10: 17.) They themselves say you cannot hear the word of God on this. Hence, they do not believe it. They "believe" it in just the same way that they "believe" that sprinkling is baptism, that babies ought to be baptized, that Peter was a pope. They believe it because the Catholic Church teaches it, and not because God teaches it. God teaches nothing that is peculiar to Catholicism and other brands of sectarianism.

Father S. "Since St. Paul assures us that death is a consequence of Original Sin, which Mary did not inherit, we would not even be surprised if she had been taken to heaven without even dying. Her Son died, so she, who was closely associated with Him in His work, did not expect exemption from death. But as her Son's body did not see corruption, neither should hers have, which gave that Son His human body, and the very blood with which He redeemed mankind. Then, could you believe that Christ would permit the pure body of His good Mother to decompose in the grave?"

No, Mary was not taken bodily to heaven. Listen: "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven." (John 3: 13.) Jesus spoke these words before his departure from earth. They are a prophecy concerning his entry into heaven. Later

the apostle John recorded these words, teaching us that only the Savior has bodily entered into heaven. Friends, there is not a false doctrine extant but what there is a passage of scripture to overthrow the false doctrine. When Jesus comes again all that are in the graves shall hear the voice of God and come forth. (John 5: 28, 29.) Mary's body will be resurrected along with the teeming millions of earth.

Father S. "In countries which are nearly wholly Catholic, there are more Holydays kept. You see these are of ecclesiastical institution, and hence the Church adapts herself to the conditions which obtain in different countries. Here, where the majority of people are non-Catholic, it would work hardship on Catholics, if they were required to lay off from work so often. Since Christmas and New Years are observed as civil holidays, there are really only four Holydays imposed on Catholics in this country." This "father" has Mr. Jackson to reply to all this by saying: "The Church is surely thoughtful." I would say she is!

She creeps up on us, and then when she has enough numbers to enforce her rules and regulations "Wham," and she dictates. Thanks be to God

the people in this country are still in the majority who oppose the vagaries of Roman Catholicism, and may God help us to open the eyes of others to the dangers that are confronting our own beloved land.

Mr. J. "Does the law regarding attendance at Mass on Sundays and Holydays obligate all Catholics?"

Father S. "All who are seven years of age and older. Of course, it does not obligate those who cannot go because of sickness, or who live a great distance from a church, or those who absolutely must work on those days. However, a Catholic who through his own fault misses Mass on a Sunday or a holyday of obligation commits a mortal sin."

The Catholics are so thoughtful. Of course, there is nothing in the New Testament about mass, so they can make their own regulations regarding it. Christians are to observe the Lord's supper on the Lord's day. They are not to forsake the assembly. (Heb. 10: 25.) And this Lord's supper is not simply a form. In it we see the body and blood of Christ. May God help every Christian to faithfully observe this supper.

## NEWS and NOTES

J. Roy Vaughan.



**Bob Anderson**, 1002 Ninth Street, North, Columbus, Miss., July 28: "G. K. Wallace has closed a great meeting here. Brother Wallace will greatly strengthen and edify any church. Two were baptized at Bethlehem in our meeting near Paris, Tenn., last week. **Weldon Thomas** led the singing. The two of us begin at Mt. Zion Church in Henry County, August 12-19. We are thankful for the GOSPEL ADVOCATE and its great constructive influence for the cause of Christ."

**John W. Franklin**, 1132 Seventeenth Street, Anson, Texas, July 29: "I conducted a vacation Bible school at Natick, Mass., and the meetings at Worcester, Mass., and Brattleboro, Vermont. One has been baptized since the meeting closed. I will be in Laramie, Wyo., August 19-26."

**Ira North**, Madison, Tenn., August 8: "Brother and Sister **Claude Lewis** and their four children, **Maurine**, **Tim**, **Joel** and **Laura**, have moved to Madison, Tenn. Brother Lewis will work with the Madison Church as song

leader and educational director. He was formerly minister of



Claude Lewis

Stony Point church of Christ, and had been on the faculty for several years at Mars Hill Bible School. Brother Lewis will work with the young people, and edit one of the three weekly publications at Madison. He will fill the pulpit when the local preacher is away in meetings, and will help in directing the vacation Bible school and Bible camp."

**John Clett Goodpasture**, 1611 Glenn Echo Drive, Nashville, Tenn., August 20: "Eight were baptized at Flatt Creek yesterday. We are completing five new rooms for our Bible school."

**B. C. Goodpasture**, Nashville, Tenn., August 18: "I am scheduled to begin a meeting with the West End congregation in Atlanta, Ga., on Sunday, September 2."

**Walter W. Leamons**, Junction, Texas, August 7: "Forty years ago we were in favor of elders, congregational cooperation, Christian owned and operated orphanages and schools. We have not changed."

**H. M. Phillips**, 2811 Belcourt Avenue, Nashville 12, Tenn., August 9: "I closed a meeting at Newton, Miss., July 26. On Au-

gust 5 I closed a meeting at Nolensville, Tenn."

**Hoyt Bailey**, Box 1258, Borger, Texas, August 7: "There were five baptisms and four restorations at Gateway August 5."

**E. W. Stovall**, Box 82, Pocahontas, Ark., August 6: "Since moving to Pocahontas there have been four to be baptized and two have placed membership. We have had the best vacation Bible school in the work here. Two hundred seventy-five were enrolled. I preached in a meeting at Greenway, Ark., with three baptisms. I closed last night at Skaggs, near here, with nine baptisms and one restoration."

**O. O. O. Newton**, Royce City, Texas: "The meeting closed at Oak Grove, near Point, Texas, August 5. Five were baptized."

**Dorris B. Billingsley**, 905 Albert Court, Nashville 4, Tenn., August 6: "One was baptized at Green Hills Sunday."

**Milton S. Parker**, P. O. Box 326, Lake City, Fla., August 8: "After a year of work in Marfa, Texas, we moved here. This is my second time to work with this congregation."

**J. L. Calvert**, Box 345, Drumright, Okla., August 6: "Our vacation Bible school started this morning with classes full. At the same time workmen started our new building across the street from our old building."

**Willis G. Jernigan**, 3739 Brooks Drive, Corpus Christi 40, Texas, August 7: "At Hillcrest in July there were three baptisms, three memberships and one restoration. I am now in a meeting at Commerce, Texas."

**John Tefertiller**, 804 "P" Street, Brunswick, Ga., August 6: "Yesterday two were restored."

## Alabama Christian College Offers These Advantages

**CHRISTIAN ENVIRONMENT**—Christian teachers teaching Christian principles to Christian men and women.

**BEDROCK ECONOMY**—\$618.00 per year for room, board, tuition and entrance fee.

**WORK OPPORTUNITIES**—No college student turned away for the lack of money.

WRITE

ALABAMA CHRISTIAN COLLEGE  
MONTGOMERY, ALABAMA

REX A. TURNER, President E. R. BRANNAN, Dean

David Allan, Chickasha, Okla., August 8: "I have just closed a meeting at Anadarko, Okla., with nine baptisms. My next meeting will be at Alfalfa, Okla., August 18-25."

Clifford S. Owens, 1805 River Drive, Nashville, Tenn., August 10: "A lady who had been a Methodist was baptized last week at Eighth Avenue."

Richard N. Taylor, Route 6, Box 64, Florence, Ala., August 9: "Our meeting with the Cloverdale Church closed last night. Three were baptized and one restored. Gilbert Kretzer did a good job of preaching."

Dabney Phillips, 513 Dogwood Street, Columbia, S. C., August 8: "The Mt. Zion meeting in West Tennessee closed last night. Four were baptized."

Stanley Sayers, Marietta, Okla., August 11: "In the meeting here with Bill Thompson three were restored so far. Directing our singing is Clarence Clodfelter. I recently closed a meeting at Cottonwood, Texas."

Hugo Allmond, Corinth, Miss., August 11: "East Corinth has just closed a meeting with ten baptisms and one by membership. O. D. McKendree presented the gospel in a forceful, persuasive manner. Dean Baxter directed the song services. After laboring here four years,

I plan a change. Any congregation interested in my services may contact me here."

Pat Stephenson, Bells, Tenn., August 11: "The meeting at Cox's Chapel closed last night with no responses. Our meeting in Bells begins August 19 with D. D. Woody doing the preaching."

Paul M. Tucker, 1244 Plymouth Avenue, Nashville 6, Tenn., August 9: "Thirteen were baptized and one placed membership in the meeting which just closed at Jackson Park. Mack Craig preached and Bob Bowersock directed singing. Over 3,000 persons heard the gospel preached one or more times during this meeting, and we had a total attendance for seventeen services of nearly 10,000. Previous Sunday school attendance record was broken with nine hundred thirty-one present on July 29. Our annual homecoming day is set for October 7."

W. W. Hall, 3520 Falling Springs Road, East St. Louis, Ill., August 9: "In a meeting just closed in Arkansas, five were baptized and two restored. The little church at White Oak is growing. We have had two baptisms, one restored and one identified since my last report."

Calvin Griffith, Jasonville, Ind., August 13: "Recently one was baptized and two restored."

Willard Collins, David Lipscomb College, Nashville, Tenn., August 7: "I have just closed two meetings in the Nashville area. At Whites Creek there were ten baptisms and two restorations, and at Shacklett there were thirteen baptisms and one restoration. My next meeting will be with the East Point congregation in Atlanta, Ga."

Virgil E. Bradford, Route 5, Florence, Ala., August 6: "After five years with the East Hill Church in Pulaski, Tenn., I have moved to Florence, Ala. After meetings in Tennessee and Alabama I will work with the Stony Point Church and teach part time at Mars Hill Bible School. Tom Holland is moving to Pulaski as my successor."

**A GOOD INVESTMENT**  
5% BROADWAY PLAN BONDS

The Scyene church of Christ plans to erect a new auditorium. The present property, which consists of one acre and a small building with several classrooms, is debt-free; and in a good location, accessible to a new shopping center and one of the largest high schools in Dallas.

We are offering \$35,000 Broadway Plan Church Bonds for sale in amounts of \$50.00, \$100.00, \$250.00 and \$500.00.

The bonds will mature in 1 to 14 years and shall draw 5% per annum payable semi-annually.

Your investment is secured by the building and the integrity of the brethren.

Your participation will be greatly appreciated and rewarded both here and above.

Address inquiries to:

**SCYENE CHURCH OF CHRIST**  
2920 Prairie Creek Rd.  
Dallas 27, Texas

**CHURCH OF CHRIST**  
**HOME FOR THE AGED**  
ROMEO, MICHIGAN

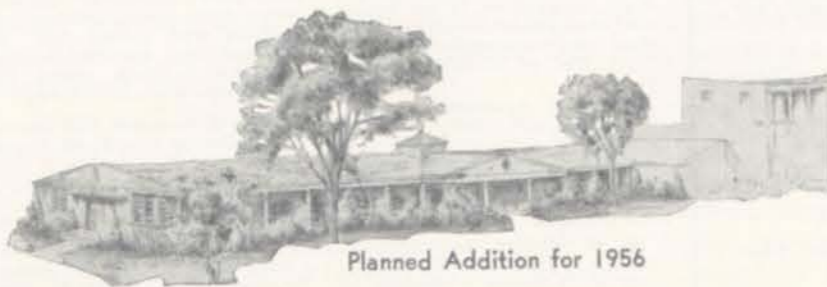
Under the supervision of the elders of  
the Northwest Church of Christ, Detroit



**OLD AGE COMES TO ALL OF US**

Some of us may be more fortunate than others when our productive years come to an end. For those less fortunate, the Home at Romeo provides that Christian environment that would be lacking elsewhere.

We solicit your assistance in extending this same care to the many deserving souls now on our waiting list . . . waiting for the completion of our 1956 building program. The planned addition shown below will provide room for about 25 more occupants. Please give this worthy work serious consideration. We need your assistance NOW.



Planned Addition for 1956

REMEMBER US  
THE FIFTH SUNDAY IN APRIL  
**Church of Christ Home for the Aged**  
P. O. Box 196 Romeo, Michigan  
L. C. Utley, Superintendent

"We then that are strong ought to bear the infirmities of the weak. . . ." Rom. 15: 1

E. G. Couch, 2017 White Avenue, Knoxville, Tenn.: "During the first two weeks of July, more than one hundred eighty-five young people enjoyed a week at Montview Christian Camp. This year the camp rented and used the Johnson Bible College, twelve miles out from Knoxville. We had ample classrooms for our Bible classes, a lovely auditorium for our services, use of the gymnasium, swimming pool, and grounds, use of the dormitories and dining hall. During the two weeks, twenty-eight young people were baptized. A number were restored. About sixteen persons served on the staff each week. Preachers from this area who served included: Jimmy Eaton, Clifford Reel, Robert McCready, Charles Nance, Ray Shirley, Wendell Needham, Bill Perkins, and myself. Leonidas Holland very capably led the singing and taught music classes. Speakers at the evening classes included: Hans Nowak, Leslie G. Thomas, David Reeves, Herbert Ledford, C. R. Franks, and Buford Holt. We will be happy to provide information about next year's encampment on request."

Edw. G. Hood, Nettleton, Miss., August 7: "L. D. Willis closed a meeting. Eight were baptized and four restored. We plan a new building soon. R. N. Hood led the song services."

Jerry Burdette, 2101 Glenwood, Independence, Mo., August 5: "In a meeting here four were baptized and one restored. Horace Reeves led the singing."

H. E. Pierce, P. O. Box 1016, Lusaka, Northern Rhodesia, Africa, July 31: "Seven have been baptized during July. One young man at Kafue, seventeen miles south, learned the truth by a correspondence course. This gives us a beginning in another place. Three of the baptisms were at Makeni where Kamulani Banda has started the work. This brings their membership to fourteen. Jack Daka and I meet with them once a month and Shadrach and Gladwell Ziba go on another Sunday each month. The other three baptisms were here at Chilanga. We have finished making and burning the bricks for our building. This was a very great undertaking seeing that we had no money for the purpose. But what else could we do? The building must be finished. I borrowed the money to pay the school boys who did the making of the bricks. Now we need help to pay back this loan. Shadrach, Jack and Gladwell stacked the bricks into the kiln, and I chopped the wood. The brick work in the church building is now going on. The floor is about ready to pour the cement. Putting on the roof will be a big operation. Then the plastering, the wiring for lights, the ceiling, the glass for the windows and the making of furniture, if we can get brethren to send the money to do it with. Our annual summer slump in support started early this year and is the most severe of any year. Our station wagon has rolled over 48,000 miles and must

have a ring job. But again there is no money to pay for it."

Captain Leslie K. Page, 0972813, Headquarters, SETAF Support Command, APO 19, New York, N. Y., August 6: "English speaking services are held at 11 A.M., each Lord's day in the home of the writer, Viale del Tirreno 106, Tirrenia, Italy. Tirrenia is located near Camp Darby on the coastal highway between Livorno (Leghorn) and Pisa. Preliminary arrangements have been made for use of the Post Chapel at Camp Darby when the number grows out of the present meeting place. Information concerning members in the Livorno-Pisa area, or prospective members, will be aggressively pursued. Direct all correspondence to the above address."

Ralph F. Brashears, P. O. Box 114, Baguio City, Philippines, August 3: "I have been trying for several years to persuade brethren in the States to help build a Bible school in the Philippines. We are worshipping in a small undesirable rented hall in Baguio City. We are trying to bring Christian education to the people of this nation of twenty-two million. The Philippine Republic itself is financially on the rocks. The masses of the people are struggling to live and the more wealthy are almost all Catholics. The churches of Christ are few, young, and weak. The enemies are many and strong. With all our efforts, we have not raised more than \$6,000 for this purpose. When churches will readily contribute \$500,000 to start a youth camp but give only \$6,000 for a Bible school in a land where the church is hardly known, and Catholicism is as strong as a giant, there is something wrong. Surely, you do not know our needs over here. Baguio City is the ideal location for a school. There is a lot ideally located near the center of Baguio for sale at \$30,000, which would suit our purpose for a church building and classrooms for training. Once we get this lot, we can gradually construct suitable buildings and stop the high cost of rent. The church in Winfield, Kans., has supplied us with a concrete block-making machine. With student help we could construct our building gradually and economically, but our machine is of little value until we have a lot. I seem to be very busy plowing with a wooden stick for the Lord. Won't some of you brethren in the States open your hearts and help us in this desperate effort in this distant land? May I again express my sincere thanks to each of you who have helped us. Send checks or money orders to Southwest Church of Christ, 1347 Sixty-fourth Street, Los Angeles 44, Calif., or to me directly, in the Philippines."

Evidences of Christianity  
G. K. WALLACE  
This book is indeed one of the great books published on this subject. J. W. McGarvey was a great scholar, a superior writer, and this book should be in the hands of every young person in the church. When a boy or girl goes to college, regardless of where he goes, his dad and mother should see that he has a copy of this book.

Preachers Who Called  
Charles Pettit, Tompkinsville, Ky.  
Ernest Clevenger, Jr., Murray, Ky.  
Robert Camp, Benton, Ky.  
Bill Yates, Nashville, Tenn.  
Paul Rogers, Lewisburg, Tenn.  
Roosevelt Wells, Okmuigee, Okla.  
Vernon W. Smith, Nashville, Tenn.  
John Harris, Corinth, Miss.  
James M. Ramsey, McMinnville, Tenn.  
Tom Akins, Jr., Trenton, Fla.  
Joe Sanders, Nashville, Tenn.  
Carl McKelvey, Nashville, Tenn.  
Jimmie Gardner, Palmer, Tenn.  
Bob Anderson, Columbus, Miss.  
J. Edward Bacigalupo, Sr., Galatin, Tenn.  
Clifford S. Owens, Nashville, Tenn.  
R. Leonard Owens, Nashville, Tenn.  
M. Norvel Young, Lubbock, Texas  
H. A. Robinson, Franklin, Tenn.  
G. Henry Towell, Kansas City, Mo.  
Carl B. Robinson, Nashville, Tenn.  
Don Shackelford, Portland, Tenn.

**Directory of Churches of Christ**

- Battle Creek, Mich.—122 N. 20th St. at Ward (Lakeview). 3/4 mile north of U. S. 12. WO 3-1082.
- Binghamton, N. Y.—185 Washington St., Y.M.C.A. Sun., 10 A.M., 11 A.M. 7-4246 or 8-4872.
- Burlington, Iowa.—1605 West Ave. J. Donald Mash, evang. Plaza 2-3715.
- Chicago, Ill.—Central Ave., 241 N. Central Ave., Masonic Temple. Sun., 10 A.M., 11 A.M. Gladstone 5-1575.
- Chicago, Ill.—Downtown, 19 S. LaSalle St., Y.M.C.A. auditorium. Sun., 10 A.M., 11 A.M., 2 P.M.
- Chicago, Ill.—3679 W. Grand Ave. A. W. Hastings, min. BR 8-8308; NE 8-8256.
- Chicago, Ill.—410 S. Michigan Ave., Room 500-Annex.
- Chicago, Ill.—Northwest, 4602 N. Kilbourn Ave. Elza Huffard, min. AV 3-2586 & PA 5-2835.
- Cincinnati, Ohio (Downtown).—Central, 307 Lawrence St. (opposite Lytle Park). Norman L. Vaughn, min. GA 1-2861 or JE 1-5519.
- Cleveland, Ohio.—13501 Lorain Ave. E. A. Dicus, min., 4641 W. 210th St. ED-1-6362.
- Dayton, Ohio.—Belmont. S. P. Lowry, min., 2931 Smithville Rd. OL 6481.
- Dayton, Ohio.—Northridge, corner of Dixie Dr., and Division Ave. Ra. 6801.
- Daytona Beach, Fla.—131 Bay St. Res., CL 2-7408, Study CL 2-2746.
- Detroit, Mich.—Dearborn, 7350 Chase Rd., 1 blk. N. Warren. Sun., 10 A.M., 11 A.M., 6 P.M.; Wed., 7:30 P.M. L. Arnold Watson, min., 7450 Chase Rd. LUzon 1-9050, LUzon 2-0903.
- Escanaba, Mich.—W. S. Hawley, evang., 1806 Ludington St. 3554.
- Filint, Mich.—2014 Zimmerman St. at Corunna Rd. H. E. Ashby, min. CE 9-6461.
- Havana, Cuba.—64 Diez De Octubre St. Sun., 10 A.M., 8:15 P.M.; Thurs., 8:30 P.M. Radio C.O.C. 980 kcs., Sun., 9:30-10 A.M. J. R. Jimenez, min.
- Homestead, Fla. (Modello), Neva King Cooper School Cafeteria, 152 N. W. 6th St., C. R. Nichol, Min., 2466.
- Huntington, W. Va.—26th St., at 1st Ave. Justus Hesson, min.
- Huntington, Ind.—Gardendale & Elm. T. R. Jones, min. 2419M.
- Indianapolis, Ind.—Garfield Heights, 2942 Shelby St. W. L. Totty, min. GA 9480.
- Lakeland, Fla.—Lake Wire, Lake Wire Dr., and Oak St. T. G. Butler, min. Mutual 66081, 76081.
- Lake Worth, Fla.—Lake Worth, 720 N. Federal. J. P. Prevatt, min. 9500.
- Lemay (St. Louis 23), Mo.—Lemay, 754 Regina. Just south of St. Louis. Hwys. 61 and 67.
- Louisville, Ky.—Bardstown Rd. at Napoleon Blvd. Worship, 11 A.M., 7:45 P.M. Highland 6664. Norman Trevathan, min.
- Louisville, Ky.—Haldeman Ave., 1901 Frankfort Ave., TW 6-9531. H. A. Fincher, min., BE 7484.
- Orlando, Fla.—118 E. Jefferson St. John Iverson, min. 2-5138.
- Philadelphia, Pa.—Mack H. Langford, 56th St., and Warrington Ave. BELgrade 6-1151; FARA-gutt 6-8890. Car No. 13 to 56th St., walk 2 squares north.
- St. Louis, Mo.—Riverside, 2220 S. Jefferson. Sun., 10:45 A.M., 7 P.M.; Wed., 7:45 P.M. Louis C. Bell, evang. PR 2-6704.
- Washington, D. C., Area.—West Hyattsville, Md. (suburb at D. C. line), 38th and Jefferson. AP 7-2555, AP 7-6777. Don H. McGaughey, evang.
- West Palm Beach, Fla.—Central, 819 N. Olive Ave. 3-3444. Hugh D. Piper, evang.
- Worcester, Mass.—May and June Sts. Services at 10, 11 and 7. Cecil I. Allmon. Pleasant 4-3722

Wanted.—Preacher, full time. Church interested in orphan home and mission work. Prefer man between ages 35 and 45. Write, Church of Christ, 1402 W. Pikes Peak Ave., Colorado Springs, Colo.

# *Train Them Early*

It is said, that near the top of one of the highest peaks of the Rocky Mountains, more than ten thousand feet above sea level, are two little springs, very near to each other and so nearly on a level, that it would very easy to change the flow of either stream into the stream which flows from the other spring.

If you follow the course of one of these little streams, you will find, that from the contour of the plain it gradually takes an easterly direction, and after following for some distance the broad plateau in which it rises, descending from valley to valley, receiving every few miles a fresh impulse from some tributary stream, until at last, uniting with a thousand other little streams, it finds its ocean home in the Gulf of Mexico, through the mouth of the great Mississippi River.

If then, retracing your steps to the point of beginning you follow in like manner the course of the other little stream, you find yourself descending gradually in a westerly direction until by the same process as the former you find that it leads into the bosom of the Great Pacific through the mouth of the Columbia River.

To go from the terminus of one stream to the terminus of the other you must overcome an ascent of more than ten thousand feet and travel not less than five thousand miles. Yet in this outset these two streams could have been made to go in the same direction. Neither of them had any positive or determined bias one way as the other. A very ordinary amount of effort would have been sufficient to make the easterly stream run west or the westerly stream run east.

Regarding the care of the fatherless; they have no positive or determined bias one way or the other, right or wrong, truth or error, and by the slightest effort on the part of Christians, uniting their efforts, they can be directed in the way of truth and right. Yet, if left alone in this cold world, their chance of heaven as their eternal home is very slight. Certainly it is easier to teach a child than to reform a prodigal.

As it would take great skill and effort to change the course of the great and mighty Mississippi River, yet in its infancy it could have easily been changed. So it is with a soul, after it has been hardened by time and habit. Even during storms and floods great rivers seldom change their course. So, if we train up our children in the way they should go, even in the storms and temptations of life they will remain faithful.

We realize that there are conflicting emotions which bring about complexing problems. We become confused and do not know what course to pursue, what decision to make, what voice to follow. But this we know—eternity stares us in the face and souls are dying and they are too valuable to take any risk. We must care for the fatherless and teach them or their blood will be on our hands.

Will you put forth a little effort in order to help with the care and training of the fatherless?

It is "pure and undefiled religion."

Your prayers and assistance in this effort is earnestly needed and will be sincerely appreciated.

BARNEY BROCK, *Superintendent*

## CHILDHAVEN