

U. H. Reynolds

Ye num'rous sects
which all declare
"Lo Christ is here.
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

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No. 1

FIRST PRINCIPLES-- WHY?

By Wm. Freeman Jones, Iberia, Mo.

Inasmuch as the doctrine "Good Morality" without becoming a Christian is commonly taught within the borders of denominationalism today, it seems good to us to consider the **why of first principles** of the gospel of Christ. But, first, let us ask, **What are first principles?** then consider the why.

Ordinarily, we say that **hearing, faith, repentance, confession and baptism** constitute the first principles. I believe that the statement is true; but I fear that some do not realize, or appreciate, the value and extent of **hearing**. So first, we consider the question, **What is to be heard?**

Turning back to the Old Testament, **hearing**, said Jesus to an inquiring scribe, was the first of all the commandments. See Deut. 6:4, 5; Mark 12:29. But with the hearing, He repeated Moses, saying, "The Lord, our God, is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Hence, everyone seeking for salvation must be taught wholehearted attention to the things of the divine plan. For, without hearing, with understanding, no one can intelligently obey in the first principles. For instance, a worshipper of idols can never love the Lord God with all the might of his being, without turning away from those idols to serve the true and living God. 1 Thess. 1. "God is one Lord." Therefore, the hearing pertains to such elements as God's love for the human family, his promises in the Old Testament period, his free gift of his Son, Jesus' coming as the foretold Messiah, his sacrifice, burial, resurrection, his buying and building his church, and his exaltation and exclusive name. Thus, the subject of salvation must be made to know, that he must have faith.

For Paul says, "Faith comes by hearing, and hearing by the word of God." Rom. 10:17. **Nothing understood, no faith.** Then, how can anyone repent without knowledge and faith? How can he intelligently confess his faith in the Savior without having faith? How can he intelligently be baptized into Christ—can he be baptized into Christ at all without those precedents, hearing, faith, repentance, and confession? Answer: No.

First principles of the gospel of Christ are so important that they are absolutely essential for human beings of ability or intelligence. Such prospects do not include newborn infants, little children in tender years of life, or idiots. Neither

may they be obeyed by grownups, who have spent their intelligent years in service of the Devil ignoring God's proffers of mercy in his Son as his grace, who have become demented and unteachable. But they can be obeyed by sincere seekers for the truth.

The why, then, of first principles is at least implied in such scriptures as Gal. 1:4, Rom. 4:25, Col. 1:13 and 1 Cor. 15:3, 4: "Who gave himself for our sins, that he might deliver us from this present evil world." "Who was delivered for our offenses, and was raised again for our justification." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "Christ died for our sins . . . was buried, and that he rose again the third day."

And also, when one has been baptized into Christ (Rom. 6:3-6), one is eligible to partake of the one bread and the cup of the Lord on his table in his kingdom, in fellowship with the other loyal saints. In this, the new creature (2 Cor. 5:17) keeps in memory the crucial process of Jesus in bringing about the salvation of his soul. And the baptized believer, in his faithfulness to duty in the Lord, still hears; has faith; repents of any mistakes or faults and confesses his guilt; while he is mindful of his Savior's death, burial and resurrection (which he respected in water baptism), as often as he eats and drinks at the divine table upon the first day of the week.

The apostles were enjoined by the Holy Spirit to preach first principles, as also did the early evangelists; and souls obeyed accordingly. And so it is today. For first principles are essential steps by which sanctification and justification are obtained (1 Cor. 6:11). Baptized believers have subjected themselves to the Lord and king of righteousness. They have become added to the happiest and best fellowship on earth and for eternity.

FAITH

By Frank Cope, Jr.

Faith and belief are the same thing. Heb. 11:6. They are from the same Greek word. "Now faith is the substance of things hoped for, the evidence of things not seen."—The Standard Version. This definition never did mean very much to me, so I shall quote from another translation— "Wislon's Emphatic Diaglott."—"Now faith is the basis of things hoped for, the conviction of things unseen." Anderson's translation of the New Testament reads: "Faith is a firm persuasion with respect to things hoped for, a sure confidence with respect to things not seen." Faith is the "ground" or

"foundation" of things hoped for—marginal reading of the King James Version. Then, "faith is a firm, unshakable, unmoveable, belief in the truth of a proposition based upon the testimony concerning it."

That faith is essential unto one's salvation is admitted by all those who believe in the existence of God. That faith is necessary, it is evident.—For "without faith it is impossible to please God." Heb. 11:6. "Whatsoever is not of faith is sin." (Rom. 14:23).

There is a difference between opinion and faith. An opinion is a deduction drawn in absence of testimony. My "think so's" are as good as yours, and yet we both could be wrong in our own opinions. "By faith Abraham, when he was tried offered up Isaac"—"Accounting that God was able to raise him up, even from the dead." (Heb. 11:17; 19). Abraham, when commanded by our Father of Heaven, to offer his son as a "burnt sacrifice," was making provisions to do the exact thing that God had commanded. Abraham had not forgotten the promise made to him—"that in thee and thy seed shall all nations of the earth be blessed" (Gal. 3:8). "All families of the earth" could not be blessed through Abraham's descendants unless his seed was preserved. Isaac was the promised seed, so Abraham "opinioned," not "believed," that God would raise his son from the dead. Was he correct in his opinion? No, for God "stayed" Abraham's hand, saving Isaac's life (Gen. 22:12). When Peter declared, in answer to the question asked by Christ, that "Thou art the Christ, the son of the living God" (Matt. 16:16), he spoke not by opinion, but by faith. 2 Pet. 1:17-18. Matt. 3:15-16. The disciples speaking their thoughts about who they thought Christ was, said: "Thou art John, the Baptist, Elias, Jeremias, or one of the prophets" (Matt. 16:14). They spoke their opinions. Were they not wrong in their "guesses?" If these great servants of God were wrong in their "suppose so's," could we not today be mistaken in our imaginations or opinions?

"Faith cometh by hearing and hearing by the word of God" (Rom. 10:17; Jno. 17:20; Acts 15:9). "Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8. Acts 4:4). Someone says: "God gives us faith." True enough. God gives us our food, but we use the means which enables us to get the food. So, it is with faith. It is given unto us by God, but we use the means through which we obtain faith—the word of God being the means (Rom. 10:8). We can only have faith in anything as far as the testimony concerning that thing goes. If we had no testimony telling of the resurrection of Christ, our faith in Christ would end at the grave.

We today do not have the supernatural faith as mentioned in the gospel of Matthew, Chapter 17 and verse 20, also in Luke 17:6, and classified in 1 Cor. 12:8-10—with spiritual gifts. We follow after the "common faith" (Tit. 1:4), as did Titus, who also was just a mere human.

For our faith to profit us anything, it must be an active faith. Gal. 5:6. Faith "only" or "alone" will not save us. (Jas. 2:24-26). "A great number believed and turned unto the Lord." Acts 11:21. " * * * let him return unto the Lord—for he

will abundantly pardon" (Isa. 55:7). These people believed before they "turned unto the Lord." But Isaiah says, that God pardons, when one "returns unto Him." Therefore, if one is saved the moment that he believes, he is saved before he is "pardoned" of his sins. "He that believeth and is baptized shall be saved" (Mk. 16:16). We must have a confiding faith in our Savior. We must have an active faith exhibited in acts of obedience to the Lord's commandments.

Faith when expressed does not cease to be faith. If all people could grasp this true statement, there would be less confusion in Christendom over "faith" and "works." "By faith Noah—prepared an ark," (Heb. 11:7). Noah believed God. He so believed, that he obeyed Him. He proved his faith in God by the works that he did. If Noah had not done what God had commanded, could Paul have said that Noah believed God? When people today refuse to obey the gospel, and yet say they believe the word of the Lord, can it be true? Will their faith be of any benefit to them? We prove our faith by repenting of our sins—Lk. 13:3; by acknowledging Christ as being God's son—Matt. 10:32-33—and by being baptized into the name of "the Father, and of the Son, and of the Holy Ghost," (Matt. 28:19); "for the remission of sins" (Acts 2:38). These are all acts of faith. No wonder Paul says—"For ye are all children of God by faith in Christ Jesus" (Gal. 3:26). Remember we prove our faith by the things that we do in obedience to God's commandments. "O Lord, correct me, but with Thy judgment"—"Thy Word." (P. C.). May this be the cry of all honest people, as they read this article. May the Lord bless you all.

REPENTANCE

Writing upon some themes is optional with the writer. He may or may not discuss them as circumstances demand. But writing upon the subject of repentance is a prime necessity. Repentance is as old as sin, because sin calls for and demands repentance. Had there been no sin there would have been no repentance or necessity for it. The only way to get rid of the guilt and consequences of sin is through repentance. While repentance cannot change the nature of the sinful act it can abet its terrible consequences. In view of its prominence in the Gospel of the Saviour, we are not at all surprised at the emphasis placed upon repentance. It seems to be the burden of John's preaching: his was, "Repent ye: for the kingdom of Heaven is at hand." Jesus taught it repeatedly by precept, parable and exhortation. His warning is "Except ye repent, ye shall all likewise perish." It was a part of the great commission. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Paul declared "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Peter reasoned "The Lord is not slack concerning his promise as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repent-

ance." It has been called "Goddess of the erring," whose tearful voice is ever whispering; "Salvation from sin," not in sin.

May I ask the question, What is repentance? It would be well to give a definition of the word Repentance. Usually the shortest definition given is the best. A. B. Lipscomb said: "It is a change of will caused by sorrow for sin and leading to a reformation in life." Webster says repentance is "contrition, or sorrow for sin." Some may tell you that repentance is "sorrow" but this is not an adequate definition. Sorrow is a constituent part of repentance, but because a part of a thing, it is not equal to the whole. It is inaccurate to say that sorrow is repentance. It is said that sorrow is the first step toward repentance, this, I believe, but not of every kind of sorrow. Paul in (II Cor. 7:10) mentioned two kinds of sorrow. "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of this world worketh death." It seems to me that the sorrow of the world has no real depth. It could not be sorrow for sin, but possibly, sorrow provoked by the penal consequences of sin, such as Judas who confessed that he was sorry because he had sold his Lord, and betrayed innocent blood, but was it godly sorrow? Nay; godly sorrow leads to repentance, not suicide. This is an example of sorrow of the world, it worketh death.

Once when King David was made to see the full flagrancy of his sinful act he said, "I have sinned against the Lord." Not such a long speech but in it there were humility, contrition and grace. Truly, this was the remorse which led to suicide. Sorrow is an essential element of repentance but in itself it is not repentance. The alphabet is an essential part of an education, but he who only knows those twenty-six characters when he sees them, but does not know how to combine them into words and sentences is not educated. Many emotional people seem to think that when the heart in convulsed and tears flow freely they have repented. But this is not necessarily true. Such emotions may be connected with repentance and they may not be. Some men exercise repentance and never weep, and some weep and never repent. Now that we see clearly that repentance is not sorrow, nor even godly sorrow, for Paul said that "godly sorrow worketh repentance not to be repented of," then godly sorrow alone is not repentance, but its cause, and sustains to repentance the relationship of cause to effect. It is not sorrow and confession combined. We learned that Judas was sorry and confessed, but did not truly repent. Others have said they thought repentance is a reformation in life. I believe one must reform in order to completely repent. There can be no repentance without a reformation, but there may be reformation without repentance. I heard this illustration: A wicked man might find his evil ways the only objection urged by the parents against his marriage to their daughter, and he might temporarily reform in order to overcome the objections, but no true repentance. In this case there would be no sorrow for sins—the sorrow that works repentance unto salvation. Seeing then, that repentance is not reformation only, we are brought back to the definition; viz., "A change

of will, caused by sorrow for sin, leading to a reformation in life." It is, "ceasing to do evil and learning to do well" (Isa. 1:16, 17), prompted by godly sorrow.

Isaac Eyrett says: "The Greek word translated 'repentance' indicates a change—conversion. It imports change of mind or disposition and that, too, for the better." Reliable authority tells us that we have more than one Greek word, which is translated "repentance." One of them indicates a change whether for the better or for the worse. But the Greek word expressing the will of God concerning us in our repentance, uniformly in the New Testament, denotes a change for the better. The word "repentance" is expressive of a change for the better, then, prompted by the "goodness of God," which makes sorry for sins. Hear Paul: "Or despiseth thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

God is not only a King to command and a judge to inflict the penalty of disobedience, but He is a Loving Father. Beecher says: "When a man undertakes to repent toward his fellow-man, it is repenting straight up a precipice; when he repents toward law, it is repenting in the crocodile's jaws; when he repents toward public sentiment, it is throwing himself into a thicket of brambles and thorns; but when he repents toward God, he repents toward all Love and delicacy. God receives the soul, as the sea the bather, to return it again, renewed and whiter than he took it."

John, evidently with doubt in his mind as to the purity of purpose of some who came to him for baptism, called upon them to "bring forth fruits meet for repentance" (Matt. 3:8). This was right for genuine repentance, like a good tree, will always bear good fruit. I believe that restitution is a fruit of repentance. If restitution were put into practice today, the law of enforcement could cease, the guards could disarm, the battle fields could be made into flower gardens, and it would even lesson discipline in the church. No amount of emotion and agony will avail without restitution, provided, however, restitution be within our power. In Matt. 23:24, Jesus teaches that we are to right our wrongs against man before we offer our sacrifice to God. Here is what I understand it to mean: the liar must confess and correct his falsehood, the thief must restore the stolen goods, the fraudulent man must reform, before they should expect God to forgive them. A genuine repentance causes one to want to restore and make right whatever is in his power. Let Zaccheus be our example (Lk. 1:8, 9). True repentance, preceded by genuine faith, and followed by the Bible confession and baptism (to the alien sinner) for the remission of sins (Acts 2:38), makes us new creatures in Christ. And this new creature must "walk in newness of life," as directed in all the commandments of the Lord, in order to reach Heaven. Sinner, hear, believe, repent, confess, and be immersed, before it is too late!

—Clovis T. Cook.

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THE GOOD CONFESSION

This "good confession" is prominently brought out in a conversation between Christ and his disciples near the coast of Caesarea Philippi (Matt. 16:13-18); "Whom do men say that I the Son of man am?" Several answers were given; "Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets." But notice Christ's still more pointed question and Simon Peter's reply: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God."

No greater answer could have been given, for this mounts up to the very climax of possible confession and at one bound leaps to the very highest ground regarding Christ's personality and immediately places him on the God level. Notice Christ's reception of the answer: "Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." By this we know it was the true answer for Jesus even pronounced a blessing upon the one who uttered it, thus testifying to its greatness. "And I also say unto thee, That thou art Peter (Petros), and upon this rock (Petra) I will build my church; and the gates of hell shall not prevail against it."

From this it is evident that it was the purpose of Christ to build his church on the fundamental truth, that he himself is the promised Messiah, the Son of the living God, by requiring all who would become members of his church to confess this truth as did Peter. If so, the "good confession" of Peter is really the "good confession" of the church, the same that was made by Timothy "before many witnesses" (I Tim. 6:12).

All early Christians recognized this confession as a prerequisite to baptism, for Philip required the eunuch to make it before he would baptize him (Acts 8:36-38): "Then said Philip, if thou believest with all thine heart thou mayest." In response to his inquiry the eunuch replied, "I believe that Jesus Christ is the Son of God." Thus, upon this confession, "Both Philip and the eunuch went down into the water and he baptized him." He evidently made this confession audibly, and not by merely nodding his head for Paul says,

"With the mouth confession is made unto salvation" (Rom. 10:10). Immediately after the eunuch was baptized, he "went on his way rejoicing." Why? Because, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

The pleadings of our Savior should serve as a strong incentive to cause one to confess Christ. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Without making this confession no sinner can become a Christian; and without living in accordance with what is included afterwards, no man can be saved in heaven. Like the planets in the realm of space revolve around the sun, so do all the great principles of the Bible cluster around this "good confession." Yet, I have heard men professing to be ministers of the gospel belittle this "good confession" and substitute in its stead the telling of curious feelings, funny experiences, grave-yard yarns, and "ghost stories." Oh, thou eternal and righteous God! How long wilt thou withhold the exhibition of thy wrath against the "doctrines and commandments of men?" "Be not deceived, God is not mocked."

Many great men have confessed that Jesus is the Son of God. John the Baptist said, "Behold, the Lamb of God that taketh away the sin of the world" (Jno. 1:29). Peter said, "Thou art the Christ the Son of the living God" (Matt. 16:16). The eunuch said "I believe that Jesus Christ is the Son of God" (Acts 8:37). Timothy confessed Christ, "Fight the good fight of faith, lay hold on eternal life, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses" (R. V.) I Tim. 6:12). Christ confessed Himself to be the Son of God (I Tim. 6:13). Finally, God placed his own seal of approval on his Son, when his voice thundered from the portals of glory, "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

In the light of such scriptures all should confess the name of Christ. For it is written, "As I live, saith the Lord, every knee shall bow and every tongue shall confess to God" (Rom. 14:11).

There is no better way to entrench the soul in righteousness than by an open avowal that commits the individual to a right line of action. When crises come to try the soul, he who has committed himself to God in open confession before men has an immense advantage. Many a man, just for the want of this, has gone down in everlasting shame and ruin. While on the other hand many by reason of this confession have risen a triumphant conquerer over the forces of hell and have been able to say with Paul, "Thanks be unto God who giveth us the victory through Christ Jesus our Lord."

Then let every one be admonished by the pleadings of God, by the wooings of the Holy Spirit, by the admonition of Christ, by the examples of the apostles and martyrs, by his obligation to the church, by the gratitude he owes the Saviour, by the debt he owes the world, by the duty he owes himself, and let him without fear, and without hesitation, and in the consciousness that he will

never do a nobler deed, stand up before the Lord and declare, "I believe with all my heart that Jesus Christ is the Son of God."

—Fred Kirbo.

BAPTIZED INTO CHRIST

(Rom. 6:3, 4)

"Know ye not that so many of us as were baptized into Christ were baptized into His death" (Rom. 6:3, 4). Again: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). I could quote from commentaries and lexicons in proof of the things which I here intend to set forth, but it isn't necessary. To me, the Bible, in its plain simple form, is the best authority of all on any subject.

That baptism is taught in the Bible is agreed to by all, but just whom should be baptized and for what purpose, and how, seems to cause a great many arguments.

Christian baptism begins with the gospel age. Jesus, in giving the great commission, said to "teach and baptize," but to wait until they (the apostles) received the power from on high (Matt. 28:18, 20). He said in Mk. 16:15-16, "Go preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." The disciples waited in the City of Jerusalem, as they were told to do, (Lk. 24:49) and when the power came and Peter preached the gospel for the first time in its completeness, he preached baptism (Acts, second chapter). When the people cried out, wanting to know what to do (to be saved), Peter answered them thus: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Then they that GLADLY received his word were baptized. I ask why would they gladly receive his word, and be baptized if they did not understand that it was for their benefit? Of course, they understood that it was "for the remission of their sins." That was what they were asking for, what they were seeking for, and when they learned it they were glad to do it—believing that in so doing their sins would be pardoned.

You may be asking why Peter would tell them that they should be baptized for the remission of sins. Well, Jesus had told them to preach it, and that those who believed and were baptized should be saved (from past or alien sins, of course).

But, says one, "I always thought that one was first saved and then they were baptized into the church." Well, you must have thought it, you could not have believed it: for the Bible nowhere tells us that. Jesus puts salvation after baptism, and Peter puts remission of sins after baptism.

When the Lord met Saul in the way to Damascus and Saul asked Him what He would have him to do, the Lord said for him to go into the city and there it would be told him what he MUST DO (Acts 9:6). And then when the Lord sent Ananias to Saul he told him to be baptized, and wash away his sins, Acts 23:16. Now the Apostle Paul comments on his own case in Rom. 6:3-4, and says, "as many of US as were baptized into Christ," etc. Thus showing that Paul understood that this baptism put him into Christ, and that there and then he became a new creature. Hear him fur-

ther in this chapter. Vs. 17-18, "But God be thanked that ye were the servants of sin but ye have obeyed from the heart that form of doctrine which was delivered you: being then made free from sin ye became the servants of righteousness." When were they made free from sin? When they OBEYED. Well, baptism is a command (Acts 10).

I trust that my readers all understand that in order for this baptism to be valid, or to avail anything, it must be preceded by faith, repentance and the confession of Christ, as the other writers have pointed out. This baptism must be from the heart (the understanding). We must be taught (John 6:45).

In the eighth chapter of Acts, when Philip preached Christ to the eunuch, it made him want to be baptized. Again, in Acts 16, Lydia, after hearing the Apostles speak, was baptized: nothing said of them commanding her to be baptized. Again, in the same chapter, when they spake the word of the Lord to the Jailor, he went the same hour of the night and was baptized. Some people today say that they speak the word of the Lord, that they preach Jesus, and never do say anything about baptism, but when the Apostles and early Christians preached the Word, preached Christ, the people wanted to be baptized. Why? There can be but one answer: they wanted to be saved, and Jesus had said in his word, "He that believeth and is baptized shall be saved." As further proof of this we cite 1 Pet. 3:21, "The like figure whereunto baptism doth also now save us."

But again we notice in 1 Pet. 1:22-23, "Seeing that you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren: see that you love one another with a pure heart fervently: being born again, not of corruptible seed but incorruptable: by the word of God which lives and abides forever." Thus we note that by obeying the truth we are made free from sins, born again, purify our souls, the Lord adds us to His Church (Acts 2:46-47). We are baptized INTO Christ, Rom. 6:4. We are baptized into one body, the church, I Cor. 12, Eph. 1:22. We are baptized for the remission of sins, in order to be saved.

Some seem to think that when they quit sinning that is all the Lord requires, but it is not. We might illustrate it thus: A man is buying groceries on credit, his bill has reached several dollars. So, one day he walks in and tells his merchant, well, I am quitting the credit business. The merchant compliments him, and tells him he believes that is a good policy. He goes on for several weeks—paying cash, but finally the merchant asks him if he can pay him. The man replies that he has quit the credit business. The merchant reminds him that even though he has quit buying on credit, and has paid cash for some time that this does not pay off the old account. Even so: when one really and truly repents of his wrongs, he quits sinning, but that does not settle the old account. Hence repent, change your way of living, and be baptized for the remission of your sins (old sins).

This baptism requires: a candidate, one wanting to be baptized, Acts 8. Water, the element, in which to be baptized (Acts 8th and 10th chapters). A preacher, (Acts 8) or a disciple, Christian (Acts

9), to administer the baptism. This candidate being dead to the love and practice of sin through repentance, is buried in baptism, and raised to walk in newness of life (Rom. 6). The Lord then adds him to His church, makes him a member of His family (Eph. 3), forgives his sins, saves him from them, and builds him into His building (1 Cor. 3).

We do not pray INTO Christ, we do not believe INTO Him, we do not repent INTO Him, we do not confess INTO Him, but we are baptized INTO Him, putting Him on in baptism (Gal. 3:27).

—Homer A. Gay.

THE NEW BIRTH

He who spake as never man spake said, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day," John 12:48. He also said, "It is the Spirit that giveth life, the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life," (John 6:63). And concerning the judgment he said, "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name, do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," (Luke 7:22, 23). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels," (Matt. 25:41). "This is the second death even the lake of fire" (Rev. 20:14). How important, indeed, are the words of Jesus, either spoken by Himself or by the Holy Spirit through His apostles. They bring life or they bring death!

This great being who came forth from God also said, "Verily, verily, I say unto thee, Except one be born anew, he cannot enter into the kingdom of God," (John 3:3). And when Nicodemus did not understand his words, the Savior of the World explained, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," (vs. 5 and 6). This teaching of the great master is most easily understood in view of the natural things of life. From the things of nature he took this striking figure to firmly impress the human mind with the importance of obedience to God's command.

"To be born" means "to come forth from." Hence Jesus said, "Except one come forth from the water and the Spirit, he cannot enter into the kingdom of God." In any natural birth there are two parents and so in the spiritual. We are "begotten again, not in a corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth," (1 Peter 1:23). The Spirit is the Word, (1 John 5:7). "God is the Father of Spirits," (Heb. 12:9). Hence, in the figure of the New Birth, God is the Father who begets through the Word. "Whosoever believeth that Jesus is the Christ is begotten of God," (R. V.) (1 John 5:1). During the following period of growth of the unborn their is a "quickening" or sign of life, fulfilled in the spiritual figure by the verbal confession. There is also a turning and moving down at

which time the unborn is completely surrounded by water. Then follows the completion of the birth or "coming forth." Thus in the spirit: one believes (or is begotten), repents, confesses (manifests life), and moves, being completely surrounded by water and finally comes forth from the water. Then, the birth is complete in baptism.

As Paul by the Spirit wrote: "This mystery is great: but I speak in regard of Christ and of the Church," (Eph. 5:32). (No figure of speech fulfills the natural in every detail, but in any figure, the main points as desired to be understood are stressed).

The great importance of this teaching is emphasized by all scripture writers. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." And Jesus said, "Lo I am with you always even unto the end of the world," (Matt. 28:20). This word will judge us in the last day. Fellow traveller to the eternal state, will you accept and obey this word? If so, the kingdom of God is yours, for today is the day of salvation.

—Lawrence Leslie McGill.

THE ONE BODY

Eph. 4:4-6

There are seven unities manifested in this scripture. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in ye all." All teach there is one God except the heathen with his polytheism. All admit that there is one Lord (Christ) and one Holy Spirit. And yet the oneness of the body is emphasized equally with these as outlined in this scripture.

Your consideration of other passages pertaining to the one body is now invited. Rom. 12:4-5, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ." 1 Cor. 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ." Eph. 2:16, "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Col. 3:16, "Let the peace of God rule in your hearts, to which also ye are called in one body."

What is that "one body," which is so frequently called to our attention? Col. 1:18, "And he (Christ) is the head of the body, the church." Eph. 1:22-23, "And gave him (Christ) to be head over all things to the church, which is his body." Col. 1:24, "For his body's sake, which is the church." From these scriptures it may be readily understood that the words, "body" and "church," are used synonymously, and, hence, may be substituted for each other or interchanged without doing an injustice to these related passages. "There is one church (body)." Eph. 4:4, "Let the peace of God rule in your hearts, to the which also ye are called in one church (body)" (Col. 3:16).

Jesus established but one church (Matt. 16:18). Our Lord shed his blood to purchase but one church (Acts 20:28). He is at present the head of but one church (Eph. 1:22). "And gave him to be head over all things to the church, which is his body." He is the head of the body (Col. 1:18). How many physical bodies does Christ, or any man, possess? Only one. It is contrary to nature, and would be an monstrosity, for a being to have more than one body branching out from one head. The fanciful imaginations of some men are amazing. His spirit dwells in but one body which is the church. If there is more than one church, Christ has more than one body, but that is contrary to Bible teaching and human reason. Only a rank, blatant infidel would dare the statements thus made.

With apology in the judgment are we going to make for the variety of different churches extant in this land? Somebody is responsible for their existence. I ask you, as a dying man to dying men and women, did the Lord organize about 200 different churches in this land? No. Jesus declares in Jno. 10:16, "There shall be one fold, and one shepherd." Well, who organized them? I believe I can plead, "Not guilty."

It is hard for people to understand that the church about which we speak is not a denomination. I don't want to be, and am not, a member of any denomination, because God knows nothing about such. When Jesus said, "Upon this rock I will build my church," (Matt. 16:18), was he speaking of a denomination? If that is your conception and it was a denomination, which one was it? None will name it and call it a denomination. There are denominations existing. Yes. But they do not have a divine right to exist. Matt. 15:13, "Every plant, which my heavenly Father hath not planted, shall be rooted up." God did not plant denominationalism and sectarianism, and they, with all their advocates, will be rooted up in the judgment day.

The church is in the world, but it is not of the world. "Ye are not of the world, but I have chosen you out of the world" (Jno. 15:19). The word, "church," is from the Greek word "ekklesia" (Ek-out of-Kaleo-to call). Therefore, the church is a "called out" body of people. In the New Testament, it means that group of people which the Lord hath called out of the world, and separated unto himself (2 Cor. 6:17), and which is under the authority of Christ. That church is composed of the "peculiar people," "royal priesthood," and the "holy nation" (1 Pet. 2:9). It is called a "tabernacle" (Heb. 8:1-2); a "husbandry" and "building" (1 Cor. 3:8); a "temple" (1 Cor. 3:16); a "habitation of God" (Eph. 2:22).

When you obey the gospel, you are in the Church of Christ, spoken of in Rom. 16:16. Then, why join anything? Herein is our difficulty. It is the joining that has brought the trouble. We are "added to the church" (Acts 2:47). The Church of Christ is big enough, broad enough, comprehensive enough, to embrace every child of God on earth. "He is the Savior of the Body (church)" (Eph. 5:23). Christ has not promised to save the denominations. Dear friend, if you are not a member of that one body, you are without the promise of salvation. Why not make your salvation sure? Notice this unanswerable argument.

There is but one body (1 Cor. 12:20),
But the church is the body (Eph. 1:22, 23),
Therefore, there is but one church.

Again,
The early disciples were members of the same body
(Eph. 3:16);

The body is the Church (Col. 1:18),
Therefore, the early Christians were members of the
same church.

Now then, as all the early disciples were members of the same church, teaching and believing the same doctrine, being of the same mind and of the same judgment (1 Cor. 1:10; Phil. 1:27; 2:2), they produced that peace and union for which Christ prayed. We can harmonize on the same principles, labor in the same cause, and enjoy the same results. No Opposition was sufficiently strong to stand before the united church of the early ages. The combined opposition of the Jews and Romans melted before it as the snow dissolves before the rays of the morning sun. It is to just such a platform that you are now invited. Before our triumphant army, error and infidelity with all their hosts will bow their heads in shame and disappear forever. May God speed the day when such hopes may be realized. God help us all to be one in Christ, in his body, in his church.

—ERVIN WATERS.

WHAT IS YOUR NAME?

By J. D. Phillips

What is your name? Is it Roman Catholic? If so, it is a contradiction of terms: for Catholic means on the whole, general; while Roman means something pertaining to Rome. Is it Latter-Day Saint? If so, you are not Apostolic: for the early Christians were not "Latter-Day" saints, but saints of the primitive kind. Is it Baptist? If so, you belie your name unless you baptize people: for that word means baptizer. Is it any name not found in the Bible to be applicable to the people of God? If so, then you are a sectarian and not a member of "the church, which is His body" (Eph. 1:22, 23): for its names are clearly set forth in the Divine Record. But let us see what the Lord Himself says about the name you should wear.

In Isa. 62:2 He says the Gentiles shall see Yahweh's righteousness and all kings His glory, and to Israel He says, "and thou shalt be called by a new name, which the mouth of Yahweh shall name." Yes, "the mouth of Yahweh" shall name it! What, then, can the name be? Isaiah says it shall be "a new name": a name not worn by His people at the time the prophecy was uttered. The names Jews, Israel, Saints, Brethren, etc., cannot, therefore, be under consideration. Again, Yahweh

says, "And ye (Israel) shall leave thy name for a curse unto My chosen: for Yahweh Elohim (or, Jehovah God) shall slay thee (the Jewish Dispensation or Institution), and call His servants by another name" (Isa. 65:15).

This "new name" was to be given in the house of God: for He says, "Unto them will I give in mine house . . . a name better than of sons and daughters" (Isa. 56:5). But what is God's house? "The house of God, which is the church of the Living God" (1 Tim. 3:15).

The "Gentiles saw God's righteousness" in Acts 10th chapter. The time, therefore, had come for "the new name" to be given by "the mouth of Yahweh." Turning to Acts 11:26 we read: "And the disciples were called Christians first at Antioch." A new word — "CHRISTIANS"! A prophecy fulfilled! (Cp. Isa. 62:2). A "NEW NAME"! The heathen King Agrippa said to Paul: "Almost persuaded thou me to be a Christian" (Acts 26:28). The inspired Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" or "in this name" (1 Pet. 4:16).

The church was established in Jerusalem, and was, at first, composed of Jews only; the Gentiles were called about ten years later, at the conversion of Cornelius. Messiah had come, and had been crucified, and had risen from among the dead. Messiah means The Anointed One—anointed as Prophet, Priest, and King. He had been crowned as such. The Gentiles had been called and had "seen Yahweh's righteousness." The "new name" should be appropriate for both Jews and Gentiles. God showed superior wisdom in calling His people "Christians" or "Messiahians": for "Christ" is the Greek equivalent of the Hebrew word "Messiah" and is, therefore, Jewish; while the termination, "ian," is Latin and is, therefore, Gentilish. So "the new name" is appropriate for God's people to wear, they having been called from among both Jews and Gentiles.

Some (who wish it so) say the name Christian was given in derision by the enemies of the Church. But this idea is childish and nonsensical: for the word "called" in Acts 11:26 is from Krematidzoo in Greek and means a divine calling or naming. In Matt. 2:11 the word is rendered "being warned of God." In Luke 2:26 it is rendered "it was revealed"—"revealed by the Holy Spirit." In Acts 10:22 it is rendered "warned from God." The word occurs nine times in the New Testament and in seven of its occurrences it is unquestionably used of a divine communication. The noun form occurs but once (Rom. 11:4) and is there rendered "the answer of God." Robert Young's Literal Translation renders Acts 11:26: "The disciples were, by divine appointment, called Christians, first at Antioch."

So we have, 1. "A new name." 2. A divine name. 3. A prophecy fulfilled. 4. A name which was approved by a heathen king (Acts 26:28) and by an inspired apostle (1 Pet. 4:16). A name upon which all can unite.

THE NAME

By a name, is meant that by which anything is identified, or by which anything is known or called. My parents gave me the name Ethridge, and that is the name by which I am identified. God gave his people a name we are told, "which the mouth of the Lord shall name." In Isaiah, 62:1-2, we read, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

I wish it to be distinctly understood, that I am a member of that body of people who "were called Christians first in Antioch, (Acts 11:26). I wish it to be understood that I am a member of the church of Christ, the church of God, the New Testament church, the church of the Bible, the only church mentioned, spoken of, recognized, authorized, or even remotely hinted at in the word of God, or by the word of God. The church of God is the church of Christ, because Christ is God's Son and inherited God's name. Jesus Christ is the founder of the church of which I am a member, and of which Paul was a member (Matt. 16:18). Such a thing as a denomination or man-made, man-named, institution was never heard of on earth till six hundred years after the death of Christ, or until the great "falling away" predicted by Paul, when Roman Catholicism got the world by the throat, so to speak, and ruled and dominated it for one thousand years.

Jesus Christ was misrepresented, villified, and persecuted. I know of true and loyal brethren who are misrepresented and

looked down upon by people who claim to be Christians. It is because the loyal brethren will not compromise the truth, and "kowtow" to people who are mocking God to His face, by setting up churches of their own. Every human denomination on earth was established by some uninspired human being and is not found in the Bible. If it was not for learning the truth, it would be sacrilegious to go to the Bible to try to find the existence of a thing that everybody knows is not there. Is it on account of ignorance? Paul says in I Cor. 14:38, "But if any man be ignorant, let him be ignorant." In other words, it is useless to try to teach ignoramuses who flaunt their stupidity as superior wisdom and who pretend to be spiritual, when repudiating the plain teaching of the word of God through a chosen apostle.

When was the new name given? The prophecy was given in Isaiah, 62:1-2, and the fulfillment is found in the Acts of the Apostles. What was the prophecy? "When the Gentiles shall see thy righteousness, and all kings thy glory; thou shalt be called by a new name which the mouth of the Lord shall name." When did all kings see His glory? When He burst asunder the bonds of death and rose triumphant conqueror over death and the grave. When were the Gentiles admitted into His kingdom? They saw His righteousness and were admitted into His kingdom at the house of Cornelius. The same word "called" is used in both the prophecy and the fulfillment. In the prophecy, "thou shalt be called by a new name"; in the fulfillment, "the disciples were called Christians first in Antioch."

I don't believe a fair-minded person on earth could see otherwise, than that a new name was to be given to the people of God; and we have learned when it was given. Our denominational friends say the name Christian was given by enemies in derision, as a nickname; but of course I wouldn't have any confidence in such "churcharity" as that. That is done through prejudice and to tickle the fancies of denominationalists. All commentators and Bible Scholars of any note the world over, admit and agree, that they were divinely called Christians.

In Acts, 26:28, Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." He did not say, "Almost thou persuadest me to be a Baptist, Methodist, Presbyterian, Mormon, Christian Scientist, or Adventist. Would Agrippa have been satisfied to wear a nickname? I hardly think so. Do you? "Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf," (I Pet. 4:16). I appeal to your fairness and good sense; can I wear a human name and glorify God in that name? No; for when I wear any other name than that given by Him, I am dishonoring Him in so doing. The denominationalists say they are Christians, but they refuse to wear the name given by Him. They prefer the human names Baptist, Methodist, Episcopal, Adventist, Mormon, etc. The latest is the "Four-Square, Gospel Church" founded by Aimee Semple McPherson-Hutton in California. It is said that everything works around to what is appropriate; Aimee found her rightful place, on the vaudeville stage.

Jesus Christ is represented in the Bible as the bridegroom and the church as his bride. Every true, genuine, Christian on earth who has been scripturally converted, is married to Jesus Christ. When you believe on the Lord Jesus Christ, repent of your sins, confess Jesus to be the Christ, the Son of the living God, and baptized in the name of the Father, Son, and Holy Spirit, and rise to walk in newness of life; then and there you are married to Christ and assume all the duties, obligations, and responsibilities that a wife bears to her husband.

But, suppose when Brother A married his wife and assumed all the duties, obligations, and responsibilities due a wife, that she had said, "I am not going to wear your name; I prefer the name given me by my parents, or the name Jones, Smith, Brown, Green, for euphony's sake." By euphony's sake, it meant a name that has a sweeter or pleasanter sound, or a more liquid or flowing sound. Would she be honoring her husband, and how would her husband feel toward his wife? I leave that for you to imagine. That is the way movie actors and actresses do. Hollywood is a notorious hotbed of divorce scandal, making a mockery of the great institution that God ordained. Where people deliberately and persistently refuse to wear the name God gave to His people, they are not honoring and glorifying His name.

I know that I can understand God's way, will, and word, just as well as I can understand an article that I read in a newspaper; for it is written in the same kind of plain, simple, understandable, English language. It would be a reflection on any man's intelligence to say he cannot understand it, for

Isaiah says, The way is so plain that wayfaring men though fools need not err therein. It is not a matter of understanding; it is a question of faith. Do you believe what God says? Do you believe what Jesus Christ says? Do you believe what the Holy Spirit says?

It is beyond my comprehension how a man can take a man or woman into the water and with uplifted hand say, "I baptize you my BROTHER, my SISTER, in the name of Jesus Christ"; for he is not baptizing that man or woman into Jesus Christ, but into the human organization which he represents. He has no authority to do such a thing; and when he does it, he is desecrating the name of the Most High God. "If any suffer as a Christian, let him not be ashamed; but let him glorify God in this name," (I Pet. 4:16).

Do you not want to wear the name God has given to His people? He said, "There is no other name under heaven given among men, whereby we must be saved." Or do you want some human name invented and originated by some uninspired human being? Do you not want to wear that name that Paul says in Eph. 4:21, "is above every name that is named, not only in this world but also in that which is to come"? In Zech. 14:9, we read: "In that shall there be one Lord, and His name one." Today, there are hundreds of names in the world, but "in that day shall there be one Lord, and His name one."

—W. A. ETHRIDGE,
425 Commerce St., Nashville, Tenn.

WHERE DO YOU STAND?

Some people are sinners and they know it; some are ashamed of it, and some are not. Some people are sinners and they do not know it, because they are blinded by the "doctrines and commandments of men." These people generally belong to some denomination (founded by man), and are wearing some unscriptural or human name. They think they are right, because their relatives or friends belong to this church, and they have never investigated the Bible for themselves.

Other people are sinners, because they are hypocrites — "Wolves in sheep's clothing." "They profess that they know God, but in works they deny Him." Thus, they are causing many people to die in sin unsaved.

Some people have obeyed the right gospel and become members of the right church, but they are sinners, because they have drifted back into the world of sin. These people are enemies of Christ, because they have "turned from the holy commandment delivered unto them," and their life and influence are against the cause of the Saviour.

Some people are Christians, because they have been taught of Christ; they have believed in Him; they have been made sorry for their sins and turned away from them (repented); they have confessed with the mouth, "I believe that Jesus Christ is the Son of God" (Acts 8; Rom. 10:9, 10); they have "obeyed from the heart that form of doctrine" (Rom. 6:17, 18), or were "baptized in the name of Christ for the remission of their sins" (Acts 2:38), and thus, the "Lord has added them to His church" (Acts 2:41); they are wearing that God given name "Christian" (I Pet. 4:16), because they have been married to Christ. Furthermore, these people read the Bible daily to know what the Lord wants them to do; their lives are fashioned like unto that of Christ—they follow Him; they meet every Lord's day to worship Him in His own appointed way; they want to reach Heaven.

Regardless of who you are, never let anything or anybody keep you from Jesus Christ and His kingdom. Read the Bible daily and take heed to its teaching. It will take you home to Heaven.

—C. W. VANSTAVERN.

OUR HELPERS

Below we give the names of those who have helped to increase our circulation the past month. Many thanks for your interest:

Homer A. Gay—10; Verdine Potet—4; G. W. Paslay—4; G. H. Horton—3; Harry L. Roberts—3; Wm. Freeman Jones—3; Orvel Johnson—2; Chester King—2; Paul J. Willhoit—1; O. B. Casey—1; L. J. Smith—1; C. W. Vanstavern—1; M. O. Engle—1; E. E. Wright—1; Ervin Waters—1; John Rankin—1; C. G. Simpson—1.

HAVE YOU SENT YOUR WAR APPEAL?

If you have not, send at once to me for your form. It will be mailed to you without cost. If you know of others send me their address.

—Howard Sharp, 225 East Cleveland, Montebello, Calif.

Ye num'rous sects
which all declare
"Lo Christ is here.
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, FEBRUARY 1, 1939

No. 2

TIMELY THOUGHTS

By Wm. Freeman Jones, Iberia, Mo.

I am encouraged to see the subscription list of Old Paths Advocate picking up. Let every reader add at least one new name each year. Several will add a new name each month, or more. At that rate, within a few years we may enlarge the paper and increase its frequency of issue.

Let's determine to work for a 100% attendance of able-bodied members of the Church of Christ in 1939. But we should begin NOW to increase the number of attendants at the Lord's day assembly (Heb. 10:19-31; James 2:2). Vows do not have to begin only on January 1st. They should be promptly executed from the time they are made. But, let's beware of rash vows like Jephthah's (Judges 11), or Herod's (Matt. 14).

Going to celebrate Jesus' birthday? Have a "Christmas" tree? Don't do it! Our school teacher members, don't have a "Christmas" program in your school! To do so is contrary to scriptural decency and orderliness (1 Cor. 14:40). Read Jere. 10:1-16. Remember that Israel wished to be like the other nations," which displeased Samuel—and God; but, as in the case of Numbers 11, God gave them up to the lust of their own hearts! They got the king, like other nations, and much more than they finally wanted. See 1 Samuels 8 and Acts 7:37-43. Have you never read 2 Cor. 6:14-18 and Rev. 13:4?

Missouri is a great state for 2 to 4 days picnics, especially in the south part. Of course, such carnal picnics belong to the world. Well, I notice that some church officials take a high hand in them. Elders or deacons serve on committees, which let out stand rites for gambling devices, dancing floors, and other ungodly means of spreading evils. Now if one of their evangelists, or pastor-preachers, should be seen by them on the dancing floor shaking his feet to instrumental music, or at a gambling device taking a chance, those elders or deacons may want to "church" them! But I want you to show me the greater evil—the official instituting the dancing floor or gambling device, or the preacher shaking his feet with another man's wife. Rom. 2; 1 Thess. 5:22.

Not all school activities today are in harmony with righteousness. If Christian parents do their duty with regard to contrary school movements, they may incur the contempt of teachers, and may be the dislike of their own children. But school affairs have become so unreasonably antagonistic to home and church activities that it is high time for parents to take notes. Children do

not know, but parents should know that the church and the home are suffering reverses today, because school athletics, entertainments and even literary work absorb the children's time that should be spent around the home fireside and at church services. Parents are responsible for their children's social and spiritual welfare until the children are grown of age. Then, do not let school affairs interfere with children going to church services and cultivating love for the home circle. Eph. 6:1-4; 2 Cor. 12:14; 2 Tim. 3:14, 15.

Forty billion cigarettes sold in America in 1937! beside plug, twist, snuff and cigars!! The movies did a bigger business than ever! Vaudeville theatres, horse-racing, motor-racing, marathons dancing, roadside dancing, house-dancing, election-betting, buying votes, buying offices, buying school directors' contracts for teachers, the beer and whiskey business, pool and billiards and many other forms of gambling, home-gambling and many other evils more thriving than ever before! Brother, sister, what are you doing about it? Do you partake of these things with your time, your talent, your money—at the expense of church attendance, worship and the Lord's treasury? The women's beauty parlor, cosmetic and barber business is greater than ever before! Some folk spend more time and money in caring for their faces and their finger nails than they spend at church service! Are the members of the Church of Christ in favor of a four-square Gospel, in seeking for a four-square city? Rev. 21:16. Jezebel turned her husband's heart to worship idols, like Solomon's wives and concubines; and what became of Jezebel? See 2 Kings 9:30-37; Rev. 2:20-23. Let us let Rome's harlotry and cup of abominations rest until we rid abominations from our high places! Let us pray—God's blessings upon our inconsistencies? Rom. 14:22.

(November 12, 1938)

Publisher's Apology:—We are sorry that we were unable to get the above timely article in the December issue, where it belonged, but due to other pressing matters it was crowded out. We are hoping that we shall be able to keep up with the publication of these splendid and timely articles henceforth.

A GOOD AND HONEST HEART

I am in receipt of a letter from a Brother E. H. Miller, of La Grange, Ga., who was baptized by Bro. Clarence Teurman (not long before he died), and who has been preaching the gospel for seven years. Bro. Miller says, "I always believed that

one cup, two cups, or individual cups, were right and scriptural until about two months ago, when I began to discuss this question with a one cup man, and found that he could prove his position by the Bible, while I could not. As I have always made it a rule to never believe, teach, nor practice, anything that I cannot uphold by the Bible, I gave up the cups and accepted the cup as the only scriptural way to worship. But I am just one against the many in this state, and hence, need all the help that I can get. * * * This congregation has never used but one cup in the worship, though some believe that it would be all right to use more." He states further, that they are few in number and are having to meet in an old store building. They are trying hard to build a place of worship of their own, where they will have the room to hold meetings. They now have on hand \$431.66, and would appreciate any help that any individual or congregation could send them. It seems to me that this would be a splendid way to show these brethren that we are glad to have them take their stand with us, by sending them a small contribution to help them with their house, and thus help them get a loyal preacher in there for a meeting.

We appreciate you, Bro. Miller, and are glad to know that there are still "good and honest hearts," into which, when the word falls, it will bring forth fruit. Here is our heart and hand, and may God bless and keep you.

—Homer A. Gay.

THE SUNDAY SCHOOL

The Mechanical, Man-made, Sunday School Class System, is a human invention, and not divinely authorized. That is the proposition that I propose to discuss without change or substitution. Sunday Schoolites want to change it to "Bible study by the quizz method." That is not the thought in mind at all. I have said before, and I say again, I want the Bible taught all the time, just as Paul said, in season and out of season, (2 Tim. 4:2). That means all the time. I am unalterably opposed to anything done in the Church that is not divinely authorized. I will be true to God's word though the heavens fall, ever remembering that the race is not to the swift alone, nor the battle to the strong, but to those who are faithful unto death. Show me one thing that I teach that is not divinely authorized, and I will quit that thing before I sleep. Isn't that fair?

The man-made Sunday school was never heard of on earth till 1700 years after the death of Christ. How, Oh how, did the church get along all that time without the aid of a mechanical, man-made, Sunday school? They have the Sunday school in the church along with the worship; they have women teachers who are expressly forbidden to do such thing, and teach from uninspired literature; the Sunday schools have big times at frolics and picnics. Instrumental music in the worship is just as much authorized by the living God, as is the Sunday School. A famous author once said, "Oh, consistency, thou art a jewel."

Sectarianism, Bollism, the Dance Hall, and the Beer Garden, is just as much divinely authorized

as the mechanical, man-made, Sunday school class system, with women teachers, and uninspired literature. If your very life depended upon it, you could not show where either one is divinely authorized. Modernism and up-to-dateism, fads and fancies, are hurtful to the Church today. Oh, for the Apostolic Church! Was there a Sunday school at Troas when the disciples came together to break bread? (Acts, 20:7). Paul preached to them, but nothing is said about a Sunday school ending up with a frolic or picnic.

Robert Raikes founded the Sunday school two hundred years ago in London, England. Not a thought had been given to a Sunday school for 1700 years after the death of Christ. Was the Bible taught during that 1700 years? They went everywhere preaching the word, (Acts, 8:4), but not a word is said about a Sunday school. God gave us a way to do his work, but man thinks he can improve God's plan. The devil grins with fiendish delight and laughs with diabolical glee when he sees the work of man done in the church today. It is enough to cause heaven to blush with shame, and the old pioneer preachers to groan with disgust in their dusty graves. I have never heard of it being told in a Sunday school what alien sinners must do to be saved. Yet, they are teaching the Bible in Sunday schools!

The modern, man-made Sunday school with its superintendent, assistant, secretary, treasurer, and women teachers is without precept or example in the word of God, but like all other innovations of man, they say it is all right to do a certain thing if God has not said not to do it. If it is all right and scriptural to do a certain thing just because God has not said not to do it, then bring in the piano, the organ, the fiddle, the banjo, the trombone and the saxophone. I have seen such things in so-called churches. It will not be long till they will have jazz music and swing music in the churches. "Many will say to me in that day, LORD, LORD, have we not done many wonderful works in thy name, (with the things you did not authorize?) And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Math. 7:22-23).

—W. A. Ethridge,
425 Commerce St.
Nashville, Tennessee.

HOW IS THIS?

Mental Diet, Box 353,
McKinney, Texas.

Homer A. Gay,

Dear Brother In Christ:

So that you may understand me very clearly: I am against every innovation whatsoever that man's brain attempts to put into the worship.

Poteerion (Gk.) means "cup" or "drinking vessel"; ek (Gk.) means "out of" (genitive *** "of").

Now, we have: "One Lord, one faith, one God, one baptism, one name, one church, one body, one bread, one hope, one mouth, one mind, one accord, one head, one promise, one rule, one blood, one Spirit, one purpose, one assembly, one instrument, one cup, one container," and anything else you

may find, put me down for "ONE."

Brother Homer L. King suggested that I write, relative to my stand.

Yours in Christ,
—Chas. Waller.

Note: Brother Waller is the colored brother, from McKinney, Texas, who is editor and publisher of the Mental Diet, a religious journal. We are very much delighted to have this frank statement from Brother Waller, and we wish to assure him that we extend to him a welcome hand into the ranks of those who are contending for "A return to the Bible way," in the work and worship of the church. Brother Waller is a young man of much ability, and should be a great factor for good among his race. We trust that readers of the OPA will subscribe for his paper, which is a dollar per year. We hope to be able to run his picture with a brief autobiography in the next issue, if he will furnish us with the material for them.

—Homer L. King.

CARNAL WAR

"From whence cometh wars and fightings among you? Come they not hence, even of your lusts that war in your members" (Jas. 4:1).

War is a dreaded menace throughout the whole world today, threatening to envelop all nations, that are not already engaged in the horrors of it. Although it has its so-called glories in the eyes of the world, but do they justify the price paid? We shoot down our fellowman in cold-blood, destroy his property, make widows and orphans, make cripples and maimed for life; then we are acclaimed by the world as brave heroes for this bloody and inhuman, nonchristian performance! Can this be in harmony with the Christian spirit? Hear Paul: "Therefore, let no man glory in men" (1 Cor. 3:21); "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14); "Do all to the glory of God" (1 Cor. 10:31).

Carnal war violates this principle: "If there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself" (Rom. 13:9); "If we love God, we will keep His commandments" (Jno. 14:23). If we obey the above we will not be found in the evils of carnal warfare. We have a warfare to wage, but it is not carnal—"the weapons of our warfare are not carnal"—Paul. Again, "And take the helmet of salvation, and the sword of the spirit, which is the word of God" (Eph. 6:17). This is the only weapon (the word), which God has given us, and if I use it, I can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day" (2 Tim. 4:7, 8). Jesus says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

It is due to my conscientious convictions, that I have drawn up the "Appeal Forms," that I may save myself from the nonchristian and inhuman bloody carnal wars, and that I may help others of

my brethren to save themselves from the same. Hence, we hope to obtain exemptions from war, if this nation should become entangled in it, and our appeal will have much more effect if we present it before the war comes. The forms are free for the asking, and I have one for every congregation, but each male member should sign it. Write me a postcard, giving me your name, address, and the approximate number of male members in your congregation. If you know of other congregations, who have not sent for theirs, send me the address of them.

Address Howard Sharp, 225 E. Cleveland, Montebello, Calif.

WHAT ABOUT NONCOMBATANT SERVICE?

In making representations to the War Department, as to our convictions against carnal warfare, brethren, let us be careful about making hasty promises. Some are offering to do "noncombatant service," but I believe this is a serious mistake.

No man can serve two masters. In the church Christ is Master, while in the army and navy, another master commands. In the "noncombatant service," I know of but one worthy and plausible service; viz., ministering to suffering humanity. For this supposing justification, all opposing Scriptures are ignored.

Let us consider: One cannot enter and serve in the army without "forsaking the assembling" of the saints, which is forbidden (Heb. 10:25). There are, also, a number of assembly activities enjoined, such as, teaching, admonishing, singing, praying, giving, breaking bread, (1 Cor. 14:31; Col. 3:16; 1 Cor. 16:2; Acts 20:7; Acts 2:42; Acts 20:36; Acts 21:5; Acts 4:24); all of which must be postponed indefinitely or forsaken, upon leaving for the preparation of war or engaging in war. If it were right for one to do so, it would be right for all, and what would become of the church?

The army and navy are essentially "of the world," but Christ has chosen us "out of the world" (Jno. 15:19). "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. 6:17). "Keep yourselves unspotted from the world" (Jas. 1:27). Brethren, can we afford to sacrifice our identity as a "separate people" or abandon the Lord's work, even in time of war? Shall we face another war only half prepared?

If I am wrong, will some good brother please show me the Scriptures that so state?

—Burley F. Black,

263 S. Moore St., Ottumwa, Iowa.

SONG BOOKS

"Victory Songs" is the title of our new 1939 song book, ready February 15th., compiled by Will W. Slater; 192 pages, both old and new songs, and the publisher states he has tried to make it better than his former books. The price is the same, 35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

"Songs We Love," our 1938 book, is one of the best all-purpose books ever made, and is the same size and price of the above book.

Send all orders to Homer L. King, Gen. Del., Montebello, California.

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THAT "SPECIAL ISSUE"

The friends of the OPA will be glad to know that the above issue went over in a big way. We had orders for nearly 1500 extra copies, for use in mission work among the unconverted, and so far as we have been able to learn, all have been well pleased with the subject matter, etc. We are glad to note the interest, generally, in the brotherhood for doing mission work, and we pray that this spirit will grow from year to year. We pray the Lord's blessings upon this "special issue" that it may be useful in pointing many to the path of righteousness. We hope the brethren will use wisdom and discretion in handing them out to those, who will appreciate them and use them with profit.

Another Special Issue.—Shall we have another special issue, dealing this time with the innovations, which have come into the church the last century; viz., Instrumental Music, Sunday School, Societies, Cups (individual, two or more), Dividing The Loaf (into fragments before being passed out to the participants), and any others, which have been introduced by man? Also, one or more articles dealing with personal piety and devotion in living the Christian life. This issue would be designed especially for members of the church, and more especially for those practicing one or more of the innovations.

If there is sufficient interest in such an issue, we shall be glad to put it out in the near future. Let us hear from you with any suggestions, encouragement, or criticism, you may care to offer.

Again, our friends will be delighted to know that the OPA is receiving more encouragement financially and otherwise, than at any time in its history. However, we need one or more in every congregation who will take a personal interest in securing subscriptions, that we may double our circulation. We have made progress in the last six months, but we have not reached the goal. If we can double our circulation, we can make some permanent improvements in it; one of which is to enlarge it, by making it a 12 or 16 page paper, that more of our writers may be heard, and more information may reach the readers.

—Homer L. King.

COMMON ERRORS IN TEACHING THE NEW TESTAMENT.

Error No. 1. How many were baptized on first Pentecost after Christ's ascension? The majority of preachers will say, "Three thousand of course!" I had an Elder push up his sleeves to fight me once, because I challenged his statement, and asked him to show his proof like a man. Well, is it true? This was a feast that required all male Jews to go to Jerusalem; so there many thousand there. Among them were hundreds, yes, thousands that John Baptist had converted, and baptized. Many thousands that Christ had converted, and his Apostles had baptized. Many hundreds at least that "the twelve and the seventy" had baptized. And all these were looking forward to the coming of Christ. Only a short time had elapsed since these conversions were made.

Who will be so bold that he will come out of his shell and say to an intelligent audience: "Every one of these converts had to be reconverted and baptized?" Brethren, think how silly it looks. You claim to love and honor Christ, and vehemently assert by inference that Christ and His helpers made a complete failure in "preparing people to enter His kingdom."

Well, who was baptized? Those who were cut to the heart, and cried out: "Men and brethren, what shall we do?" Peter answered them by telling them to "repent and be baptized for the remission of their sins." And they (these penitents), gladly received his word, and were baptized.

Those former converts, and these new ones were united into one body and constituted the first "church of the living God" in the world.

Now is this difficult, when we honor Christ, and give Him His dues? May God help us to always think of Christ first, and all the time.

If Brother King will let this be published, we will look after Error No. 2, The Local Minister" next month.

Yours for "Thus sayeth the Lord."
Dayton, Tenn., Route 3. —E. A. Lowry.

OUR HELPERS

Below we give the names of those, who have sent us subscriptions from December 20 to January 20. We thank everyone who has helped us increase the circulation of this journal:

J. A. Moore—5; Mary J. Stirman—2; L. L. McGill—2; Homer L. King—2; J. D. Phillips—1; Mrs. Osie Callaway—1; H. S. Massie—1; M. O. Engle—1; Miss Marcella Harrison—1; D. A. Jones—1; W. H. Gill—1; Mrs. R. T. Rose—1; E. A. Lowry—1.

Donation to O. P. A. Fund—Mrs. Osie Callaway—\$1.00.

THE THANKSGIVING MEETING

At Healdton, Okla., we had all-day services on Thanksgiving day, and had many visitors from various congregations present with us. The congregations represented were Seminole, Okla., Sulphur, Okla., Washington, Okla., Equal Rights, Okla., Sentinel, Okla., Healdton, Okla., Wichita Falls, Tex., Temple, Tex., and Iberia, Mo.

Speakers during the day were William Freeman

Jones, Iberia, Mo., John B. Hall, Oklahoma City, Okla., Orvil Johnson, Davis, Okla., Ab Smith, Ardmore, Okla., Tom E. Smith, Healdton, Okla., Ervin Waters, Temple, Tex., and the writer. The subject discussed was "The Mission of The Church," and all were strengthened and edified by the splendid discourses presented.

We had good gospel singing throughout the day, and had a fine dinner on the grounds.

It was announced that the 4th of July meeting would be held at Sulphur, Okla. in 1939, and the Thanksgiving meeting during 1939 would be held at Wichita Falls, Texas. The purpose of these meetings is to promote unity, love, fellowship, and good-will between congregations. All are cordially invited to attend these future meetings.

—Fred Kirbo.



D. A. Jones, Atlanta, Texas, January 2.—There was one brother restored to the fold here last Lord's day, and we think he will remain faithful. I hope the paper will prosper this year.

George Bowman, Alpena Pass, Arkansas, January 11.—We are expecting Brother Frank Cope here in the near future to do some preaching. There is need of much work in this part, but people are rather unconcerned about spiritual things.

W. M. Rollins, Purcell, Oklahoma, January 2.—Brother Fred Kirbo is to be with us next Lord's day. We have repaired our house in general since Brother King was here in a meeting last summer, and all of the new converts are holding out faithful. We are looking forward to Brother King's return next summer for another meeting.

James R. Stewart, Rte. 4, Box 97, Waco, Texas, January 9.—During the holidays, I held a series of meetings at Sand Grove, near Milano, Texas, where Brother Cope has done some good work. We baptized four and closed with a good interest. I enjoyed working with them very much. Let us keep "sounding out the word."

W. H. Gill, Eola, Texas, Dec. 20, 1938.—I am living at Eola again. The church here is doing very well. Our meeting here is to start Saturday night, Bro. Fred Kirbo doing the preaching. I have been without the OPA for sometime, not being able to subscribe for it, but here is a dollar for which please send it to me for a year. Yours for the oneness as taught in God's word.

Frank Cope Jr., Electra, Texas, December 10.—The meeting at Batesville, Texas, resulted in eighteen baptisms and seven reclaimed. One was baptized at Eagle Pass, Texas. Since my last report, I have preached at the following places: Crystal City, San Antonio, Del Rio, Temple, Live

Oak, and Wichita Falls, Texas. I am now in a meeting at Sentinel, Oklahoma.

Fred Kirbo, Wilson, Okla., Dec. 13.—November 19, I started the Healdton, Okla., meeting, which continued with good interest throughout, until December 1, and closed with two baptisms, five restorations, and fourteen confession of faults. I enjoyed the Thanksgiving meeting reported elsewhere in this issue, immensely.

I preached twice at Washington, Okla., December 4, and came here to Dougherty, Okla., December 7, where Bro. Ervin Waters and I are in a fine meeting at present. To date we have had eight confession of faults, and the meeting is continuing with large crowds present at every service. We will remain here, the Lord willing, until December 18. I go to Eola, Texas, to start a meeting December 24. I have held 11 meetings this year, which has made the past year the busiest of my life. Brethren, let us take on new life, and with increased zeal and effort, sound out the Word during the coming year.

O. B. Casey, 1308 N. 6th St., Wichita Falls, Texas.—The church here is getting along nicely. Our membership still keeps increasing. I think we have had five restorations since Brother Clovis Cook's meeting. We look for more additions in the near future. Let us all work and pray for the advancement of His cause.

Homer A. Gay, Lebanon, Mo., Jan. 10.—I have been at home since coming from Pennsylvania. Very glad to be home with the folks and to meet with the home church, which seems to be doing pretty well. Bro. Ervin Waters held us a Christmas meeting, which did a lot of good. We were very glad to have as visitors, Brethren Glenn Bray and Hugh Milner, of Healdton, Okla., and Bro. Ralph Fancher, and a car load with him, from Wichita Falls, Texas. I am planning now to begin a mission meeting at Manes, Mo., January 21. We have hopes of doing much good there. The church at Commodore, Pa., is supporting me in this meeting, which is very commendable of them.

John S. Keller, Flemington, Pa., December 21.—Our highly esteemed Brother Homer A. Gay closed a successful meeting of two weeks duration, Dec. 11. Although there were no additions, yet the brethren were very much strengthened by the able preaching, and we feel that the seed sown will bring a harvest in the future. We plan to have Brother Gay with us for another meeting in the future. We recommend him to anyone in this part who would desire a meeting. It is our prayer that he will continue to enjoy good health, that he may work unincumbered in the vineyard of the Lord, and that the church will adequately support him in such work.

Harry Pollard, Sentinel, Okla., Dec. 20.—Brother Frank Cope just closed a series of meetings here, with much good accomplished. The attendance was good, and the church was edified. While there were no additions, there were some who were almost persuaded. We love Brother Frank for his

work's sake, and we pray that his years in the service will be not a few. We humbly desire the prayers of the brotherhood, and any loyal gospel preacher passing this way is cordially invited to the pulpit here. I have been laboring with the church here for a number of years, and during 1939, I hope to get out in the field in Okla., Ark., and Texas, in mission work. If anyone desires my services, you may write me as above. We are looking forward to Brother King's return next summer for another series of meetings.

Elgin A. Eaker, Rte. 4, Box 245, Watsonville, Calif., January 20.—Brethren J. L. Reynolds and Chester King began a series of meetings here November 26. Brother Reynolds was obliged to leave after four days, but Brother Chester continued until December 8., with one baptized and three restored. Brother King's splendid sermons were appreciated much by all, and for his age, we think they could not have been better. The results of the meetings have encouraged us much. At this writing Brother Homer L. King is in a series of meetings here, and we are privileged to have Chester with us, also. The meetings are a week old and we are entering the second week, with increasing crowds and interest. This is our first time to hear Brother Homer, but we find him as powerful in the delivery of the Word, as he has been represented to us: The crowds are good for California. We wish to thank the church at 3535 Siskiyou St., Los Angeles, for sending Brother King to help us, and we thank Brother Reynolds and the Crockett church for their assistance in the meetings.

G. H. Turnbull, Marquand, Mo., Nov. 24.—Bro. Homer A. Gay recently closed a mission meeting in our home. We are making an effort to have the gospel preached here. So far as we know, this is the first time a loyal gospel preacher has ever preached in this community. Bro. Gay did splendid preaching, and wife and I have been strengthened and encouraged very much. We look forward to next year when we hope to have another such meeting here. If any one knows of any loyal members of the church of Christ near us we would be glad to hear of them. Also, if there are any of the loyal brethren passing through Madison County, Mo., we would be glad for them to visit with us.

Ervin Waters, Lebanon, Mo., Jan. 10.—Brother Fred Kirbo and I closed a series of meetings at Dougherty, Okla., Dec. 18, with nine baptized and eight confessions of faults. We appointed elders and left the church in good condition. I preached once at Healdton, Okla., and from there to Lees Summit, near Lebanon, Missouri, beginning Dec. 23, closing Jan. 6, with two baptized, one of whom, was from the Methodists. I am to return for another meeting this fall, Oct. 1, the Lord willing. I made my home with Brother Homer A. Gay, and I was treated royally while there. Brethren Glen Bray and Hugh Milner accompanied me from Oklahoma to this meeting, and I enjoyed their company and assistance very much in the meetings. We were blessed with a number of visitors, from

Wichita Falls, also, for a week. I was with Brother Clovis Cook for the first time in nearly five years, and I learned to love him much for his work's sake. I preached January 7 and 8, at Claxton, and am to preach over the third Lord's day in Jan. at Vanzant, Mo. I may go to Tennessee soon, and then home. On with the work!

C. C. Rawdon, Lawrenceburg, Tenn., Dec. 14.—The proposed debate here between Brethren Freeman Jones and Collins, on the S. S. and the cups, has not yet materialized, and it would seem that someone else may be used in the place of Brother Collins. Brother Gainer, of Florence, Ala., has been suggested. Gainer refused to debate with Brother Phillips, saying that they were agreed on everything except the cup question, but if Brother Phillips has changed on the S. S., I know nothing of it. If we have the debate, we are hoping that Brother Phillips can be with us. We have two congregations in Lawrence County, and they seem to be waking up. Howard's Chapel gives one collection each month to mission work. This is one of the best fields for mission work, of which I know. People are eager for the truth, and want us to hold meetings for them. The Long Branch church is growing stronger, and they have one of the ablest teachers in the person of Joe Crews. We are expecting Brother Jones here for some work. Any loyal preacher will find a welcome, if passing this way.

Orvel Johnson, Davis, Okla., Dec. 12.—The last month I have preached at, Washington, Enterprise, Roscoe and Cabiness. Also visited at Dougherty and Healdton, having attended the all-day meeting Thanksgiving at Healdton. We were delighted to have Brother Freeman Jones with us at Sulphur for ten days. The church was strengthened much by his able teaching, and we commend him to the brethren everywhere as being able, sincere and humble. You will make no mistake in calling him for your meetings. I was glad to have him in my home, and we were saddened by his departure. We hope to have him again. Last Lord's day was my first time to visit the Cabiness church, near McAlister. I was informed by the brethren there that the church had been meeting for about thirty years without innovations, until the past year, when some tried to bring in the Sunday school system, but such move was opposed by the faithful, and the opposition moved out, leaving the faithful the victors. The leadership is in the hands of Brethren Lee Williams and Jim Wilson. I hope to be with them once a month. I am sure any loyal preacher will find a welcome with them. Address Lee R. Williams, 234 W. Cherokee St., McAlister, Okla.

Clarence O. Snodgrass, Tuscola, Texas, January 14.—It has been some time since I reported to the OPA, but I have been preaching about two or three Lord's days per month. I live about 14 miles from Abilene, a city of 30,000 population, containing many churches (?), none of which are loyal. However, there are quite a number of individuals who do not believe in the innovations and would, I believe, readily depart from them if given an oppor-

tunity, but the churches there do not want loyal preachers to preach in their pulpits. A few years ago Brethren Ervin Waters, J. R. Stewart, and I tried to conduct an open-air meeting, but my wife contracted pneumonia, I was forced to drop out. Brother Ervin continued a few nights, baptizing one. Brethren, we need a mission meeting in this city. The Cedar Gap church is small, but we will do all we can to help, and if other churches or individuals will help, it can be done. We could secure the use of a vacant business house at a reasonable rent for the meeting. There are a few loyal members, who are not meeting for worship, just because there is no loyal church with which to meet. Who will help in this much needed mission work? Let me hear from you.

C. T. Springs, 449 Lindsay St., Stockton, Calif., Jan. 10.—I have not reported to the OPA for sometime, but I have been very busy nevertheless. I promise to do better. I continued 19 days at Greenfield, with two reclaimed and we trust good done otherwise. The third Lord's day of the meeting Brethren Chester King and Reynolds visited us. Brother Reynolds preached one of his good sermons in the afternoon and Chester made short talks, which were appreciated. We were glad to have them, for we need more cooperation, Brethren. Also, I preached at Delano, Corcoran, and Visalia, before returning home. I was thrilled by the splendid fellowship manifested between the Visalia and Corcoran brethren. A car load from Corcoran came over to Visalia, assisting in the services. Brother Davis, also preaches at Visalia. Let us have more of this fellowship. I am now in a short meeting with the home church, with two restored; others seem interested. Just recently a young man from the Christian (?) Church took his stand with the true church. I am arranging my work for 1939, and I have time open for meetings. I want to be kept busy, preaching. I am opposed to all innovations. I know what they will do for the church. Let us "contend earnestly for the faith once delivered to the saints."

Homer L. King, Montebello, California, Jan. 20.—Since my last report, I conducted a series of meetings at Siskiyou St., Los Angeles, with one baptized and one restoration. My next was two weeks at South Gate in a mission effort without visible results, followed by two weeks at Ocean-side, where we have a small congregation, meeting in the Woman's Club Hall. I enjoyed the work with them and learned to appreciate them more, even than in the first meeting. The leadership is under the direction of Brethren Bohannon and Britton Ruebush. My home here was in a cabin overlooking the great Pacific Ocean, and although we looked out over its mad waves daily for two weeks, it never grew monotonous, but it impressed me of the omnipotence and omniscience of Jehovah in the creation. How good and pleasant it is to feast upon God's creation! I returned from this meeting to the churches in Montebello and East Los Angeles for a few days, before coming to Watsonville, where we are now in a good meeting. Wife and Chester were with me in all of these meetings, rendering valuable aid.

PASSED ON

Anderson:—Sister M. H. Anderson, of Troy, Texas, was born May 14, 1845, in Bedford, Tenn.; departed this life January 7, 1939, in the home of her daughter, Mrs. A. D. Wood, Troy, Texas.

Sister Anderson had resided in Bell County for 52 years. Her husband preceded her in death in 1921.

She was a member of the Church of Christ, and lived faithfully until death.

Sister Anderson is survived by seven children, viz.; John, Ed, Mrs. A. D. Wood, Mrs. L. H. Spoons, Mrs. A. M. Williams, Mrs. W. F. Arnold, Mrs. Alex White; also, one brother and one sister; as well as, ten grand children. Grandma Anderson was loved by both young and old.

Our sympathy goes out to the bereaved ones, and we hope they will find comfort in "Blessed are the dead, who die in the Lord, that they may rest from their labors, and their works do follow them." Funeral services were conducted by the writer.

—James R. Stewart.

Stewart:—We have been informed indirectly of the passing of our beloved Brother Stewart, father of James R. Stewart, of Waco, Texas, but we regret that we are unable to give you a full report on his death, etc. Brother Stewart was a faithful gospel preacher and singer, and so far as I know, was loved and respected by all who knew him. We regret his passing, and we extend sympathy to the bereaved ones, and especially to his son, J. R., who is well known to our readers as a gospel preacher. We shall look for an obituary from someone for the next issue. H. L. K.

Buker:—Sister Nora Buker, of Aromas, California, about 74 years of age, died December 16, 1939, in her home. She is survived by one son.

Sister Buker was a faithful member of the loyal Church of Christ, meeting in the I. O. O. F. Hall, in Watsonville, Calif. We regret her passing, as she will be missed much by all the church.

—Elgin A. Eaker.

WORDS OF ENCOURAGEMENT

"Enclosed find money for two subs. I am wishing you a happy and prosperous 1939."

—L. L. McGill, Alberta, Canada.

"Enclosed find two dollars; one for my renewal and the other to help keep the good work going."

—Mrs. Osie Callaway, New Mexico.

"I am doing my best to get subs. for the OPA. I think it is the best yet, and all should help to circulate it."—Orvel Johnson, Oklahoma.

"I am a regular reader of six Christian papers, but I want the Old Paths Advocate. I want to be apostolic, and I intend to be, regardless of consequences."—W. A. Ethridge, Tennessee.

"We enjoy reading the OPA, and especially the 'special issue.' Send me the paper for another year."—Marcella Harrison, Oklahoma.

"I am anxious to receive my order of the 'special issue' of the OPA, for I know there will be some good articles in it. I am wishing you much success in your work."—E. E. Wright, Texas.

"The OPA gets better all the time. I wish we could get it twice a month. I wish you a happy year, and I pray that you will ever remain faithful in preaching to others."

—T. E. Smith, Mississippi.

"I am enclosing five dollars for subs. for the paper, for I want to do all I can for it. I want to get it in other homes that they may enjoy reading it as I have. May God bless you in this good work for the Lord."

—Verdie Poteet, Oklahoma.

"I certainly enjoy reading the Old Paths Advocate, and I especially liked Brother Gay's article to the young."

—C. C. Rawdon, Tennessee.

"Here are two dollars for subs. I do love the OPA, and I get so much good from reading it, and I want others to read it."

Mary J. Stirman, Texas.

"I enjoy your paper so much, and I hope that I can meet you before you leave this state."

—S. H. Kellner, California.

"We have received the 'special issue,' and we think it is just fine."

—Clovie T. Cook, Missouri.

"I hope the paper can have a wider circulation this year than ever before. Here is a sub. for it. I wish you much success in the work, and we hope you can visit us in the near future."

—D. A. Jones, Texas.

"We have enjoyed our business relationship during the past years and shall strive to serve you even better during the new year. We wish you much success."

Laycook Printing Co., Tennessee.
(The Laycook Printers have done our printing since we began the OPA.—Publisher).

"We are mailing out the 'special issue' today. I think it is good, but you should have written, too."

—Homer A. Gay, Missouri.

"I much appreciate the tone and variety of matter in the OPA, especially of late. I pray that God will bless you and yours in furthering the cause of His truth."

—Burley F. Black, Iowa.

We appreciate, more than we know how to express in words, all the nice words of encouragement by the above friends of the paper, who, in spite of our mistakes or failures, have stood so loyally and faithfully by the paper, making it possible for us during these trying times to keep the OPA coming to you each month. We wish we could have the time to write everyone a personal letter, telling how much we thank you for your loyalty, but it is impossible for the publisher to do that, as long as he must work twelve months a year in the evangelistic field, also. We hope that we can soon turn the paper to a publisher, who can devote all his time, or nearly so, to the publication of the paper, tracts, etc., leaving the present publisher free to devote all his time to evangelistic work, unincumbered. In the meantime, though, keep pushing the paper and the cause we love, and we shall do our best to serve you. Let every preacher send a brief report of his work every month. Let the elders, or some one, in every church give us regular reports of your work, and let all work to put the paper in new homes. Command us freely, and remember we appreciate friendly criticism. Report all errors promptly.

—Homer L. King.

FROM CANADA

Lacombe, Alberta, Canada,
November 27, 1938.

Dear Bro. King:—

Your letter was duly received and I thank you for it. Things have not yet altered much with me. I have not done any preaching for a few years so that my talent is gradually dying. In spare moments now I am studying verse and music and find it interesting and profitable.

As I look back over my life in Christ some things stand out in my memory.

About twenty-one years ago when I was just a babe in Christ, in the old home congregation, one Lord's Day after worship I approached the only living elder in the congregation and asked him if we were following a scriptural practice in using two cups (for convenience) on the Lord's table. He rebuked me severely to think that I had the temerity to even question the practice and said, "Now don't you start making trouble about that around here." Time passed by, but I could not forget that Bible teaching—that Jesus took "a (one) cup" and said, "this cup is (means) the new covenant in my blood." Eventually I took my stand against the use of more than one cup and some years afterwards returned to the old home congregation and found them using individual cups. The majority of them favor the use of an instrument as an aid to the singing and doubtless if they continue in the direction they are travelling in due course they will have an instrument.

On the occasion of this sojourn "back home," one member of the congregation came to me and asked if I would stay and preach for them. I told him, "Yes, if allowed to preach on all things—the Bible teaching." Immediately he replied, "You would have to promise not to say anything about these things that make trouble." "These things" were "Sunday School," "Cups," "Societies," "Instruments," etc. Of course I refused to be silent regarding those unscriptural practices, and while laboring with my hands for a living, I have wondered here and there these many years without accomplishing much.

After some years had passed I endeavored to enter the United States hoping to find there a field of labor. However not being an American citizen and being poor in this world's goods I was refused admittance. At this time I went to a congregation where I hoped to be able to worship. However while preaching there as soon as I mentioned the Bible teaching regarding "a cup" etc., the man who should have stood by me said, "You will only make trouble here with that teaching. We are at peace here, so you had better be quiet about those things." Peace! Peace! Perfect Peace! Even so death bringeth peace! Now they will receive members on their sect baptism. What next? It being difficult to make a living in the famine area, I have moved to a more prosperous part of the country.

Here my wife, my mother and myself worship each Lord's Day and labor through each week to provide needful things. We are thankful to the Lord for His merciful providence. Also we have the comfort and blessing of the Word, knowing that Jesus was rejected by His Own and that for the Word and Testimony of Jesus, John was banished to the Isle of Patmos and that Elijah had to flee from Ahab and Jezebel even after the demonstration on Carmel.

Nevertheless even though I have suffered much abuse because of my brethren, my prayer is continually for them that they may repent and be saved (cf. Rom. 10:1-3).

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10:13, 14.

I believe that there are places in Canada where the blindness is not so great but that the Gospel would be received if there were some means for getting it before the people. It is sad to see so many of the churches of Christ heading in the wrong direction.

We rejoice greatly to read of the successful labors of those in the South, and watch with interest each step taken back toward the Divine pattern of the New Testament Church, hoping some day to see the sanctuary fully and completely cleansed and set in order.

May the Lord continually bless you all in Christ.

Sincerely your Brother,

L. L. MCGILL.

Ye numerous sects
which all declare
"Lo Christ is here."
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, MARCH 1, 1939

No. 3

TIMELY THOUGHTS

(By Wm. Freeman Jones, Iberia, Mo.)

Do not wonder why so many political officials ignore requests of good citizens to clean up a crime area—"They who live in glass houses should not throw stones"—for they are like some preachers.

A combine of preachers have said that to subscribe for a journal, or to put your writings in it, means that you endorse that paper. But they take papers "just to keep tab on them."

"A drowning man will grab at a straw." Seeing that their "cups" and "Sunday-school" cannot be sustained by Scripture (example or precept), those advocates resort to character-maligning. Watch out, boys.

There seems to be an almost 100% judgment of all kinds of church members against a person with a living companion marrying another, whatsoever the cause of separation. Preachers and elders, beware!

After nearly thirty years of search and research, I fail to find Scriptural authority for the one-man eldership or deaconship, or for an evangelist-elder or deacon. More later.

If John the Baptist's converts (he baptized) automatically became Christ's without further baptism, then John DID baptize them into Christ—into His Church. John's baptism was real; did the Church exist?

Opposing "Bible colleges" is an easy fight. A grade school boy can do it. But what of the fellow, who opposes Bible colleges while the weights of "Individual Cups" and "Sunday-school Classes" hang on his feet? Rom. 14:22; Heb. 12:1, 2.

Chas. T. Russel's followers, now being directed by his successor, J. F. Rutherford, now claim the title of "Jehovah's Witnesses." They are "wolves in sheep's clothing," (Matt. 7:15, 16), and Christ says, "Beware" of them. Brethren should keep their heinous doctrines away from their homes, for oncoming generations can become tainted with "doctrines of devils." (I Tim. 4:1, 2.) Rutherford teaches his disciples that those "devils" mean the popes and priesthood of Rome (and they do), also leaders of all the so-called churches. But Rutherford denies that these devils include such teachers as himself; however, they do. Such deceivers as "Judge" Rutherford will be responsible at the judgment for the origination and propagation of the Babylon of Revelation 17th, 18th and 19th chapters. If he does not know it—maybe he doesn't (2 Thess. 2:11)—he certainly is a leader in Babylon. The title implies the content of that incoherent, disintegrated, corrupt city—the

world of confusion of doctrines, faiths and practices. And I Cor. 14:33 declares that God is not the author of that state of combined paganism, papalism, infidelity, scepticism, Judaism and a very little of Christianity, if any. The Russell-Rutherford hierarchy deny nearly all the Bible, but Rutherford is too afraid of an absolute exposure to have his dogmas and feeble practices aired in a joint public oral discussion! All foreign preachers and church leaders are too small for him! So, brethren, beware of him and his followers!

I note with unusual interest in a metropolitan daily, Feb. 8, that two Jones brothers filed a petition with a judge in court to have their name changed to Lane. Another Jones, says the dispatch, and no kin to the brothers Jones, "appeared with his attorney to voice objections for 'all persons' who bear the name of Jones. He said the name (Jones) was an honorable one, that many of its bearers had been famous and that really no infamous criminal had ever been named Jones. The Jones brothers answered with two witnesses who testified they were of good character." The judge overruled the objection and granted the petition. But the judge must grant the change of name, or no change could be assumed by the petitioners. Peculiarly, I thought, the divine Judge (James 4:12) has preciously purchased and applied to His followers that new name (Isa. 62:2; Acts 11:26) CHRIST, individually and collectively (Heb. 3:3; Rom. 7:4). And, if anyone now has the right to change it, surely only He could; but even He CANNOT change it! (Titus 1:2; Heb. 6:18). "God" is not that new name, for God is used even in the first verse of divine revelation (Gen. 1:1). And if the churches mentioned in Rom. 16:16 are "the churches of Christ," then it must be, each one of those churches is "the church of Christ." To whom else does either of them belong, when mentioned individually, then to Christ, if they all are "the churches of Christ?" And the Paul, who said it, is the same Paul who was "the mouth of the Lord" at Antioch! If any man is bold enough to deny this as being Scriptural and THE NAME OF ISAIAH OF 62:2, let him frame his propositions, affirmative and negative, and we will have a real public discussion. And let the discussion be held in a central location.

Send us six yearly subscriptions to the Old Paths Advocate, with five dollars, keeping one dollar for your effort. Ask others to subscribe, and thereby, help us grow. They need the paper and we need them.

THE DIVINE NAMES OF THE CHURCH

By J. D. Phillips

The noun "church" is from the Greek word *ekklesia* (from *ek*, out of, and *kaleo*, to call) and means "called out people." It was used among the ancient Greeks to denote any assembly of any kind whatever. See the Greek classics. In Acts 19:32, 41, it is applied to the lawless and excited assembly of citizens called together and headed by Demetrius; and in the Greek translation of the Old Testament (in common use in the days of the Messiah) it is several times used for the Hebrew word *kahhal*, to denote the whole assembly of the Jewish nation. It is so used in the New Testament at Acts 7:38. *Ekklesia* of itself means nothing as to the kind of assembly denoted, hence we read "ekklesia of Christ" (Rom. 16:16); "ekklesia of God" (1 Cor. 11:16), etc., to show the ownership. The expression "the church" would mean but little but for the occasional "of God" or "of Christ" to show what kind of an assembly or body is meant.

Sectarianism is, I think, the worst evil that the world has been cursed with. All forms of sectarianism, headed up under the Papacy, is called "Mystery, Babylon the Great" (Rev. 17:5); and we are warned "to come out of her" (Rev. 18:4). Every man-made name for a "church" is a sectarian one. Such a name applied to a religious institution indicates sectarian teaching or practice. Sectarianism is sometimes taught and practiced under Scriptural names. That form of sectarianism is, of all "isms," the most deceptive. Such teaching is an abomination to Yahweh, even though it may go under the divine name "Church of God" or "of Christ." In that case the divine name is misappropriated and misused. Most sectarian names have been derived from certain ordinances, or doctrines, or practices of the ones wearing them. Thus, for instances,—

The name "Baptist," as used as a church name, signifies that the people wearing it practice baptism by immersion, the word baptist being derived from *bapto*, "to dip."

"Methodist," as a church name, arose from the fact that the followers of Mr. Wesley use various methods of church work.

The name "Presbyterian" means that those who wear it believe in a plurality of presbyters or elders in each congregation, as opposed to the episcopal form of church government.

The name "Congregationalist" means that those people believe in congregational church government.

The word "Catholic" signifies that they who wear it consider themselves the universal church, it being from a Greek word that means "on the whole, general."

"Christadelphian" (from Greek, *Christou adelphoi*) means "Christ's brethren" and indicates that those who have taken it upon themselves as a church name consider themselves the brethren of Christ.

When the Restoration Movement (led by A. Campbell and others) of the 19th century got well under way the question of church names naturally and logically came up for consideration. "Where the Bible speaks," said the leaders, "we speak;

where it is silent, we are silent." When, then, "the Bible spoke" on a name for the church to wear, "they spoke"; when (and where) "the Bible was silent" on the matter, they were "silent." Thus they tried to "speak as it were the oracles of God" (1 Pet. 4:16). Any name used by the Holy Spirit to designate the people of God is Scriptural and should be accepted, whether men like it or not. Any name not so used is unscriptural, regardless of how well some may like it.

Certain recent investigations have led me to reconsider the question of Scriptural names, with a diligence never before experienced by me. We must not go wrong on the matter! "We as a people" (the church of Christ generally) have been guilty of much unscripturalness. Many among us are beginning to see it and are trying to free ourselves from "the yoke of (human) bondage" and be bound only to "Jesus, the King." Have we been unscriptural in the use of names? Have some taught and practiced innovations (and bound them on the church) under the name "church of Christ"? Yes! Does the Scriptural name justify the innovations and heresies? Certainly not!

The church has received (from the Lord) different names according to the standpoint from which it is viewed and the various relations under which it is contemplated. We shall notice, first, the name—

"Church of God"

The church is so called many times, in the New Testament. "The church of God which He hath purchased with His own blood" (Acts 20:28). It has long been a question in the minds of editors of the Greek texts whether *Theos* (God) or *Kurius* (Lord) is the correct reading here, the manuscript evidence being about equally divided between the two words. If "God" be the correct reading Paul means that the church is God's. If "Lord" be the correct word, then it belongs to the Lord—to Christ. Even Christ is sometimes called God—"Thomas said unto Him, 'My Lord and My God'" (John 20:28). Christ and God "are one" (John 17:22), not in person (for Christ is "the Son of the living God"—Matt. 16:16), but in purpose or will. If "God" be the correct reading and refers not to Christ, the Son; but to God, the Father, then the meaning clearly is: God "purchased" His church by the blood of Christ, His Son; for "God is spirit" (John 4:24) and His only blood was in Christ. But to put the matter beyond dispute, we have the expression "the church of God" (1 Cor. 15:9), where all uncertainty is out of the question—Paul says "I persecuted the church of God." It is fitting that the church should be so called because as "the man is the head of the woman" and "Christ is the head of the man" so "God is the head of Christ" (1 Cor. 11:3). God designed it all. He sent His Son to establish His church (Matt. 16:18).

"Church of the Living God"

Paul speaks of "the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). The meaning of the expression is the same as of the "church of God" except that the word "living" is emphatic and urges the fact that He is not one of the image-gods of the heathen, without life or

sound, etc. God is Yahweh (Ever-Living One). If you say you are a member of the church of God and one asks "What God?—(there being "lords many and gods many") you may answer, "Church of the Living God."

(Continued next issue.)

"SPEAKING AS THE ORACLES"

If a proposition or argument cannot be supported without taking out words and supplying other words, it seems to me that we had better give up that position. To emphasize words is all right, but to take from and substitute is not. We continually criticize the sects for such a course, but let us examine ourselves for such mistakes. Again to leave off a sentence in part or as a whole, right in the center of the quotation, sometimes seriously alters the meaning of the Scriptures. If this is necessary to support our position, is it fair? I think not! Hence, we need to be careful how we divide the word. Let us present the whole truth.

Once upon a time, when one of our gospel preachers (now deceased) was visiting in the home of a brother, they attended a neighborhood singing, and after singing for a while, it was turned into a play-party. The preacher and the Christian family, being offended, immediately went home. It was reported, however, that the preacher and others were at a play-party. This was the truth, but not all of the truth, and an injustice was done by the telling of a half truth. Hence, we need to be careful, lest we be guilty of perverting the truth.

So, I think, we should quote, "This is my blood" (not alone), but, "This is my blood of the New Testament"—the meaning of which is different to me. To quote only, "This is my blood," makes it appear that it is His physical blood, which we know could not be, since He had not yet suffered death, and His blood was yet in his body. But to quote in full, makes it not the physical blood, but as He says of it, (Matt. 26:26-29) "I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Father's kingdom." Note, that "vine" is a common name and not the name of a person. It is a memorial of His blood—a picture.

If my wife should die, I would cherish her memory to the extent that her picture (memorial) would be a treasure to me, and would speak of it as "my wife." If I should hand it to someone, saying, "this is my wife," they would not think that I meant it was her literal body. Hence, I think we should be careful about these things, brethren.

Now, why can't we have a paper full of good things, giving good advice as to how to live, stay saved, how to pray, how to do the honorable, wise and honest thing, how to overcome temptations, how to love one another; how to manage the home; how to overcome the many obstacles, which come in our way, so that our lives will be a light, worthy of the world to see, that they may wish for a like peace of soul and salvation?

I have taken the OPA for a good while, and have sent it to others, but it is so seldom that we have articles beneficial to the unsaved, telling them how to be saved, etc., that I have not sent it to as many

as I would have. Let us have something to aid in saving these souls and something to aid in keeping them saved, which will cause them to grow.

I suppose this will bring some criticism on me, but, brethren, it is all in love and brotherly kindness. Let us be careful. I am afraid of "Fanaticism." The world has had too much of that already. It is destructive to truth.

—K. G. Wilks, Eagle Pass, Texas.

A WORTHY APPEAL

Brother C. C. Rawdon, of Lawrenceburg, Tenn., is asking for financial aid in building a house for worship, for the Howards Chapel congregation. The old building is in very bad condition, and besides, it does not belong to the church, and is to be disposed of by the court, which will leave them without a place to worship.

Brother Rawdon reports that the church is made up to a great extent of young members, poor in this world's goods, but rich in faith. The church is growing in numbers, and the outlook is very bright for a strong, loyal church there. The brethren have donated a building site, on the Jackson Highway, about ten miles north of Lawrenceburg. They have started a building fund, but are unable to complete without aid.

I am personally acquainted with Brother Rawdon, having labored with him both in secular and spiritual work, and I found him a man of much zeal and faith, and it is partly through his efforts that the church has been built up there. Many of our leading evangelists have held meetings there, and I am sure they will vouch for the fact that this is a worthy appeal. Let us send them whatever we can, brethren, to help out in this work. I am told that the people are hungry for the pure gospel in that section, and will come many miles in wagons, horse-back, or even walk, to hear the plain gospel story. Shall we not help to make it possible for them to hear, believe, obey, and be saved? Let us do good while we can. Send all donations to C. C. Rawdon, Route 1, Lawrenceburg, Tenn.

—D. E. Stone, Rivera, California.

Note:—Brother Stone is one of the leaders of the Montebello church, and through his own donation and his soliciting others, they sent \$50.00 to this worthy cause. I, too, have labored with this church in Tennessee, know Brother Rawdon personally, and I fully believe the above facts by Brother Stone to be entirely true, and I join with him in urging all who are able to help these worthy brethren.

—Homer L. King.

NEW TRANSLATION OF BIBLE

Scholars plan revised Bible. Dean Luther A. Weigle, of the Yale University Divinity School, reported to the International Council of Religious Education, that plans have been formulated for the production of a revised version of the King James Bible by British and American scholars, which would replace the present English revision, published in 1881-85, and the present American standard version, published in 1901.

—Los Angeles Times, Feb. 14, 1939.

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A NOBLE EXAMPLE

About four years ago, one cold snowy day, I baptized Brother G. H. Turnbull, at Van Zant, Mo. On the bank of the creek, we shook hands and parted, as soon as the baptizing was over. I never saw this brother again until I went to his home last month to hold a gospel meeting. About a year ago brother Turnbull moved with his good Christian wife and their two children from the congregation, near VanZant to Marquand. Some things they left behind and some things they moved with them. Among the things they took with them was their religion. They read and talk about the Bible every day. To them the Bible is the best book in the world, and their children are taught to believe in it and reverence it. The Old Paths Advocate, to them, is the best paper published. They had continued to "lay by in store" each first day of the week, and though just poor people, and Bro. Turnbull not able to do hard work, yet their contribution for the year was a little over thirty-three dollars. Just this year a congregation of more than half a hundred members wrote a brother who was to hold their meeting that they would only be able to give him twenty dollars! I have held meetings, not thirty years ago, but this year, where there were dozens of members in the congregation, with their yearly contributions from eight to eleven dollars! Surely the brethren do not realize how little they love the Lord and His cause, nor especially the preacher's family, when they thus rob God of the tithes that are justly His.

If a thousand or two of our, otherwise, loyal members of the Church of Christ, would follow the good example set by Bro. and Sister Turnbull, we would see a difference in the work done in the next few years. Somebody is doing too much, or somebody too little, WHICH?

—Homer A. Gay.

LEAN ON THE LORD

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all ways acknowledge him, and he shall direct thy paths" (Pro. 3:5-6). It is folly for man to trust in himself for guidance. Man cannot change the ways of the Lord, Ezra understood this fact for he

had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel, statutes and judgments (Ezra 7:10). Elijah came unto all the people and said, "How long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him. And the people answered him not a word." In first Kings 18:21, we find people leaning on their own minds and the prophet shows the danger of their attitude. It is evident men make mistakes when they lean unto their own understanding. They accept false guides and commit themselves to fatal errors. They will ask ungodly man outside the church, where there is no wisdom, to guide them. But rather, we find it pleased the Father, that in Him (Christ) should all fullness dwell. Abraham did not lean on his own understanding when the Lord said unto him, "Take now thy son, thine only son, Isaac whom thou lovest and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Abraham was governed by nothing but the word of God in the course he pursued. He did not understand all about the commandment, but he knew it came from God, and was willing to trust and obey. He did not halt between two opinions. The majority of people want to be guided by human reason. But this thing command I them saying, "Obey my voice and I will be your Lord and ye shall be my people, and walk ye in all things which I have commanded you, that it may be well unto you." But they harkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil hearts and went backwards and not forwards (Jer. 7:23-24).

Some say the world needs new religion. But the world no more needs new religion, than it needs a new sun to give light. Men no more need a new religion that is different from that which is revealed in the New Testament, than they need a new earth on which to live, or a new kind of water to drink, or a new kind of air to breathe. God made sun, earth, water and air; and these will meet the requirements of men to the end of time. And the same God made the religion of the New Testament, and it will be adequate to the needs of men till Christ shall deliver up the kingdom to the Father.

And now in conclusion, let me invite you to the church which is God's family on earth. What hinders you today from becoming a son and heir of God? There is a glorious prospect for every child in God's family. He is assured of the dawn of a golden tomorrow, when the countless hosts of God's children shall arise from the sleep of death to be changed into heavenly glory. When all the redeemed and blood-washed shall be gathered home to God, to live forever in the house not made with hands, will you be among the members? Why not embrace the present opportunity, and make this-all important decision now?

—J. A. Moore,
Box 322, Nanty Glo, Pa.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

MEET BROTHER WM. FREEMAN JONES



William Freeman Jones was born and reared at Iberia, Mo., where he now resides. He became a "North" Methodist when a small boy, continuing among the sects for about 16 years. For some years he was a Y. M. C. A. worker, being a delegate to both state and national conventions, also being identified with such church societies as B. Y. P. U., Y. P. S. C. E., Sunday-schools and Junior and Epworth Leagues. He served two years as Sunday-school superintendent and taught classes. Grades, high school and college made up his secular training. Also he has taught 4 terms of rural school, and has had over 10 years practical experience in the printing and newspaper business. His first work as editor was on his high school paper. He served 3 years (1908-11) as volunteer in U. S. Army, operated his own store nearly 4 years, and engaged in other pursuits, which have given him a breath of knowledge of the world in general.

June 18, 1911, Bro. Jones was married to Sister Nellie Bilyeu, a daughter of Bro. and Sister J. H. Bilyeu of Alder Springs, Mo. Seven children have entered their home, of which three have departed. His wife also has been a prominent school teacher, and became a member of the Church of Christ, 1903. Their four living children are members of the Church.

Bro. Jones was baptized, March 6, 1913, and began preaching the following July 12th. Although he has opposed the Sunday-school, women teachers and other innovations for several years, he took an open stand against breaking the loaf and dividing the cup of the Lord's Table in two about two years ago. He has endured much severe persecution by false brethren because of his firm stand against anything that he believed to be contrary to the Lord's will.

For the benefit of those who have never met Brother Jones, I say to you, that I know him personally and have heard him preach, and without reservation, I believe that he is one of the ablest and best qualified preachers in the brotherhood. I have every reason to believe that he is sincere, loyal, humble, and faithful in the work of the Lord. I

consider it a great blessing to the cause of truth that he came out of error into the "old paths" at this critical time.

After losing our beloved and lamented Brother H. C. Harper, I wondered who could ever come anywhere near filling his place in the ranks of the loyal faithful supporters of the Bible way, as advocated in the O. P. A., and while it is impossible to find anyone, who can fill that vacancy completely, yet, I believe that Wm. Freeman Jones can come as near as anyone on earth. He certainly came in at a very needed time, and recent developments have caused us to appreciate him and his loyalty more than ever. Since, he has given up labor among churches not strictly loyal, I hope the loyal churches will use him by calling him for their meetings, or debates.

And, now, Brother Jones, I believe our readers love and appreciate you and your work more than you have known.

—Homer L. King.

EXTRA! SPECIAL!

In order to reach the goal of doubling the circulation of the OPA, in the shortest possible time, we are offering this special price to new subscribers only. Think of it—from now until January 1940 for only fifty cents! Ten months for the price of six months. Now, here is your chance, brethren, to do some real mission work. Will 100 of our readers send us 10 names each, making us 1000 new subscribers, going into that many new homes? Think of the good that might be accomplished! Then, we ought to receive several hundred lists of two names each for one dollar. Sit down right now, and put one dollar, or more, with the names and addresses, in an envelope, and mail to us at our risk. Address Homer L. King, Route 2, Lebanon, Missouri. —Publishers.

OUR HELPERS

Below we give the names of those who have helped the past month to increase the circulation of this paper. We wish to thank all for their hearty co-operation, and we urge others to work for the success of the paper and its cause.

Burley F. Black—6; Homer L. King—5; John L. Reynolds—4; Sam Finto—2; John Rankin—2; D. E. Stone—2; Mrs. E. V. Dinington—2; Dewey Best—1; L. L. McGill—1; T. M. Hoover—1; A. L. Miller—1; J. D. Corson—1; J. S. Shelley—1; Joseph Miller—1; C. W. Vanstavern—1; Mrs. Lone Elkins—1; Mrs. L. N. Byford—1; M. O. Engle—1; Mrs. Zelma Adkins—2; J. E. Jones—1.

PASSED ON

Stewart.—Brother John Howard Stewart, gospel preacher, of the Church of Christ, died November 29, 1938, being 74 years and almost 11 months of age. He died at Waco, Texas, but his body was brought to Abilene.

Brother Stewart was born at Peoria, near Waco, Texas; his parents having come there from Tenn. He had resided in Abilene for 20 years.

In 1885, Brother Stewart was married to Elizabeth Stiles, who still survives. To this union, five children were born, as follows; T. F., of Tuscola,

Texas; Mrs. H. P. Scarbrough, of Amarillo; J. B. of Abilene; J. R., of Waco; and Ellen Turner, of Abilene. J. R. and T. F. are gospel preachers, well known to our readers.

Brother Stewart obeyed the gospel at the age of 21, living a useful life in the church, and was widely known for his preaching, singing, and teaching vocal music, and his composing some gospel songs. He was considered faithful and loyal to the Book.

The funeral was conducted by the writer, and interment was in the cemetery at San Angelo, beside his grand daughter, Dorothy Scarbrough.

I used the following Scriptures to console the bereaved; 2 Tim. 4:7, 8; Matt. 25:34; as well as some fitting poems, which space forbids giving here. I met Brother Stewart about 12 years ago, and was with him much, hence I believe he was a fine man, setting a worthy example, preaching what he believed and practicing what he preached.

—Geo. J. P. Masser, Abilene, Texas.

* * * *

Brown.—Curtis Calvin Brown was born December 5, 1923, Montebello, Calif.; died January 15, 1939; son of Brother and Sister Ira Brown, of Knights Ferry, Calif.

His death was caused by internal injuries received from a fall, while playing.

Brother Brown and wife, and elder brother, Velmo, and a younger sister, Dorothy; together with a host of other relatives and friends, are left to mourn his passing. Our sympathy is extended to all the bereaved.

—Homer L. King.

* * * *

Cogburn.—Bro. Newton Jasper Cogburn was born near Little Rock, Ark., March 21, 1855, departed this life Feb. 1st, 1939.

Bro. Cogburn obeyed the gospel in 1881, and lived a faithful Christian life until death.

He had lived in Comanche County, Texas for sixty-four years, and was loved by all who knew him. He had been in failing health for several years, but he had the patience of Job. He is survived by his faithful wife, twelve children, fifty seven grand children, thirty-six great grand children and two great, great grand children, besides a host of friends.

Funeral services were conducted by the writer, and enternment was made in Oliver Springs Cemetery.

—George Hughes, Desdamona, Texas.

Note:—I had known Bro. Newt. Cogburn for years. I used to preach in his part when I was a boy preacher. He was always faithful, being opposed to any innovations. He always enjoyed hearing the gospel preached, and was a regular reader of the OPA from its beginning. My sympathy goes out to the family left behind.

—Homer A. Gay.

NEW SONG BOOKS

"Victory Songs" is the title of the new 1939 song book, compiled by Will W. Slater, just off the press; 192 pages, both old and new songs, designed for all church and singing services. The price is the same as the former books, 35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

MEET BROTHER ORVEL JOHNSON



Orvel Johnson was born, November 17, 1910, and reared under Baptist teaching. His grandfather Johnson was a Baptist preacher. Bro. Orvel joined the Baptist church at the age of 9 years, but obeyed the Gospel, 1934. Being baptized by Bro. Lem Davis at Sulphur, Okla., he began to take active part in church work within a year.

He held his first meeting at Dougherty, Okla. Since then he has conducted several good meetings, some in "mission" fields, baptizing several souls.

April 15, 1927, he was married to Miss Jewel Cherry, daughter of Brother and Sister J. H. Cherry, Davis, Okla., where he now resides. They have two young daughters.

Most of the OPA force know Brother Johnson personally or through his reports, which have had frequent appearance in this paper. We consider him a very true and faithful friend of the paper, a zealous worker, humble, kind, loyal, faithful, in the work of the Lord. Hence, we gladly commend him to our readers as one who is worthy of your love and esteem, and we hope you will use him in meetings as you have a place for him. We pray God's blessings upon him and his family.

—Homer A. Gay.

Note:—We are sorry Brother Waller's cut for picture failed to reach us for this issue.—Pub.

Have you subscribed for the O. P. A.?

"The King's Piolet" is the title of a new song book for 1939, edited and compiled by Frank Grammer and J. A. McClung, 182 pages, both old and new songs; designed for all church and singing services. The price is the same as the "Victory Songs," and postage prepaid to anywhere within the fourth zone.

(Note: I have examined this book, and I freely commend it to our singers, as one of the best books I have ever seen.—Homer L. King).

Send all orders to Homer L. King, Route 2, Lebanon, Missouri.

From The Fields

George Hughes, Desdamona, Texas, Feb. 12.—I have some meetings booked for this summer, and expect to book another soon. I would like to keep busy all summer in the Lord's work.

Fred Kirbo, Wilson, Okla., Feb. 9.—I am to hold the meeting for the faithful at Eola, Tex., this summer. I hope to keep busy preaching this year. I am to preach at Wichita Falls, Lord's day, and then to Temple for a few nights.

A. L. Thomason, Eugene Oregon, February 17.—Brother King, will you please run a notice in your paper to see if anyone knows of any loyal members of the Church of Christ, in or near, either Eugene or Coburg, Oregon? If so, please write me as above, care of W. A. Cochran, Route 2.

A. L. Miller, 814 So. Oklahoma St., Sapulpa, Okla., February 6.—We are few in numbers at this place, and we would like to know if there are loyal members living near us, who could come over and help us. We worship in the court house, and would be glad to have some loyal preacher stop over to help us.

J. C. Moore, Waco, Texas, February 8.—The church at Bell Mead is doing fine, and we are enjoying peace and love. The young men are taking part in the services, which is very encouraging. We are beginning to make preparations for our meeting this spring, which we hope to have in May or June, if Brother King can come at that time.

J. G. Smith, Washington, Oklahoma, January 23.—We have recently repaired our house, ordered new song books from the OPA, for which we are all very thankful. We have a regular attendance of about 30 members, and a good number of the unconverted. Brother Orvel Johnson visits us each third Sunday, but as he will be away in February, Brother Fred Kirbo will be with us then. Brother Banard, of Yukon, Okla., will preach the first Sunday in each month. We hope to have Brother King for another meeting this summer.

John L. Reynolds, Crockett, California, February 1.—Due to some trouble makers, we were forced to withdraw fellowship from a few of our members, as a result of their yearning for the cups and preachers who advocate them, but now it can be truthfully said the church in Crockett stands 100% for one cup and one loaf in the Communion. However, we are in need of some good loyal brother who has the ability to teach and lead to help out with the work. We would be glad to help such a brother to locate here. If interested you may write me as above, box 249.

G. P. Davis, Route 1, Milano, Texas, January 17.—Brother James R. Stewart conducted a series of meetings at Sand Grove, closing the 1st. inst. The attendance was fair in spite of the bad weather. Four were baptized into Christ. This was Brother Stewart's first meeting here, but we love him as a true gospel preacher, loyal to the Book. Our heart's desire and prayer to God is, that all of God's people be of the same mind and of the same judgment, being content to observe only those things set forth in His word.

J. H. Sharp, Montebello, California, February 20.—Since Brother King returned from the northern part of the state, around Watsonville, we have been conducting a mission meeting at Monrovia, about 15 miles from Montebello. If we may judge from the standpoint of interest and attendance this has been our best mission meeting since starting the work Oct. 1, of last year. We hope to be able to establish a loyal church here, as there are a few members located there. The work is being sponsored by the churches at Montebello and at Siskiyou St., Los Angeles. Brethren King and Kellems are now engaged in a friendly discussion.

Carlos B. Smith, Wesson, Miss. Jan. 26th.—The Jan. issue of the Old Paths Advocate was fine. Bro. Chas. Waller is to come by this way in May to do some preaching. Bro. Alfred Walker (colored), who was baptized by Bro. Canfield last summer recently baptized a colored Baptist preacher and his mother who was seventy-five years old. This makes fourteen colored people baptized in Lincoln Co. since last July. Bro. Canfield is to come back in these parts this summer to do some more preaching. I think there is an opportunity to do a lot of good among the colored people.

T. M. Hoover, Whittier, California, February 20.—We are now in a fine meeting in Monrovia. The meetings have continued over two weeks now, and we plan to continue the rest of this week, at least, with prospects for much good to be accomplished. This is a mission meeting, and many in this part have never heard the pure gospel preached, but we hope to establish a loyal congregation. Some of the Montebello church will meet with them for sometime, at least. Brother Homer L. King is doing the preaching, and the interest and crowds are fine. Much favorable comment has been heard, concerning the sermons and singing. About all of the members from Montebello and from Siskiyou St., Los Angeles, are attending. Brother King has now been in California for five months, preaching mostly at mission points and small congregations, but he has done some splendid work in this field, especially in strengthening the churches. We regret very much his leaving, for we need a man in the field all the time, and we hope we may be able to resume the work in the near future.

Wm. Freeman Jones, Iberia, Mo.—I spent four days at Pease Chapel, 14 miles east of Shreveport, La., leaving there, January 20th for Unity Chapel, near Atlanta, Tex. At Pease I heard about the best singing of my trip, especially because the Tid-

well brethren are training their young folk in song. Even little children sang plainly with sweet melody. While I spent most of my time in the E. J. Tidwell home, I visted much with H. K. Tidwell, an able and loyal preaching brother. I wish that he and his brother Moses could spend full time in evangelistic work. At Unity I spent much time in the home of D. A. Jones, being there a few services. Spent a short time at Rodessa, La. Was at McKinney, Texas two nights and Council Hill, Okla., four nights, arriving home, January 31. Other preaching brethren I met were Ray Brumley, H. A. McWilliams, J. R. Mayner, John Jones and Chas. Waller (colored). Am sorry lack of space forbids making a more detailed report of this wonderful journey with loyal brethren.

E. E. Wright, Gen. Del., Lubbock, Texas, Feb. 19.—I am living in this city of many thousands of people, and there are many who belong to what they call Church of Christ, but so far as I know, I am the only one here, who contends for the Bible way. I feel very much like I need to send out the Macedonian cry, "Come over and help us." I attend the worship at Levelland, where we have a church that is pretty close to the Book. I hope we have a special issue of the OPA, dealing with innovations now troubling the church, as I need some to hand out in this part, to those in error.

J. D. Tipton, Strong, Ark., Jan. 20.—Bro. Freeman Jones has recently paid us a visit, preaching five times. He had a splendid hearing and we feel that the church was wonderfully strengthened. Some say that he is the best Bible student they ever heard. His visit was highly appreciated, our only regret being that he could not spend more time with us. We are looking forward to next July when Bro. Gay will hold our meeting. Bro. Gay is also to hold the meeting for the congregation at Marion, La.

Homer L. King, Montebello, California, February 20.—We closed a very good meeting at Watsonville, California, the last Lord's day in January, leaving a small band of loyal, faithful Christians, meeting each Lord's day to worship as the Bible directs. As a result of the teaching against innovations; viz., the S. S., cups, dividing the loaf, etc., over half of the number, who had been undecided, took their stand for the Bible way. The leadership is in the hands of Brethren Bixler, Eaker, and Coleman, and I believe they will remain faithful to the Book. We learned to love them all much. We are now in a fine meeting at Monrovia, being reported by Brethren Sharp and Hoover in this issue. We hope to establish a loyal church here. I have enjoyed a friendly discussion of the loaf question the last two Lord's days in the afternoon, with Brother N. E. Kellems, of Temple City. The Christian spirit has prevailed at all times, and we believe much good will be the result. He differs from all others we have met, in that he takes the position that the "loaf should be broken up into small bits" by the one serving at the table, before being passed out to the participants. However, the proof of this position has been conspicuous by

its absence. Some have already expressed conviction as a result of this investigation, which is to be concluded next Sunday. We leave Monday for our home in Missouri.

THE LAST GENERATION OF THIS AGE

Whether or not we know or realize it, everything is subordinate to the second advent of our Lord Jesus Christ. To this end we live and work, in earnest expectation of the soon coming of our Saviour, who will change our vile bodies, and reward us with one that is glorified like unto his own. If so be, we have been born again, after the manner of Christ's reply to Nicodemus in Jo. 3:4-5, and have on the White Robe or Wedding Garment.

Now while John was waiting on the Isle of Patmos, Christ appeared and gave him the Apocalypse. A close study of chapter 16, verse 15, should cause men and women everywhere, in every land, to examine closely their condition. We do not seek to appear arbitrary, but covenant relationship can only be obtained through what is called first principles. Those basic fundamentals, faith, repentance, confession and immersion. (Faithfully commented upon in the special issue of the Old Paths.)

Now, as this age is closing with the sith seal, (a leading authority gives the final judgement, under the sith seal, seven trumpet and seven viol). There is much evidence to support the claim. Then will be ushered in the long awaited golden age of the ages, the millennium. This present age, known as the Christian dispensation, also is called the latter, or last days (Heb. 1:1-2).

In Gen. 49:1, Jacob told his sons what would befall them in the last days. It's intensely interesting to study the 48 and 49 chapters of Gen. Bethlehem was the birth place of the one who said, (John 6:48), "I Am the Bread of Life." Note the importance of Christ's declaration, "I am," is one of His Names. Also, the only definition, of the word Life is Christ.

There is none other. The very name of his birthplace reveals the purpose of His First Advent for Bethlehem is "House of Bread." Mica. 5:2-3; 1 Cor. 11:23-26. Vers. 25 and 26 reveal our purpose in sweet anticipation of His Second Advent. The world's foremost students of Prophecy and Classic Greek and Hebrew Languages, are agreed that since 1917 Jerusalem has been freed of Gentile Authority or is "Trodden Down" no more.

If this is true, and it appears that it is, then a Generation (40 years) added to 1917 brings this, the last generation of this age to a close in 1957. Dear Brother, may God mercifully grant that we may all be prepared, so that day may not come upon us unawares. The exact day is known to God alone, but, we are amply warned, that it comes as a snare. May we all watch and pray as James said 5:7 "be patient therefore Brethren unto the coming of the Lord," And His glorious promise in Matt. 28:20 Behold "I Am" with you all the days, till the consummation of the Age.

—J. H. McKaig.

What have you done to help double the circulation of the Old Paths Advocate? Let's get busy.

Ye num'rous sects
which all declare
"Lo Christ is here.
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, APRIL 1, 1939

No. 4

TIMELY THOUGHTS

(By Wm. Freeman Jones, Iberia, Mo.)

I am now making a critical study of the qualifications of evangelists, overseers and deacons, that I may be sure of my own fitness for the very best preaching and work as an evangelist. I find these mainly in Paul's two letters to the evangelist Timothy and his letter to Titus. 1 Tim. 3 and Titus 1 deal more especially with qualifications of church officials. See also Acts 20:28, Heb. 13:7, 17.

Heb. 6:1, 2 forbids a repetition of John the Baptist's work of turning Jews back to the Law by repentance, faith of pre-Gospel people toward God, more than one baptism, laying on of hands to ordain elders or deacons, or to set apart men for a certain work, resurrection of the dead as a sign, and of earth-living people being untimely killed by God for eternal judgment.

Verses 4-6 refer to the apostles exclusively. So fasting ceased with the lives of the apostles upon earth. They and early disciples observed it as their own custom, without any divine commandment, as very early primitive Christians observed giving the proceeds from sales of their houses and lands (Acts 2:44, 45; 4:34-37) as their own custom, without divine commandment (Acts 5:1-11).

Gen. 14 informs of Abram's deliverance of his nephew Lot. As Abram returned from the victory, Melchizedek met and blessed him and God and set bread and wine before him. Here is a true type of Christ (Heb. 7) who, as priest and king, sets bread and wine before us (Luke 22:29, 30). See Zech. 6:12, 13. If we have the faith of Abraham, our communion is with one bread and one wine, not more (1 Cor. 10:16, 17; 11:23-34).

Denominationalism, or the sects, are composed mainly of confusions, hence their divisions (1 Cor. 14:33): Their music of two kinds, vocal and instrumental; their assembly (?) divided into classes; their prayers, several speaking at once; as many teachers as classes; their communion, the bread in 2 or more parts, their cup in more than one; their collection by classes and several times a week, sometimes by tithing or prescription; different societies, which are as many bodies. The apostles command us to have but one kind of music (singing), one united assembly at all times, one pray audibly at a time, one teach at a time (or one speaker at a time in the assembly), one divided bread and one undivided cup in the communion, one way of raising moneys, and say that "There is ONE Body."

All religious journals are launched to divulge

some point or points of doctrine or practice which their publishers deem neglected by other journals, or, perhaps, to sow the seed of some pet idea peculiar to their sponsors. We should be careful, first, to study the New Testament closely that we may judge the merits of any journal. Neglect of understanding the word of Christ endangers many brethren, who may become engulfed in new creeds or renewal of old ones. To circulate a journal, which advocates heresy, is to publish the contrary to the doctrine of Christ. It is the intention of both the publishers and editors of Old Paths Advocate to get to and abide by the New Testament as to doctrine, faith and practice. We desire to be free from hobbies, heresies and all innovations. We wish to advocate—not just certain things, but that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect (complete), thoroughly furnished unto all good works" (2 Tim. 3:16,17).

THE LANGUAGE OF ASHDOD

God made a Covenant with Abraham and said, "In thee shall all families of the earth be blessed" (Gen. 12:3). He renewed that Covenant with Isaac and Jacob, and counseled them that they keep their blood pure, that Christ, the promised seed, might be born of pure ancestry. He forbade marriage with strangers or aliens, (Deut. 7:2-4). But they disobeyed God. "In those days saw I Jews that had married wives of Ashdod" (Neh. 13:23). Notice the result of this. V. 24, "And their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people." The children spoke a mongrel tongue or a mixed language, and this incurred the displeasure of God. Their language became polluted and adulterated with foreign speech.

Christ has given us a language and I plead that we allow it to remain untainted with foreign phrases, words, and expressions. Jesus said, "The words that I speak unto you, they are spirit, and they are life, (Jno. 6:63). Peter writes, "If any man speak, let him speak as the oracles of God," (1 Pet. 4:11). Paul exhorts Timothy, "Hold fast that form of sound words, which thou hast heard of me" (2 Tim. 1:13). "Speak thou the things which become sound doctrine," (Tit. 2:1). This vital subject is intruded upon the mind by constant suggestion in the New Testament. If all disciples of Christ would heed these and many other scriptures pertaining to sound speech, division among us would be a thing of the past and

unknown to our ranks. But the language of God has become corrupted by the introduction of unscriptural expressions and teachings, and division has been the inevitable result.

This pure language was even mentioned by the prophet. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9). Why was this pure language to be given? Because God foresaw the time when he would break down "the middle wall or partition" between the Jews and the Gentiles, and then with a common spiritual tongue they could "serve him with one consent." I am reminiscent now of that wonderful day when everyone on earth was united and spoke the same language. "And the whole earth was of one language, and one speech" (Gen. 11:1). But it was confounded at the tower of Babel (Gen. 11:7), which resulted in division and different nations. God realized that with one language man was united and therefore stronger, and that "now nothing will be restrained from them" (Gen. 11:6). We should thank God that he has restored unto the people a "pure language" and realize that with such we should be stronger and have unity.

Today there exists a divided condition unparalleled in history among professed believers. Christendom is divided into numerous parties, sects, and bodies. Each one has its own peculiar speech, caused by the admixture of varying quantities of Ashdodish language with the word of God. All teach some truth, but refuse to speak wholly "as the oracles of God," and therefore are corrupt. Religious philosophers on the Bible have excogitated the following doctrines and unscriptural phrases:—"God out of Christ," "Free will," "Original sin," "Total Depravity," "Eucharist," "Consubstantiation," "Transubstantiation," "Impossibility of Apostacy," etc.—Ad Infinitum. The corruption of Christianity has been consummated by the incursions of barbarian (Ashdodish) language, and by the new appropriations of the sacred style.

The use of Ashdodish language is not limited only to the Denominations but, to our shame, we have permitted its entrance into our speech. "The words of the Lord are pure words" (Psa. 12:6). Paul told Titus to use "Sound speech that cannot be condemned" (Tit. 2:8). Why can't we heed the scriptures? Such words and expressions as, "Instrumental Music," "Sunday School," "Missionary Society," "Joining the Church" (added to the church is scriptural), "Cups," "Breaking the Loaf at or near the middle," etc., are foreign to the New Testament. Frequently I hear brethren say, in giving thanks at the Lord's Table, "We thank thee for this Cup, which represents the Blood of Christ." Here is some more of your Ashdodish language. Jesus said, referring by metonymy to the contents of the Cup, "This is my Blood of the New Testament" (Mk. 14:24). He nowhere states that the Cup is the blood, but he says in Luke 22:20, "This cup is the New Testament in (or 'ratified by') my blood." We should, in studying the Bible, always take a word or statement literally, unless compelled to do otherwise by its usage or the circumstances surrounding the context.

Away with such Ashdodish language!

I, too, am guilty of using unscriptural terms many times, but I am striving to purify my speech and to "speak as the oracles of God." Alexander Campbell in his preface to the Christian System, Page 6 states, "But we found it an arduous task, and one of twenty years labor, to correct our diction and purify our speech according to the Bible alone; and even yet we have not wholly repudiated the Language of Ashdod. We only profess to work and walk by the rules which will inevitably issue in a pure speech, and in right conceptions of that pure, and holy, and celestial thing called Christianity,—in faith, in sentiment, and in practice." Campbell realized that although he might not entirely purify his speech, yet to continue to walk and work by these rules would culminate in a pure speech that could not be censured. He said, "It may yet deserve the construction of a large vessel in a more propitious season" (Christian System).

Campbell further writes, "We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not found in the Bible, the idea which it represents is not there; And always confident that the things taught by God are better taught in the words and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches. There is nothing more essential to the unity of the disciples of Christ than purity of speech" (Christian System, Page 125).

Brethren, we will wield greater influence if we practice what we preach. We say, "We speak where the Bible speaks," but many of us do not. "Be thou an example of the believers in word" (1 Tim. 4:12); "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, railings, strifes, evil surmisings" (1 Tim. 6:3-4). To speak the language of Ashdod is to be "proud, knowing nothing," and to encourage "envy, strife." "But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:16). Moffat's Translation reads, "Avoid all that profane jargon, for it leads people still further into irreligion." By our inconsistent, inharmonious, incongruous teachings, we encourage infidelity and division.

Truth is prevailing. Idols are crumbling. The Bible is cutting its way. Light is breaking. The morning is approaching, and faith is chasing away the dark clouds that have so long hung their black drapery over the straight and narrow way. I join you in a fervent prayer to Almighty God to hasten the day when the "knowledge and glory of God shall cover the earth as waters that cover the sea." Let the language of Ashdod and Babylon be abandoned and buried, but eternal truth shall never perish.

—Ervin Waters.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

THE DIVINE NAMES OF THE CHURCH

By J. D. Phillips
"Church of Christ"

This name has been commonly used to designate us. Is it Scriptural? Yes, if not used exclusively of other Scriptural names. In Rom. 16:16 the plural form is used—"the churches of Christ salute you." It is Scriptural, then, to speak of the different congregations as "churches of Christ." The singular form, "church of Christ," nowhere appears in the Scriptures. However, in Matt. 16:18 Christ says "I will build my church." He called it His. The Greek is perhaps even more definite: it reads, *mou teen ekklesian*—literally, "the church of Me"; and the "Me" is Christ; and He was given "to be Head over all things to the church, which is His body" (Eph. 1:22, 23). He was made "the head of the body, the church: . . . that in all things (the name of the church included—J.D.P.) He might have the preeminence. For it pleased the Father that in Him should all fulness dwell" (Col. 1:18, 19). The church is called "the Kingdom of God's dear Son" (Col. 1:13). Christ is His "dear Son" (Mt. 16:16). When the Scriptures speak of the "church of God" Christ should not be forgotten, for "in Him dwells all the fulness of the Deity (or Godhead) bodily" (Col. 2:9); and Jesus says, "Even as thou, Father, art in Me and I in Thee" (John 17:21) and "we are one" (John 17:22). Therefore, the church is "the kingdom of Christ and of God" (Eph. 5:5). If all the "churches of God" (1 Cor. 11:16) constitute "the church of God" (1 Cor. 15:9)—and they do—then all "churches of Christ" constitute the church of Christ. It is fitting that the church should be called by the name of Christ: for "Christ" (Heb. "Messiah") means "Anointed One"—"anointed One"—anointed as Prophet, Priest and King of the present dispensation. We must "hold fast" the "name" of Christ (Rev. 2:13); for "neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). "Church of Christ" is a scriptural name.

"Church of the Firstborn"

"Ye are come unto the Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23). In this highly figurative language we have "the church of the firstborn." The Greek is plural—*proototokoon*, "firstborn ones," corresponding to the plural verb "are"—"which are enrolled in heaven." If this is to be taken literally it means a church made up of firstborn ones and is used of the membership, like "the churches of the saints" (1 Cor. 14:33). If it is used idiomatically (the plural for the singular, which is sometimes the case), then the reference is to Christ, "the first born of every creature" (Col. 1:15) and "the firstborn from the dead" (v. 18).

"The Church"

The expression, "the church," is often used of the church of God or of Christ. It means, simply, "the ekklesia" (*ek*, out of, and *kaleo*, to call); that

is, "the called out (ones)"—"called out" of Judaism, heathendom, Babylon (confusion), the fellowship of the world, etc., into "the fellowship of His Son, Jesus Christ" (1 Cor. 1:9). When it is spoken of as simply "the church" and no distinguishing name (such as church of God or of Christ, etc.) is given, it is understood by the attentive reader that the people of God are under consideration. This expression is never used in the Scriptures of any church except the church of God or of Christ.

Plural Forms

The local congregations are often spoken of in the plural form. When contemplated with reference to the several congregations of which the general is composed, it is variously called "the churches of Christ," meaning that the various congregations belong to Him (Rom. 16:16); "the churches of God," suggesting that, as He and Christ "are one," the churches belong to Him as well as to Christ (1 Cor. 11:16); "the churches of the saints" (1 Cor. 14:33), meaning churches composed of saints or sanctified people; "the churches of the gentiles," meaning churches composed of gentiles and not of Jews (Rom. 16:4); the churches of Judea, "Asia," "Macedonia," "Galatia," etc. (Gal. 1:22; 1 Cor. 16:19; 2 Cor. 8:1; Gal. 1:2), meaning the congregations in (or at) those countries or cities; or simply "the churches" or congregations of "called out ones," regardless of where they may be located.

"The propriety of these various designations will at once be perceived and acknowledged by the intelligent reader" (R. Milligan).

Any scriptural name is not a safe-guard against division. Division is sure to come, regardless of what name is worn. "Even from among your own selves shall men arise teaching perverse things, to draw away disciples after them" (Acts 20:30).

We cannot find any Scriptural name that no faction or denomination wears. For not only do several factions among "our people" wear the name "church of Christ," but one branch of the Mormons wears the name. Several denominations wear the name "church of God," while at least one denomination (of "Holiness" fame) wears the name "church of the living God." One small group of denominationalists wears the name "church of the firstborn."

Let us not become so exclusive that we will reject any Scriptural name or names, nor so inclusive that we will include a name or names not authorized in the Bible. Let us be true to our time-honored and threadbare claim that "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Yes, dear brethren, let us get back to all the Scriptural designations for the people of God; then we will be Scriptural on the name question.

THAT SPECIAL OFFER

Do not forget to push this special offer, brethren—the paper from now until January, 1940 for only 50c, to new subscribers. This is a splendid opportunity to do some mission work among your friends.

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THINKS BROTHER LOWRY WRONG

Brother King, Will you allow me space to answer Brother E. A. Lowry, on "Common Errors in Teaching N. T., No. 1"?

Let's "prove all things; hold fast that which is good" (1 Thes. 5:23). I admit there were Jews, out of every nation, at Jerusalem on the day of Pentecost; but if he is right, what will he do with Isa. 66:8? According to the Scriptures, everybody was on the outside, except the 120. Again, if Brother Lowry is right a part of the 3000 were in the church before it was set up and before it had a head (Eph. 5:23). Let him study Acts 19:1-7, and then give me one verse of Scripture that sustains his position.

Yours for the Truth,
—Abe Young.

ACKNOWLEDGMENTS

We wish to acknowledge the following donations to our Building Fund for the Howard's Chapel church:

Montebello, California \$51.00
Bulah, Texas 10.00
Waco, Texas 5.00
Siskiyou St., Los Angeles, California 1.00

We certainly do thank all the above donors for their liberal co-operation in our needed endeavor. We have been meeting in an old school house, which is too small, and besides, it may be sold anytime. Our congregation is growing rapidly, and we need to build as soon as possible. If others are able and willing to help this cause, I assure you it is very worthy and will be appreciated. Send all donations to the writer.

—C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn.

FROM BROTHER TAYLOR

McKinney, Texas, March 6, 1939

Old Paths Advocate,
Lebanon, Missouri.

Gentlemen:—In your issue of February, I note an article called "Common Error of Teaching The New Testament," in which the writer claims that there were not three thousand baptized on the day of Pentecost.

"I want to crawl out of my shell" and say that

those three thousand were each one of them CONVERTED on that day and baptized for the remission of their sins. I want to say further that not one of those who were baptized by John the baptist were received on their baptism into the new institution. Neither, were any who were baptized by the Savior, in his personal ministry, received into The Church on their baptism. Because that baptism was under the LAW, and was unto REPENTANCE; and to the Jews only.

On the day of Pentecost they were all together. Who were? The one hundred and twenty,—including the Twelve, and were waiting for orders. When the orders came, they began "as the Spirit gave them utterance," and those who heard the preaching were convicted and asked what to do? How many of them? Acts 2:41, "and the Same Day there were added unto them (the hundred and twenty), about THREE THOUSAND SOULS."

He says: "Those former converts and these new ones (who said so?) were united into one body, and constituted the first church. Brethren, think how silly it looks. You claim to love and honor Christ, and His helpers made a complete failure in preparing people to enter His kingdom."

I want to say that there is not any inference in the Book to show that John's converts were "taken into this new institution on their baptism," not one, but turn to Acts 19:2-5, and you will find that Paul took twelve who had been baptized under John's baptism and baptized them into Christ, which shows that John's baptism did not make Christians.

Therefore, this "Error No. 1" is not an error, but The Truth, that on the day of Pentecost THERE WERE THREE THOUSAND BAPTIZED.

—Geo. W. Taylor.

COMMENDATION

Sentinel, Oklahoma, March 17, 1939.

To Whom It May Concern:

We the undersigned members and leaders of the Church of Christ, in Sentinel, Oklahoma, commend unto the entire brotherhood, our beloved and esteemed Brother Harve Pollard, who is a member of the said church, in good standing, loyal, faithful, sincere, and an untiring worker; and as an able gospel preacher, worthy of the esteem, confidence, and support, of the brotherhood. He has labored with this church for a number of years, and our prayers are with Brother Harve in all of his undertakings that are just and right.

—Isaac Smith
—H. F. Smith
—J. S. Thomas.

ANOTHER JONES COMES OUT

1205 S. Wilcox St., McKinney, Texas.

Dear Brother Gay:—It is with pleasure that I write you, although I have never met you. I met Brother Freeman Jones while he was in this part, and talked with him on the cups question. I would like to know if you stand with him on this and other questions, such as the loaf, orphan homes, Christian colleges, etc. From now on I stand for one cup and one loaf and no more, for there is but

From the Fields

one way to worship God, and that is according to command—precept and example. For anything that we cannot find a "thus saith the Lord" is not of faith and "whatsoever is not of faith is sin."

Brother Gay, I intend to get out into the field and preach the truth as soon as I can, and I would like to keep in touch with you and all the preaching brethren. We have a membership here of about 85 members, and we may need some help here from some of you brethren.

—John W. Jones, Feb. 28.

ANOTHER COLORED BROTHER SPEAKS OUT

Hallsville, Texas, February 6, 1939.

Dear Brother King:

Please allow me space in your paper to express a few words. I am an elder in the Church of Christ, and I stand opposed to any and all innovations in the church, but I am sorry to say that I am the only colored elder in Harrison County, who stands absolutely on a "Thus saith the Lord." However, I keep the sword (the word), and it cuts its way. I know that Christ and the apostles are with me, and I ask the prayers of the faithful that I may stand to the end.

If I get behind with my sub., please notify me, because I do not want to miss a copy. It is my best paper out of three that I am reading. I hope it will grow even stronger on error in the church.

—Abe Young, Rte. 2, Box 213.

STRANGE AS IT SEEMS

I was born in Texas. Have lived in three States—Texas, Arkansas and Louisiana. Have travelled thousands of miles, over five states. Have preached in churches, school houses, court houses, brush arbors, in private homes and on highways. I have baptized hundreds of people; have conducted hundreds of funerals; married hundreds of couples. The first day of January was the first day of the year, the first day of the month, the first day of the week, and by birthday, being fifty-five years old. I am opposed to all innovations in the church, and am for everything that is scriptural in work and worship.

—J. D. Tipton, Strong, Ark.

OUR HELPERS

Below we give the names of those who have sent us subscriptions from February 20 to March 20, with the number each sent. Thanks a lot, brethren, for your hearty co-operation in helping to circulate the only paper of its kind in the brotherhood. Continue to push the special offer of 50c to new subs. for the paper from now until 1940, nine months. We now have the greatest number of paid-up subscribers in the history of the paper. Keep the good work going!

J. M. Crews—6; Wm. Freeman Jones—5; H. E. Robertson—4; Homer A. Gay—3; G. H. Horton—3; Mrs. Verdine Poteet—2; Fred Bates—2; Carlos B. Smith—2; M. O. Engle—2; Mrs. W. J. Mustard—2; John B. Hall—1; L. D. McDonald—1; S. E. Weldon—1; Ervin Waters—1; Ryan Bennett—1; Mrs. L. L. Ladd—1; Mrs. Eric Johnson—1; D. A. MacCallum—1; Everett Franklin—1.

Frank Cope, Jr., Electra, Texas, March 20. — Brother J. D. Phillips and I are now in a series of meetings at Brazil, Indiana. We are preaching alternately, and two have been immersed. The interest is increasing. From Indiana we are to go to Burr, Kentucky.

J. E. Jones, Temple, Texas, February 17. — Brethren Fred Kirbo and Ervin Waters have been visiting in this part and have preached some for us. Brother Kirbo is to preach here Sunday and at White Hall Sunday night, then on to San Antonio, Monday. We look for a large crowd Sunday. It seems that our crowds are growing of late. I was with the faithful few, meeting in the home of C. B. Laberge, 4718 Hain St., Houston, Texas, a few weeks ago.

C. T. Springs, 722 N. Sutter St., Stockton, Calif., March 14. — I am to begin a meeting at Corcoran, April 9th, the Lord willing. Thence, to Greenfield. The work here at home moves along nicely. Please, note the change in my address, from Lindsay St. to the above number and street. All correspondence should be sent to me as above, 722 N. Sutter St.

H. C. Thomas, Rte. 1, Marietta, Ohio, March 1. — We have recently started a congregation in this city. We started with six members, but I have baptized six, now making twelve, however one moved to Beatrice, W. Va., leaving us but eleven, who worship the Lord "in spirit and in truth." We expect to order new song books soon.

J. C. Moore, Rte. 4, Waco, Texas, March 15. — Brother Homer L. King will, the Lord willing, begin a series of meeting with the Bell Mead church, the first Lord's day in May, and continue about two weeks. All are cordially invited to attend. Brother Gillis Spradley, of Eola, Texas, is now with us, and he is a great help in the singing. We have song practice twice each week and our crowds are growing. We plan to get new song books soon.

W. E. Murry, Denair, Calif., Feb. 28. — We are having good attendance at the morning worship, and a number of the young brethren are taking an active part. We hope we can have some preaching in this part sometime.

S. E. Weldon, 1647 Stillwell Blvd., Port Arthur, Texas, March 17. — We have a few faithful souls in this city, who stand for that which is written. We have two noble young men, who came into our midst, from the New Salem Church of Christ, near Brookhaven, Miss. They are Grafton and Sam Smith. Their gospel training and general deportment speak well for their home church.

Will you speak to yours friends about the OPA?

G. H. Horton, Hood River, Oregon, March 13.—The most of the people in this part seem to want the truth, but they sometimes err in the way of worship. I think a meeting at Odell, near here, would do good, as most of the people there are Methodist. We hope that Brother King can hold us a meeting this year, if he comes back to Calif. We are glad to hear from the many preachers through the OPA.

Ervin Waters, 1118 S. 27th St., Temple, Texas, March 13.—Since my last report I have preached at Vanzant, Mo., and once at Memphis, Tenn., where Brother A. H. Pinegar and a faithful little band of brethren meet for worship each Lord's day in Brother Pinegar's home. I returned home, where I have preached once, and since then I have preached at Waco, Live Oak, and White Hall. I enjoyed a visit in my home by Brother Fred Kirbo, with whom I have been associated much in the gospel work. While in this part, he preached at Temple, Live Oak, White Hall and San Antonio. Let us uncompromisingly proclaim the truth.

Carlos B. Smith, Wesson, Miss., Feb. 28.—Brother Alfred Walker (colored), in Brookhaven, took the confession of a Baptist preacher last Lord's day. Brother Walker preaches at a school house, near here, once a month. Two of our young brethren are now working at Port Arthur, Texas, and meeting for worship with the faithful few there. The special issue of the O. P. A., which we have handed out in this part seems to be getting results.

Guy Taylor, Marion, La., Feb. 15.—Brother J. D. Tipton, of Strong, Ark., was with us over the past week-end and taught two very good lessons. We are looking forward to Brother Gay's being with us this summer (July) in a series of meetings. We (the members of the Church of Christ, in Marion, La.) are asking churches and individuals to join us in an effort to get Brother Tipton a second handed car, to enable him to reach more places and souls with the gospel. We have known Brother Tipton for the past ten years, and we believe he is worthy of the fellowship and esteem of all lovers of the truth, and anything you can give will be appreciated by him and the church here.

Chas. Waller (colored), Box 353, McKinney, Texas, March 6.—I have been preaching at Princeton, Texas, and we expect to leave a faithful church there. I am being persecuted very much for my stand for the Scriptural Communion as advocated in the OPA. So far, I am alone—not with classes, not with instruments, not with cups and loaves, but many do not understand the situation; yet I continue hoping, trusting that I shall be vindicated by the lovers of truth in due time. Pray for us.

James R. Stewart, Rte. 4, Waco, Texas, March 6.—I preached Lord's day morning at Tyson, and they are still carrying on in the Bible way. I preached yesterday at my home congregation, Bell Mead, to a crowded house. We had a nice crowd again at night. The church is growing all the time. Although the church is but about a

year old, we have about 50 members. We invite all to meet with us at 10:30 a. m. and 7:30 p. m.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, March 21.—I have not been preaching very much this winter, but I hope to get out soon in the evangelistic field. The church at Harrodsburg, Indiana, supported me in a mission meeting, near Buffalo, Mo. I assisted Brother Gay in this effort, and I like the idea of two preachers working together in mission meetings. Brother Gay is reporting the results. May other churches wake up to the realization of their duty along this line. Brethren, let us make a strong effort to visit every weak congregation in our pathway this summer, strengthening them and building them up. Let us try to put the OPA in every home that we can. The work for the coming season looks more encouraging to me than any before. May we press on.

Homer L. King, Lebanon, Missouri, March 21.—I closed five months of preaching in California, February 26, with much good accomplished, I think. Notice the report by Brother McKaig for a fuller account. I learned to love and appreciate all those brethren there very much. I never labored with more responsive brethren anywhere in my life. It was a very pleasant association everywhere we went. The brethren in Montebello and in Siskiyou Street, Los Angeles churches supported me well, and were always prompt in doing so. I shall never forget the kind treatment accorded me and my wife while in that section. I pray God's blessings upon the churches in that state. We now have loyal churches at Oceanside, Denair, Watsonville, Monrovia, Crockett, Corcoran, Montebello, and Los Angeles. If anyone knows of other strictly loyal churches in that state, we would appreciate a report from them. I believe, there are a few who still meet at Taft, are there not, Brother Rankin? I hope to return to that field for more work sometime in the future, possibly this fall. We left for our home in Missouri, Feb. 27, stopping over that night at Somerton, Ariz., for the Johnson-Bedingfield debate, but for some reason Brother Johnson was not present, and we heard Brother Bedingfield deliver an able address on the cups question. I am now enjoying the association of brethren in this part, but shall have to leave soon for evangelistic work, and it seems that my first will be at Waco, Texas early in May.

Homer A. Gay, Lebanon, Mo., March 21.—I closed a mission meeting at the Clover Dale School, near Buffalo, Mo., Sunday night, the 19th. Bro. Clovis Cook led the singing, and that is always to say the singing was good. We had good crowds at each service. We carried the meeting on for near two weeks and some were wanting us to hold on longer, when we closed, and a number asked us to come back to preach more at a later date. One sister was restored from the Christian church, and there are several members of the Christian church in that part, who I believe will come out for the right way. I hope to see a loyal congregation established there some day. The church at Com-

modore, Pa., supported me in this meeting. This is certainly a commendable work for them to do, and it should encourage others to take more interest in spreading the gospel. Owing to some meetings being put off in the East until fall, I have a little time for meetings in May or June. Who wants it?

Wm. Freeman Jones, Iberia, Mo.—Bro. Orvel Johnson, Davis, Okla., arrived at my home, Feb. 18, remaining in Ozarks work over 3 Lord's days. Bad weather hindered meetings much of the time, but he did a great work for us in this needy field, both in public and "from house to house." His visits in homes were highly commended by brethren and friends. My family and I will long remember and appreciate his godly conduct and teaching in our home. His departure to join his loved ones was sad to us. May his service in the Lord be long and faithful. I came to the home of Bro. C. C. Rawdon, Lawrenceburg, Tenn., March 11, to labor with him and other zealous brethren at Howard chapel and Long Branch about 3 weeks. Able, loyal evangelists have done great good here in past few years, and Howard chapel plan a much needed meeting house when they receive sufficient means to build a modest structure. I know of no more worthy brethren than they seem to be, as they seek for "the old paths." I may be in the vicinity of Wesson, Miss., when this is in print, the Lord willing. Since I am out of the printing business, I am devoting my whole time to evangelistic concerns. Brethren, let us get to the divine plan, and, as Bro. H. L. King said recently in the OPA, "work together."

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., Feb. 28.—A happy spirit of fellowship and keen interest marked the close of Brother King's last meeting in this part, at the newly established congregation, at Monrovia, Feb. 26. Brother King's farewell sermon, "The Conclusion of The Whole Matter," was a most impressive address, which held all as tense listeners throughout. Two responded to the invitation that night, bringing the total to eight dear souls to renew their faith during this meeting of three weeks duration. The house was well filled each night, and especially the last night. The Lord's praise in the singing was like a prayer set to music. The Lord's people love to sing. The brotherhood in Calif., as a whole, are more zealous and united now than at any time in the past. The future, indeed, looks bright. Evidence of the effectiveness of the pure gospel, as proclaimed by Brother King has resulted in four more congregations being lined up with us on the Bible way. They are Oceanside, Denair, Watsonville, and Monrovia. Of course, Denair has been in existence for some time, but we were not aware of its being lined up until recently. We are marking time until Brother and Sister King return in the fall. The sojourn of Brother Chester King in this part has been a great uplift and inspiration to all, especially our young people. Chester is a talented young evangelist with a promising future in the Lord's work. We heartily congratulate him on the selection of his bride, and many are his well-wishers in Calif. Let us pray, on with the work to the glory of God in the salvation of souls.

IN MEMORY OF MY FATHER

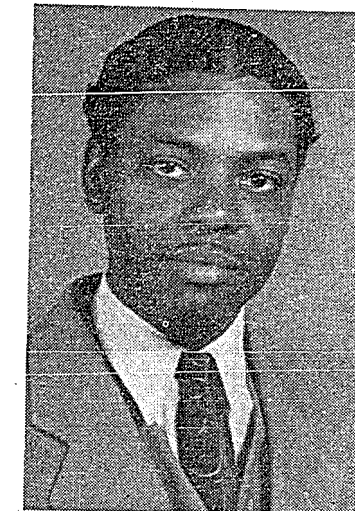
James R. Stewart

Goodbye, Father, sweetly rest,
In the blessed Saviour's Arms;
He will protect, shield and keep you,
Safe from all this world's alarm.

Earnestly, faithfully, hast thou labored;
Many kind deeds hast thou done;
Slumber sweetly till the morning,
Then receive the crown you've won.

May we meet you, Dearest Father,
In that home beyond the sky;
There to dwell in peace forever,
Where there'll be no more goodbye.

MEET BROTHER CHAS. WALLER



Brother Chas. Waller (colored), of McKinney, Texas, at our request, sends the following information concerning his history:

I am 33 years of age, married; finished high school at Denison, Texas; attended four major colleges.

I have published and edited five weekly news papers over the state of Texas in a period of ten years. I am now publishing a religious journal, "Mental Diet," which so far as I know, is the only true religious journal going into the homes of American Negroes. That is why I am laboring so hard to get my white brethren to help me to save this onward race of mine. They are doomed as they are.

I have been preaching for 15 years, 14 of which were in error, and I have been a Christian but a year, being baptized by a white man, John Jones, of McKinney, Texas. At the time he baptized me, he was a believer in one or more cups (Mental Diet, Dec. issue), but now he is strong for one cup and one loaf (Brother Freeman Jones' work). My friends and neighbors say I am "very radical," "moss back," "nonprogressive," etc., because I want every last error and innovation cast from the Lord's worship.

My wife, a college product, does private teaching with me. I ask the prayers of the righteous.

—Chas. Waller, McKinney, Texas.

KING JAMES VERSION

A "sound and orthodox" pastor recently made a statement that seemed startling to many in his great audience. Picking up the Bible from the stand and shaking it aloft, he said it was doubtful whether any one in the assembly had really ever read the Scriptures:

Explaining that our translations were not the Scriptures, but were only copies or rather purporting to be copies. And he might have added that the real facts about our beloved authorized versions are shocking indeed. Nearly 24,000 errors were made in that version of the Scriptures, as admitted by the Bible Society that publishes it. (Dr. L. B. Moody, Baptist Forum, 1911).

Among the instructions given the original forty-seven translators by King James, are the following: Where any word hath divers significations, that to be kept which hath been most commonly used, (Walter Scott's Story of the English Bible).

To insure this injunction being carried out, James had three or four eminent and elderly Divines appointed for the sole purpose of enforcing his order, and to prevent the changing of ecclesiastical terms any more than was utterly necessary.

So partial were some of the translations, that some of the translators complained that they could not follow their own judgment in the matter, but were restrained by reasons of State, (Dr. Gill). King James translation of the sacred Scriptures, however is not the court of last appeal, although since the great work opened the Word of God to the masses of English-speaking people, it has become a very precious treasure to so many generations.

Nevertheless many passages have become obscured by such faulty renderings, rather than enlightened, (Harmony of the Last Week Callaway). We can readily apprehend, with this information before us that the translators were under a mighty spell of ecclesiasticism bound by specific rules of procedure, and carefully overseered by higher sectarian prelates.

Their renderings, moreover, naturally conformed to their own theology. In other words, and plainly, in translations we have the human attempting to interpret the Divine; — the finite struggling to reveal the infinite. There were frequent failures, and to be expected.

Undoubtedly, the most prolific cause of error in the creeds of "Christendom" is our faulty translations from the original Hebrew and Greek. The forty-seven learned men who were appointed by James to translate the English Bible, had instructions they were not permitted to exceed, as we have already observed.

Nor were they left free to render every original text into its English equivalent. On the other hand, their royal instructions forced them to conform their translations that they might synchronize with the established churchly ritual. Thank the dear Lord, enough truth and to spare was nevertheless made so clear that no man, though he be a fool, need err therein as to his salvation from sin, here and now.

Copied by L. I. Gibbs.

WORDS OF ENCOURAGEMENT

"We are sending three subs. on the special offer. There are so many good articles in the paper that we just wish that everybody could have it in their homes. We hope the paper reaches the goal, for we think it is doing much good. May it continue to grow." —G. H. Horton, Oregon.

"I am sending an article for publication in your most valuable paper. I am for you 100% in your work in teaching the truth. I hope we may meet some day, Brother King, if not on earth, may it be in Heaven." —S. H. Kellner, California.

"I think the March issue was certainly fine, as well as all other issues, and worthy to be put in new homes. I was much pleased with the special issue. I am sending two subs., but I wish I could make it ten." —Mrs. Verdie Poteet, Oklahoma.

"I am sending two subs. for the OPA. I don't want to miss an issue of it, as I think it gets better every issue, for which I am very thankful." —Sam Finto, Texas.

"I have just received a copy of the OPA, and I enjoy reading it very much. I notice it has considerable on the innovations, and I believe it just as you brethren." —C. B. Hufstедler, Arkansas.

"We received the special issue of the OPA, and we liked it very much. We believe it gets better all the time." —G. H. Turnbull, Missouri.

"We still like the OPA better than any paper of which we know." —Mr. and Mrs. L. N. Byford, Texas.

"Here is my renewal for the OPA. I certainly do miss it. I am sorry I delayed my renewal." —J. D. Corson, Pennsylvania.

"I surely do enjoy reading the Old Paths Advocate." —Mrs. R. T. Rose, Oklahoma.

"Here is my renewal. I think the last issue was fine, especially, the article by Brother Jones on first page. Let's have more on real Christian living!" —J. S. Shelley, Texas.

"I am enclosing my renewal to the OPA, as I don't see how I could get along without it." —S. E. Weldon, Texas.

"I am sending a sub. to the OPA, and would like to have a bundle of copies on the special issue, dealing with the worship. Best wishes to you and yours." —Ryan Bennett, Arkansas.

"Enclosed is my renewal for the paper. It always gives me new courage and strength to go on, as we do not have the gospel preached here." —Mrs. L. L. Ladd, New Mexico.

"We wish you much success in the good work. We wish you could be with us again sometime." —W. E. Denair, California.

"I am sorry we did not get 100 copies of the special issue of the OPA. I wonder if we could still get some. I am trying hard to get some subs., and I hope to send some soon." —B. F. Leonard, W. Virginia.

"Enclosed find two subs. to the OPA. We think it is the best paper on earth." —Fred Bates, Texas.

"I have told several that I thought the OPA had made phenomenal success and progress in your hands, Brother King, considering the conditions at the time you took it over. I am advising publicly that brethren subscribe for it. I am in favor of another special issue on the worship." —Ervin Waters, Texas.

Ye num'rous sects
which all declare
"Lo Christ is here."
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, MAY 1, 1939

No. 5

TIMELY THOUGHTS

(By Wm. Freeman Jones, Iberia, Mo.)

The April Old Paths Advocate is very encouraging. I hear many commendations of the best religious journal of its kind published, and trust that all of us, who move under the conviction of divine truth, work toward closer unity while we plead for purity and peace among professed disciples of Christ.

In col. 1, page 1, April number, I am made to say "one divided bread," which should read: "one undivided bread."

For years I have read and heard erroneous assertions about certain passages of Scripture, as, for example, the expression that the "about an hundred and twenty" (Acts 1:15) all were included in the "they" in Acts 2:1-4, and that "the about 3000 souls" (vs. 41) were added to the 120. The context in Acts 1 and 2 clearly declares that only the apostles of Christ are the subjects of the miraculous demonstration the morning of first Pentecost, hence the "about 3000 souls" were added to the twelve apostles, including Matthias (Acts 1:15-26). Let us remember that the promise of the Comforter and the baptism of the Holy Spirit was made to the apostles only, as they alone were to fulfill the world-wide commission. (John 14:16, 17, 26; 15:26, 27; 16:7-14; Acts 1:5).

Evangelists most all have heavy correspondence to keep up these days. If brethren writing to us for information were able to stick in a stamp for reply, it would help us out greatly with our finance. We may write to hundreds a year, while an inquiring brother may have but one to write to. Three-cent postage soon runs into money.

There is no record in the New Testament that anyone but an apostle laid hands upon anyone to impart a spiritual gift; that any woman spoke with tongues; that any woman was a public teacher at any church gathering; that any woman had authority to be a public proclaimer of the Gospel; or, that any miraculous demonstration of operation of the Holy Spirit took place without the personal presence of an apostle.

There is a great dearth of portraying the background of the New Testament these days. Few preachers among us, I am told, refer to any types or shadows in the Old Testament, except those which may pertain to the home or the church as an institution, to the collection, the communion, or music. I find my auditors hungry for lessons from the O. T. fulfilled in the N. T. If Sunday school or cups brethren refer to the O. T., I under-

stand, most of their reference is made while instructing little children at preaching services or "drilling" them in the S. S. classes. When we educate fathers in the O. T. background of the N. T. showing them the relation, most of them will willingly bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4), while preachers preach to those who are capable of understanding and obeying the divine commandments.

What do you think of the preachers who lambast instrumental music advocates with Matt. 23:20 and Rom. 10:17; 14:23; Heb. 11:6, also saying mechanical music is another kind than authorized or mentioned, while they use other than "that one bread" of which all are to be partakers, and cups against mention of cup in all cases, at their communion service? If they ask us for the word ONE with cup in the sacred word, we may ask them, Why do you make two out of the ONE bread (1 Cor. 10:17)?

Christ did not give the universal commission to His Church. The mission of the Church of Christ is to glorify God "by Christ Jesus throughout all ages," by making known to the principalities and powers in heavenly places "the manifold wisdom of God" and showing forth "the praises of Him who hath called you out of darkness into His marvelous light" (Eph. 3:10, 21; 1 Peter 2:9). She is "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). The latter three designations are of equal rank, for they each present an identifying characteristic of the Church of Christ. There are several other equally important characteristics in the divine truth. All these justify her divine mission in the present world.

Modern innovators resort to Scripture straining and pagan theories to justify themselves in their ungodly course. As Jere. 2:13 says, "For my people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. (John 4)." Innovators are driven finally to "expediency," or convenience, as they claim. But what does Paul say about such expediency in 1 Cor. 6:12, 13; 10:23? He condemns it unqualifiedly. Like Ahaziah (2 Ki. 1), who was sick, they enquire of pagan superstitions, do they not? And what was God's reply to the king in his sickness? "Thou shalt not come down from that bed on which thou are gone up, but shalt surely die." See Isa. 28:20; Gen. 2:17. Are innovators dressing and keeping the Lord's vineyard, when they resort to pagan tactics to seem to gain by

truth? See I Tim. 6:3-5. They determine unfair propositions when engaging in a discussion with their opposers, also resort to calumny, ridicule, sarcasm, sophistry and infidelity. They inquire of a pagan god, to cure their sickness.

LAMENTATION

By Lawrence Leslie McGill.

Jerusalem, Jerusalem,
Thy gates and walls destroyed,
To Thee have strangers fierce come in,
With Thee their time employed.

Thine entrance, holy, now cast down,
The riff-raff entered in,
Have on Thy sacred altars thrown,
The filthiness of sin.

The Faith that taught "Christ immitate,"
Has wandered far away,
And left true hearts disconsolate,
Or ruled them out to stay.

Repentance so hath wandered now,
No one his heart has turned,
No one for Thee hath made a vow,
No conscience pricked or burned.

Alas! for Truth none have confessed,
Nor of Thy banner wrote,
No one has in Thy way professed,
But error learned by rote.

The gate of entrance to Thy halls,
Immersion portals high,
Has been thrown down and all Thy walls,
By strangers—"unclean" cry.

Thy songs that once were joyful sung,
Are by the lifeless horn
Replaced—and we our hearts have hung,
On willows till that morn.

Thy teaching too hath been cast down,
While fables quoted fair,
Where once the Truth of God was grown,
Sharp brambles fill the air.

And money schemes—(tis lucre's day)—
Eked from the Lord's own poor,
Unless you pay and pay and pay,
They turn you from the door.

The rich is catered to betimes,
And he no more must give,
Than all the poor whose work begrimes,
Until they scarce can live.

The funds that once cared for the weak,
The pastor bribe to tell,
How some may live a black-blue streak,
And yet escape from hell.

Or fill his purse so he may ape,
The worldlings in their greed,
The church must like the others shape,
Who have no poor in need!! "?"

And those who would in conscience true,
Observe the Lord's own laws,
Are beaten harshly by a crew,
Who use Old Satan's paws.

While just because one dares to speak,
For God's own pattern plain,
And would assist the poor and weak,
They vote him out for gain.

For classes have a higher rate,
The church has not the grace,
To teach so many—small and great—
We have another place.

We women make our voices heard,
And rule to heart's content,
We will not there disgrace our head,
The rule's not broke just bent!" (Selah!)

The loaf that should be broken from,
This wall is broke in two,
Or crumbled small in place of one,
"Must suit the fashions too!"

One cup that means one covenant,
Was long ago defaced,
While many cups (means many cults),
Thus Christ's Church is erased.

O Zion on thy hill I stand,
And weep for thine estate,
That strangers desolate Thy land,
And rogues Thy walls and gate.

O haste the time when Truth shall rise,
And gird thine armour on,
Twill build thy walls up to the skies,
Until Thy crown be won.

Lacombe, Alberta, Canada.

"THY WILL BE DONE"

By Frank Cope, Jr.

He who has done or obeyed God's will from the heart, has rendered acceptable obedience unto God. "Not with eyeservice, as men pleasers; but as servants of Christ, doing the will of God from the heart." (Eph. 6:6).

Jesus, while here on earth, taught His disciples to pray for God's will to be done. (Matt. 6:10.) We, as learners of Christ, should both work and pray for the consummation of God's will. It is only a FARCE when we pray: "Thy will be done," and never put forth an effort to do that will. Martin Luther in his comments on what he called the Lord's Prayer, says: "Thy will be done! Where in the church do we see this will of God performed? One bishop rises up against another bishop, one church against another church. Priests, monks, and nuns, quarrel, fight and battle. In every place there is naught but discord. And yet each party exclaim that their meaning is good; their intention upright; and thus to the honour and glory of God they all together perform a work of the devil." (D'Aubigne's History of The Reformation of The 16th Century, page 321, vol. 1). Brethren, have we not become much

of the same disposition and spirit as had the apostate church?

If we would only do God's will,—not to hypocritically say—"Thy will be done," and then do contrary to God's will. But if we would actually do His will, then the world would be able to look upon the "undivided" Divine institution, the Body (church) of Christ.

Christian parents pray for God's will to be done in the raising of their children, and yet many of these parents make no attempt to teach their children what God's will is. "And ye fathers provoke not your children to wrath, but bring them up in the nurture (discipline) and admonition (instructions) of the Lord." Eph. 6:4.

We, as preachers of the "quick and powerful" word of God, pray: "Thy will be done," and at the same time refuse to preach where the conditions are somewhat undesirable. If God's will was being done every preacher who has become "modernized" (gone on a sit-down strike), would be out preaching the unsearchable riches of Christ. God's "will" has been forgotten, and our "will" has been substituted. The great commission recorded in the sixteenth chapter of Mark, "Go ye into all the world, and preach the gospel to every creature," seemingly, has been changed to our will "Go ye into the states and preach to established and good paying congregations." Have we not made merchandise of God's word?

Congregations pray: "Thy will be done" without putting forth an effort to do that will. "Pure religion and undefiled before God and the Father is this, to visit (attend to their needs, F. C.) the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27). The church is the "pillar and ground (support) of the truth." 1 Tim. 3:15. Are congregations holding up (supporting) the light (truth) to those who are without? Why do we pray, "Thy will be done," and continue to sit at "ease in Zion?"

"An attempt to improve upon that which divine wisdom had instituted, paved the way by little and little for that monstrous mass of corruption which issued in 'Babylon the Great, the mother of harlots and the abominations of the earth, the habitation of Devils, and the hold of every foul spirit, and cage of every unclean and hateful bird.'—William Jones, London Millennial Harbinger.

Brethren, may Christians, Preachers, and Congregations put forth a greater effort to do God's will, so that we may consistently pray: "THY WILL BE DONE." Sacrifice of time, means and "self" will be necessary. "The soul could have no rainbow had not the eye a tear."

"We gradually become like what we constantly behold. That is the very reason the movies and vulgar magazine pictures are so dangerous. Remember soul diseases are far worse than those of the body!"—James L. Neal.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

THE CLEANSING OF THE SANCTUARY

In Dan. 8:16 the prophet declares that "after 2,300 days then shall the sanctuary be cleansed." This refers to the putting away of unscriptural practices picked up during the 1,260 years of her wilderness journey (Rev. 12:6).

The "2,300 days" or years of Dan. 8:16 date from the time of the rising up of the "great king"—that is, from the conquest of Alexander the Great, in 328 B. C. (See Watson's Theological Dictionary).

According to this information we are still living in the reformation period. We should, therefore, be very studious. We must speak as the oracles of God (1 Pet. 4:11). The church of the apostolic and post-apostolic period followed the Scriptures as their guide. The Bible "thoroughly furnishes the man of God unto every good work" (2 Tim. 3:16, 17). Let us consider some things being practiced by many of the churches of Christ today that are not found in the New Testament.

I. Instrumental Music. The N. T. makes no mention of its being used in the apostolic churches. History tells us it was first introduced about 670 A. D. (Amer. Ency., Vol. 12, p. 688). "The organ is said to have been first introduced into church music by Pope Vitalian I in 666 A. D." (Chambers' Ency., Vol. 7, p. 112). Leo II, in 682 reformed the singing of the songs and hymns accommodating the intonation of them to the manner in which they are sung or performed at the present day" (London Ency., Vol. 15, p. 280, Art. Music). All can now see why we oppose mechanical music in worship.

II. How can we consistently oppose mechanical music in the worship and uphold the Sunday School? The latter was introduced into church work in 1771 in London, Eng., by Robert Raikes. 1 Cor. 14 tells us who are to teach, and how it is to be done. No classes; no women teachers. Those practicing the S. S. say it is separate and apart from the church. If so, why not use instrumental music in connection with it? The object of the S. S. seems to be to hold the interest of the young folks. Instrumental music might make it more interesting to them!

III. The communion service has been corrupted. Paul tells us how it was instituted and observed (1 Cor. 11:23-32). Christ "took the cup"—Greek, "poteerion, a cup, a drinking vessel."—Thayer's Lexicon. "A drinking-cup, wine-cup."—Liddell and Scott. The use of more than one cup was not practiced by the Apostolic churches. No Scripture nor history can be found to the effect that they used a plurality of cups in Apostolic times.

Christ had as many loaves as He had cups when He instituted the supper. "For we, being many, are one bread and one body; for we all partake of the one bread" (1 Cor. 10:17). In the preceding verse, he says, "The bread which we break." This shows that each breaks the bread for himself.

Since "the sanctuary" is to be "cleansed" "after 2,300 days (or years)," we know that these wrongs will be righted in due time.

—George Hughes, Desdemona, Texas.

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CAN CHRISTIANS SCRIPTURALLY MARRY UNBELIEVERS?

From a scriptural viewpoint I very seriously question the course of Christians marrying unbelievers (worldlings), and also the course of Gospel preachers solemnizing such marriages. Unequal unions, now taking place with disciples that claim to stand with the New Testament Church, and with this in view I have concluded it necessary to write an article on the subject.

First of all I desire to call attention to the inequality of all such unions. If the wife be a Christian and the husband a worldling where does the equality exist?

When the Children of Israel, (the chosen of God), were being led out of Egyptian bondage God gave them strict commands not to marry among the nations around them. See Deut. 7:35; Joshua 23:12, 13; Ezra 9:10-15; Neh. 13:23-25. Why? Those nations were not equal to the children of Israel. Second, they would lead them away from God to the worship of idols. Thus there was inequality and a violation of God's law for them to intermarry with those nations. Before the Law of Moses was given mixed marriages caused the conditions that brought about the destruction of the world that was. (Gen. 6:1-7). A careful study of the Children of Israel shows that mixed marriages caused them to turn from the commandments of God to the worship of idols, and then captivity.

Under the Spiritual dispensation there is the same divine prohibition. Hear the great Apostle to the Gentiles—"Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the Temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and touch not the unclean thing, and I will receive you." (2 Corinthians 6:14-17).

This does not refer exclusively to the marriage relation. But who will deny that it is unequally

yoking for a Christian, male or female, to marry a worldling. For example, the Scriptures teach that we should honor the King. Now that we have no King does not destroy the force of this Scripture, but impels us to honor the head of our Government, which would be the President or State Governor as they owe no authority.

If the Christian that marries a worldling is equally yoked together then Christianity and worldliness are on the same level at the marriage altar. If they are unequally yoked then there is a violation of 2 Cor. 6:14-17. Paul said: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body. For two, saith He, shall be one flesh." The twentieth verse of this chapter tells us we are bought with a price. The Scripture teaches whatsoever we do, do to the glory of God, and in the name of the Lord Jesus. Can the Christians marry worldlings in the name of Jesus and to the glory of God? Can Gospel preachers solemnize such marriages to the glory of God?

Some in order to prove that it is right for mixed marriages refer to 1 Cor. 7:13-17, to prove their case. This is a false position to take for this reason, Paul is referring to conditions that result from two married people who both were worldlings when married. The one obeys the Gospel, the other one does not, and in this case they should not separate but the Christian should endeavor to win the other to the Gospel or Christian life.

In bringing this subject to a close I would refer my readers to 1 Kings 11:2-11; Neh. 13:26. In these Scriptures we find that the outlandish women caused him to sin. As a result the Kingdom was taken from the son of Solomon. Now hear what Paul has written, 1 Cor. 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition; upon whom the ends of the world are come."

Dear Reader, let it not be forgotten that marriage is a divine arrangement. The home is a sacred institution used in a figurative sense by the Apostle Paul in reference to our union with Christ. And that it is important that we should contend for scriptural marriages, as well as to contend for scriptural observance of the Communion.
—H. B. Pettengill.

OUR HELPERS

Below we give the names and subs. sent by each of our helpers and friends of the OPA. We wish to extend our heartfelt thanks and appreciation to you all for this splendid list of subs. With this issue we are having to increase our order to the printers for more copies than we have ever used to our regular mailing list. Keep the good work going, and may the Lord bless your spirit of zeal and cooperation.

C. C. Rawdon—7; Wm. Freeman Jones—7; L. L. McGill—6; J. A. Moore—6; Lee R. Williams—3; Homer L. King—3; E. E. Wright—2; Frank Cope—2; John Rankin—2; S. E. Weldon—2;

Amos Allen—2; Ervin R. Boss—2; L. A. Corbell—1; Dewitt Palmer—1; Foy E. Willis—1; L. H. Fletcher—1; Geo. L. Hogland—1; W. L. Rawdon—1; Homer A. Gay—1; Walter Cogburn—1; M. O. Engle—1; J. D. Phillips—1; J. J. Reece—1; Mrs. Ora Stone—1; Mrs. W. J. Mustard—1.

From The Fields

Frank Cope, Electra, Texas, April 19.—We are now at Harrodsburg, Indiana, preaching a few nights. The attendance has been good. We closed a short meeting at Spencer last Sunday night, with one baptized.

C. H. Kirk, Rte. 2, Box 538, Waco, Texas, April 14.—The church at South 4th St., is getting along fine. We have gained 30 members in less than a year, having baptized 11 and restored 5. We are all in peace and love. On with the good work.

Isaac Smith, Sentinel, Oklahoma, April 11.—We want to try to have a real good meeting this year, with Brother Homer L. King doing the preaching, the latter part of July. We hope we can have some help from other congregations and individuals in the singing. We plan to have an open-air meeting.

S. E. Weldon, 721 Liberty Ave., Port Arthur, Texas, April 11.—Brethren who may chance to be in this city on Lord's day are cordially invited to meet with the only loyal church here, to my knowledge, at 13th and Woosworth, Port Arthur. I am in the fight to the finish, and will do what I can to secure subs. for the O. P. A. here.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., April 16.—We were gladly surprised to have a visit by Brother Ervin Waters, and we lost no time in putting him to preaching at the new congregation, in Monrovia. He continued for 12 days, without baptisms, but much good was done in building up the church. We regard him a very good preacher. Two have recently taken membership with the new church.

DeWitt Palmer, Kinston, Alabama, April 19.—It was a treat to the Lowery church to have Brother Freeman Jones in a short series of meetings here. Although no one was baptized, yet much good was done in sowing the seed. It was a blessing to have Brother Jones in our homes, and we think of him as an able, godly man. We look to his return for a series of meetings in July 1940. He was with the Bethel church for three services, with good crowds at all services. Our prayers are for his good work.

Jim A. Canfield (colored), Rte. 1, Marion, La., April 14.—Brother King, I have never met you,

but you come to my home each month in the OPA, and I enjoy the good news it brings. My father, G. A. Canfield, will leave again in July for preaching in Miss., if the will of the Lord be so. I am sending an article for publication in your paper, if you think it worth it.

C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn., April 6.—Brother Wm. Freeman Jones has just closed an interesting meeting at Howard's Chapel, with one baptized. It was his first effort here and his first trip to Tennessee. We all learned to love him, and we hope to have him with us again in the future. We are now looking forward to a good meeting in August, with Brethren J. R. Stewart and Fred Kirbo doing the preaching. Pray for the work in this part.

T. M. Hoover, Whittier, Calif., March 27.—The church recently established in Monrovia by Brother Homer L. King, is progressing nicely. Brother Ervin Waters is holding us a meeting there now, and we think he is a fine boy and a good preacher. The second Lord's day afternoon in March we had one of the best singings I ever attended. A brother, from Long Beach, recently took his stand with us. If any loyal brethren are passing this way, or if you know of brethren, near Monrovia, let all know they will find a hearty welcome with this church, meeting for worship each Lord's day at 10:30 a. m., located in a comfortable building, corner of Shamrock and Colorado Streets.

Homer A. Gay, Lebanon, Mo., March 19.—Since my last report I went with a car load of other brethren to Lawrenceburg, Tenn., and attended the Jones-Gainer debate, which is reported elsewhere in this issue. This was an enjoyable trip. I met a number of brethren for the first time, and got to see so many of my old friends and brethren that I had been with before. We were all nicely cared for in the good home of Bro. and Sister Fred Orten. Bro. King and I preached one night at Howard's Chapel to a splendid crowd. I am to begin a meeting Lord's day, 23rd at Hebronville, Texas. After closing there I hope to visit San Antonio, Temple, Waco, and, possibly other places in Texas. I shall likely go to Ottumwa, Iowa for a short meeting in May. The home church seems to be doing nicely and continues to grow in number.

Clovis T. Cook, Lebanon, Missouri, April 20.—On Sunday night, the 2nd inst., I preached at my home church, Lees Summit, to a very large crowd. The home church is getting along nicely. I am soon to begin the evangelistic work, and I trust all will be ready for their meetings. I have received encouraging word from the faithful at Fairview, Texas, where I have assisted in meetings for the past three years. They have just completed a new church building in preparation of their meeting this summer. May the Lord bless them and all zealous workers. I am to be with them in another effort early this summer, and from there, to San Antonio, where a nice church has grown up in

the past few years. I am anxious to get out in the field again. I have time for another meeting the latter part of July, if I am needed. May the Lord bless all worthy efforts in harmony with his will.

H. K. Tidwell, Haughton, La., March 26.—We enjoyed three very able sermons by Brother Freeman Jones recently, also his association in our homes. We appreciated his godly manner, and we are glad to announce that he will be with us for a series of meetings this summer. We use one loaf and one cup in the communion here. I was recently called to conduct the funeral of Sister James Rowe, of Gallatin, Texas, who was 76 years of age, having been a member of the Church of Christ for nearly 60 years. She was a very dear friend of mine. I am to go to Mountain Gap for another meeting the last half of July, being my 7th or 8th annual meeting there since 1929. We have recently built a new church building for our home church, and I baptized 13 at this place last year.

D. E. Stone, Rte. 1, Box 678, Rivera, Calif., April 10.—Since there are about five families, from the Montebello church, meeting with the new congregation in Monrovia, it has cut our attendance some and we miss them very much, but we have doubled our efforts, and our attendance is increasing, and we are encouraged to press forward in the work. The work of the church here includes, among other things, encouraging and training the young men to take part in the teaching, praying, song leading. I am glad to report we have some fine young men who are developing into useful workers. I hope other churches will do this needed work. Too, we need more training in the singing, for God's people are a singing people. May we try to improve upon our efforts in each service. If any one is contemplating a move to this part, you will find a hearty welcome in this church and a nice band of young folk. Brother Ervin Waters is doing some fine preaching here now, and we appreciate him very much.

J. D. Tipton, Strong, Arkansas, April 11.—I spent the second Lord's day in April with the faithful, near Marion, La. Brother Jesse Stegall did the preaching in the forenoon, had basket dinner at the noon hour. In the afternoon I presented a short lesson. Here I had the pleasure of meeting one of the outstanding colored preachers, Chas. Waller, of McKinney, Texas, editor of Mental Diet. I heard him preach one of the most convincing sermons I have ever heard from any man. He should be appreciated by both white and colored brethren, for his sincerity and ability. I am planning a tour during the last half of June and the first half of July, through North Arkansas, Missouri, Kansas, Oklahoma, and Texas. I would be glad to visit as many congregations as possible. I would be glad to hear from all who would like to have me with them for a day or more. I refer you to the editors of the OPA, concerning my ability and loyalty as a gospel preacher. I am booked for meetings, near my home for the latter

part of July and August. Write as above, Rte. 2, Box 114A.

Homer L. King, Lebanon, Missouri, April 20.—I had the pleasure of hearing the Jones-Gainer debate, at Long Branch, near Lawrenceburg, Tenn., and served as time-keeper for Brother Jones. At the close of the debate Brother Gay and I delivered a "double-header" discourse at Howard's Chapel, Brother C. C. Rawdon's home church. We enjoyed meeting old friends and making new ones. The 9th inst. I baptized a young man at my home church, Lees Summit. The fifth Sunday inst. I am to be with the faithful at Claxton, near Lebanon. I am to begin a series of meetings with the Bell Mead congregation in Waco, Texas, the first Sunday in May, and continue for about two weeks, if interest demands. I hope to stop off at McAlisterville, Okla., for a few sermons on my way back home. The first Sunday in June I am to begin a mission meeting under the tent, in Ada, Oklahoma, and from there to Sulphur for a meeting and singing school. We would like to have all the co-operation in the mission meeting in Ada we can get, for I am sure we will need it. I hope all brethren in reach will get ready to attend. I expect to travel by train most of the time this year, as it is too expensive to travel alone in a car, and the wife is planning to attend to the keeping of the home this summer. Let us pray and work for the cause of the Master. May all be in readiness for meetings this summer.

Wm. Freeman Jones, Iberia, Mo.—Meeting at Howard chapel closed with A. M. service, March 19th; began at Long Branch, Tenn., same afternoon, continuing over April 2nd. March 28-29 I met Bro. J. M. Gainer in public discussion on class and cups questions, at Long Branch, where our loyal brethren worship on Lord's day afternoons. Both Howard Chapel and Long Branch brethren and myself appreciate the sacrifice which Bros. Homer L. King and Homer A. Gay made, to come to our assistance in the discussion, which I believe has proved a great setback to the innovators in the vicinity of Lawrenceburg, Tenn. Also we appreciate the coming of Bros. Chas. Lee and Chester King of Lebanon, Mo., to encourage us. Bro. Chester is one of our most zealous young evangelists, for whom we expect a bright future in the Lord's needy cause. I discoursed at Howard chapel two Lord's day mornings while at Long Branch. April 3rd I went to New Salem, near Brookhaven, Miss., where I sojourned in the good home of our worthy preaching brother, T. E. Smith, while laboring with those brethren several days. April 11th I came to Lowery congregation, Alabama, where I am in a good meeting. From here I go to Early congregation to conclude my labors in Alabama. I write this in the good home of Bro. F. T. Harrison. Sorry that lack of space forbids me detailing my visits with all congregations mentioned, also edifying sojourn in hospitable homes of good brethren. My labors were well received everywhere I went, and all invited me back. I have six meetings already booked in the southland for 1940, and enjoy my work

among these zealous brethren. I baptized a noble young man at Howard Chapel.

Ervin Waters, 1118 So. 27th St., Temple, Texas.—I preached at Old Bula the third Lord's Day in March, and the next day started for California with Bro. J. V. Speights and his family of Littlefield, Texas. On Tuesday night, March 21, we stayed with Bro. Willard Ruebush in Deming, N. M. and had singing and a talk on the Bible in his home. Thursday night we camped near San Diego, Cal., on the beach of the Pacific ocean, which I saw for the first time that afternoon. Friday we visited a few hours with Britton Ruebush at Oceanside, Cal., and became acquainted with him for the first time. That night we went to singing at Montebello, Cal., and upon the insistence of the brethren, who did not know that I was coming to California prior to my arrival, I began a meeting at Monrovia, the congregation established by Bro. King, while he was working in collaboration with the churches here. The meeting continued for twelve nights and, although we had no visible results, the congregation was strengthened much seemingly. The Montebello and Los Angeles congregations cooperated with us in a commendable manner. This meeting closed March 6th.

March 7, Bro. Speights, his family, and I went to Oceanside and met with the faithful few there March 9. We truly enjoyed the hospitality of the Ruebush home during this brief visit. On the night of March 9, I began a meeting at Los Angeles and will be there for a few nights. I expect to preach at Montebello and other places, which have invited me to visit with them, while here in the state. I must soon return to Oklahoma for several meetings. I am deeply grateful to Bro. Speights for his taking me with him on this trip to the west coast. He has a good automobile and a modernly equipped trailer house. I have learned to love the brethren here "with a pure heart fervently." Brethren, remember me when you approach "the throne of grace."

SONG BOOKS FOR 1939

Brethren, why not order your song books through the OPA, as we can give you the same price as the publishers, and the OPA receives a small commission for handling the orders, etc., from the companies? It costs you no more, but it does help the paper.

"Victory Songs" is the title of our new 1939 song book, compiled by Will W. Slater; 192 pages, both old and new songs; and the publisher states he has tried to make it better than his former books. The price is the same, 35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

"The King's Piolet" is the title of a new song book for 1939, edited and compiled by Frank Grammer and J. A. McClung, 192 pages, both old and new songs, suitable for all religious services. The price is the same as the above book, and the postage prepaid to anywhere within the 4th zone. (Note: I have examined the above books, and I

think they are both real good books, and I freely commend them to our readers.—Homer L. King). Send all orders for either book to Homer L. King, Lebanon, Mo.

THE SPECIAL FIFTY CENTS OFFER

I would like to suggest that all take advantage of this special offer. Remember, every month you put it off you lose a month on the paper. From right now until January, 1940 for fifty cents! Many have taken advantage of the offer already, and are sending the paper to a number, whom they believe, will profit by reading it. The Old Paths Advocate is the only paper of its kind, being published by white brethren, and it deserves a place in every Christian home. Our object is to double the subscription list, which would enable us to print a larger paper. This is not putting on a special "money raising" price to pay back debts, for the Old Paths Advocate has more paid up subscribers now than it has ever had, and is in better financial condition. I feel that Bro. King has accomplished a fine work during these depressing times to keep the paper going and to put it to where it is now. Let us keep it growing, brethren!

—Homer A. Gay.

A SPECIAL ISSUE OF "THE TRUTH"

The June issue of "The Truth" will deal entirely on "First Principles." The price will be \$1.00 for 60 copies. Send all orders for extra copies to A. H. Pinegar, Publisher, 3564 Faxon Ave., Memphis, Tenn.

—J. D. Phillips.

JONES-GAINER DISCUSSION

The above named discussion was held at Long Branch near Lawrenceburg, Tenn., March 28th, and 29th.—Two sessions daily.

Bro. J. M. Gainer affirmed on the classes and women teachers, and Bro. Wm. Freeman Jones denied. Then Bro. Jones affirmed on the cup and loaf question and Bro. Gainer denied.

Bro. Gainer is a good debater, but a better dodger. He evaded the issue entirely on his affirmative. He contended that the "old men, young men, older women and younger women" of Titus, authorized his classes, and contended that both men and women went everywhere preaching (Acts 8). When pressed on the women teacher question he said if a crowd of any size were gathered together and there was only one christian there and that one was a woman, she had a full right to preach and would not be usurping authority over the man. To further try to find his women teachers he cited the case of Priscilla and Acquilla teaching Apolos. This was right laughable, as he had the women helping to do the teaching while her husband—a christian, was present—the very thing he had said was wrong!

On the cup and loaf questions Bro. Jones contended that Jesus set the example for us to follow in observing the communion. He contended that in as much as Jesus took the cup and "supped," and "in the same manner" as He had taken the bread, that he evidently broke His part off and

ate it and gave it to His disciples telling them to "do this," that is, break your part and eat. Hence, he argued that when the one serving at the table takes the loaf and gives thanks for it, breaks off his portion and eats it, passes the loaf out to the disciples—and each disciple breaks and eats for his or her self; then the one serving at the table takes the cup, containing the fruit of the vine, and gives thanks, drinks his portion and passes it out to the other disciples who all drink from the same cup, that we have followed exactly the example as set forth by our Lord.

Bro. Homer L. King moderated for Bro. Jones and a Bro. Gibbs moderated for Bro. Gainer.

The loyal brethren at Long Branch seemed well pleased with Bro. Jones' defense, and I suppose the Sunday school and cups brethren were satisfied with Bro. Gainers. I learn however, that since the close of the debate one member has left the S. S. and cups element at Long Branch and taken a stand with the loyal church there.

Bro. Jones manifested a fine christian spirit throughout the entire debate, which I think was worth much to the cause of righteousness there.

—Homer A. Gay.

LONG BRANCH GAINS BY DISCUSSION

The debate by Brethren Jones and Gainer is now a matter of history, and I believe that much good was done, for one came over from the opposing side, also a family, from Alabama, will worship with the loyal brethren, whenever possible.

In this debate we were informed by Brother Gainer that one individual constitutes a class (?), as in Acts 8, and in Acts 18, he thinks he finds another class in the case of Priscilla and Aquila's teaching Apollos (?) This passage was also cited as proof of the women teaching in classes. The very reverse of the S. S. practice, for here he has two teachers over one pupil, and the woman doing the very thing he claimed wrong, viz.; teaching in the presence of a male teacher. He had stated that if no male teacher was present a woman may teach any number of people.

After all of his dodging and misrepresenting of the Scriptures, he went down in defeat. Brother Jones did his part well, especially considering his lack of experience in discussing this question. I want to commend Brother Jones to any congregation for meetings. You can't go wrong if you want a sound man.

—C. C. Rawdon, Lawrenceburg, Tenn.

LET US FEAR GOD

"Let us therefore fear lest a promise being left of entering into His rest, any of you should seem to come short of it" (Heb. 4:1-2).

Many of our brethren think Paul had in mind only those who had obeyed the gospel and had fallen away, but he must have had in mind also false teaching in the church, such as the Sunday school, or Bible class system, etc. Many apply Rev. 17: 1, 2 to the sects, but those who advocate cups and the class system of teaching surely come under this condemnation in this scripture, having

"drunk of the wine of her fornication." Many preachers have led many to drink of the "wine" of Robert Raikes' Sunday school, a human organization. If the sects will be condemned because they partake of "her" sins, what about Christians, who do likewise?

Brethren, if we would fear just as we should, we would be careful about what we teach and practice, yes, and how we teach.

—Jim A. Canfield (colored).

WHERE DID H. C. HARPER STAND?

In a statement under date of Oct. 5, '35, our beloved, scholarly, and lamented Brother H. C. Harper had this to say:

"In the last issue (October) _____ has more than a two-column article on "The Order of Worship." I don't believe a word of it. They are asking me questions about it. Does the paper advocate this? I am answering for myself, leaving it open to you, _____ to do the same. But since the matter has come in, it must be disposed of. I'll face it."

I have done all within my power to keep down contention on this question, ever since before I became publisher of the OPA, hoping that the matter might be thrashed out privately, rather than in the press and pulpit, thus avoiding any open division on the question. However, it seems that some are disposed to agitate, advocate, and introduce the question publicly in the press and pulpit, and we may be forced to dispose of the matter in that way. I have prayed that this would never come, but from the way it is being revived by some, and discord is being the result, it may become necessary to thrash it out through the paper. I have opposed this course all along. I submitted to the publication of some articles on both sides a few years past. I have in the office a number of articles pro and con, which I have held back, hoping that some solution would be worked out without their publication. I would appreciate suggestions from the preaching brethren and others, as to what course you think proper and right. Of course, my final decision, as to publication, will be governed by a majority of the editors. I am ready for them to direct me in the publication, even when my judgment is to the contrary. As long as I am publisher, I desire, and will to the best of my ability, keep the paper true to those principles cherished and advocated by its founder, H. C. Harper, in-so-far as those principles are in harmony with the Bible, and I can recall none that were not in harmony with the Bible.

—Homer L. King.

Do picture shows lead us closer to the Lord? Do they make us love the church more and more faithful in attendance at the meetings? Do they make us think more of Jesus, and cause us to want to pray more? Do the shows appeal to the flesh, instead of the "inner man"? Would you want to be in a picture show, when Jesus comes? Think on these questions!

"A dancing church member and a praying Christian are not to be found in the same person."

Ye num'rous sects
which all declare
"Lo Christ is here."
"Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

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ARE WE ASHAMED OF CHRIST?

Is there anything in the name? There certainly is! An inspired apostle wrote, "whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him," Col. 3:17. There is power and success in that Great Name. Just before his death, Jesus said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name that will I do, John 14:14, 15. He promised the disciples great things, said He, "because I go to the Father," John 14:12. Afterwards when Peter and John, on the way to the temple, saw a lame man begging, Peter said, "silver and gold have I none; but what I have, that give I thee. In the Name of Jesus Christ of Nazareth, walk. * * * And leaping up the lame man stood and began to walk," Acts 3:6-8. And when the rulers called them to account for having performed this good deed, Peter boldly said, "ye rulers of the people and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. * * * And in none other is there salvation: for neither is there any other name under Heaven that is given among men, wherein we must be saved," Acts 4:8-10, 12. Hence, there is salvation in no other name, but the name Jesus Christ (Savior, Anointed of God). There are others that have carried the name Jesus (for instance Bar-Jesus, Acts 13:6) but there is no other Jesus Christ and no salvation in any other name.

The Jews hold to the name of God, but not to the name of Jesus Christ. Therefore since God has placed salvation in Christ, they who once were the people of God are without salvation. In fact there are gods many and lords many but there is only one (true) God, the Father, and only one Lord—Jesus Christ His Son. Shall we deny this God who is Father of us all? Shall we deny His Son who has been anointed Savior of all? Verily, verily just because some of His professed followers who wear His name are crooked and mean is no excuse for us to deny the name Christ, for if we deny the name Christ, we deny that Jesus was anointed of God. Those who go back from the name Christ are like the Jews, without a Savior.

All who object to any of the scripture names applied to Christ and His Church are makers of

faction. They are as much wrong as those who wear another name. They need to repent before it is too late.

Since the church is the Bride the wife of the Lamb, what name should she wear? She should wear every name that the Bridegroom wears to the exclusion of none. If she deny any part of the name, she is to that extent ashamed of her husband and denying Him.

All who will not here acknowledge the name, will acknowledge it some day, whether they want to or not. Because that Jesus humbled Himself becoming obedient even unto the death of the cross, "wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father, Phil. 2:9-11. We see that the name Christ is part of the name that brings glory to God the Father and to that name we must bow.

No other name will save us.

Beware, let us not depart from our husband Christ. Beware of false prophets that come to you in sheeps clothing, but inwardly are ravening wolves. Beware of men who would set you against Christ and His Church. Beware of the wicked in the church. Some day they will be cast away. Beware of the concission. He is not a Christian who is one outwardly—he must be a Christian inwardly in order to please God and be approved of Him.

Some claim to be the Church of Christ but have made void their claims by their practice of human traditions and are like some who may claim to be the Church of God and to worship God but in reality are worshipping the god of their own stubborn minds, and stubbornness is idolatry (cf. I Sam. 15: 23; and Col. 3:5, 6, etc.), they are worshipping idols and not worshipping the true God at all. Hence they are truly like those who follow a little truth and a lot of human traditions, yet call themselves the Church of Christ.

The most to be feared enemies are not those outside the Church, but those inside. The Jews, the people of God, held to their human traditions and crucified Christ. Today the Church of the Lord, the people of God, hold to their human traditions, and drive out the faithful. What will the Lord do to them all when he comes again?

—Lawrence Leslie McGill.

MY RESIGNATION AS AN EDITOR OF THE OLD PATHS ADVOCATE

Beloved Brethren:

I now take leave of this paper. I do so against the advice and even pleadings of hundreds of friends, but in the full conviction that it is God's will that I do so. During recent months, I have wept and prayed to God in tears; trying to decide what is best to be done. My mind is now made up on the subject. My unalterable judgment is that I am now doing what is best for all concerned. Regardless of how others feel about it, this is how I feel; and I must do what, in my humble judgment, is best.

You know that I have been long connected with the Old Paths Advocate. Many of my most confidential friends know that I have sacrificed much for it and that I have made by far the hardest fight of any one now connected with it. Bro. Harper, of course, made the greater fight.

A little history of the paper is now in order. It was conceived in the mind of Bro. H. C. Harper, in 1927; and started by him in Jan., 1928. I had two articles in its first issue. For a while I wrote most of what it contained. Most of the preachers would have nothing to do with it. In 1930, I, at Bro. Harper's suggestion, went on as an editor. He edited the first three pages and entrusted me with the writing of the regular editorial on page 4 and with editing the other four pages. In 1931, Bro. King, at my suggestion, went on with us as an editor. The arrangements of 1930 continued. In Dec., 1931, Bro. Harper asked Bro. King and me to take over the publication of the paper. (He had asked me to do so a few months earlier, but being unable financially, due to losses in bank failures, and not being settled at any one residence, I declined, but wrote him that Bro. King could take it, and that he had better turn it to him and to me). Announcement was made in the Dec. issue, 1931, that Bro. King and I were taking it over. We did so, with Bro. King as publisher, in Jan., 1932. At that time, Bro. Gay was added to the editorial staff. In Nov., 1936, Bro. Harper, after more than a year's serious illness, went home to be with the Lord Whom he loved so dearly and served so faithfully. A vacancy occurred which no man can fill, or even nearly fill. About a year ago, Bro. Jones was added to the staff of editors. I wrote the statement regarding his going on with us, but did it on the recommendation of Bros. King and Gay, I having never met him. I knew he was not agreed with me on some questions, but it had always been the policy of the paper to publish both sides of a question, whether all the editors agreed with the positions taken or not. I had hoped that this policy might continue.

My work on the paper and association with the other editors in producing the paper have been, for the most part, pleasant. But, as many know, strained relations have existed for the past few months. This is because I, like all the pioneer brethren and the majority at present, have believed (and do yet believe) that Acts 2:42 is an outline of the worship of the church in Jerusalem. And I, like many of the pioneers as well as many of today, advise the churches to observe the items (apostles' doctrine, and fellowship, and breaking

of bread, and prayers) in the same order in which they are set down there. Bro. King first taught this to me, in 1922. I have believed it ever since, except for a year or two, before I had given the matter serious and prayerful study. I do now, as I have long been doing, recommend this order to the brethren as being unquestionably safe and a common ground of unity; since, if any order is given, it is in Acts 2:42. I am not arguing the question here. I am stating facts about myself. While I have honest convictions here, I have, as all truthful brethren who have been associated with me will testify, been very charitable and cautious in dealing with the matter; telling the brethren to go slowly, while thinking over the advisability of adopting it. My motto has been: "Be sure you are right; then go ahead." But never to adopt anything until fully convinced in their own minds that they are making a change for the better. And I have, for years, opposed the solo, the duet, the trio, the quartet, etc., as having no place in divine worship. Some of the editors of this paper not only sanction this practice, but advocate it and practice it in their protracted meeting work. This, to me, is a more serious mistake than some others. These are the points of disagreement between me and the other editors. (I believe, however, that one of the other editors says he is opposed to the kind of singing I have mentioned). I consider such an arrangement a means of praise, not to God (as all singing should be), but to the performers.

In the May issue of the Advocate some insinuations are made. I am glad to say that I am one of the brethren implied. A quotation from Bro. H. C. Harper, as to where he stood, was made. I loved Bro. Harper as I did but few men. I expect to meet him "in the sweet bye and bye," "when the mists (of tears) have cleared away." He and I understood each other and respected each other's views on this matter. True, he did not think that Acts 2:42 was specially designed as an order of worship; he certainly did not oppose observing the items in the order in which they are there mentioned. I have heard him preach on The Worship many times, and each time he applied Acts 2:42 exactly as I do, even to "the fellowship" being the contribution (as the same word is rendered, not in every place, but certainly in Rom. 15:26). And in the very last letter I ever received from him, he said:

"If no order of worship is given, one is as good as another. And the brother who can take any order, and will not take Acts 2:42 for the sake of not over-riding another brother's conscience, is not worthy of the name 'Christian' if I know the teaching of the Book—and I think I do." This was written about six months after the statement which appeared in the OPA of May, '39.

But Bro. Harper would have been the last man, or among the last, on earth to have wanted to keep any brother, and especially one of the paper's trusted editors, from expressing himself fully and freely on this or any other question. We need more men like him.

I have sacrificed much for this paper. Before my Lord (to Whom I must stand or fall) I claim nothing for the sacrifices I have made. For my

sacrifices are as but weightless motes in the balances, when compared with the sacrifices He, as the Bleeding Lamb of Calvary, has made for me. At times, however, in 1929-'30, while we were publishing the paper twice each month, and the depression coming on, there would be but enough money to pay for one issue per month. Sometimes a little more, sometimes a little less. Many times during those trying times, I paid for whole issues of the paper out of my own pocket. I was glad to do it. To me, it was a "work of faith and a labor of love." A few times I even went to bed supperless after having paid for the printing of an issue of the paper. I asked Bro. Harper to make no mention of this to any one on earth. I would not now mention it, except to show in this, my final article (unless Bro. King wishes to publish some which he now has on hand) for the OPA, how near to my heart the paper has been. I do not regret the sacrifices I have made. I am glad I made them. I think much good was done.

"Honor to whom honor is due." I have loved Bro. King as I have loved no other man. He has meant more to me, in the past, than any fleshly brother could possibly mean. We have labored side-by-side in many a battle. It was he who first got me to thinking seriously of the evil of innovations. He re-immersed me into the name of Eloheem—"Father, Son and Holy Spirit"—"in order to the remission of sins." Shall I ever forget that day? No! Never! Bro. H. C. Harper (God bless his memory) taught me much about innovations and how to oppose them. Bro. S. C. Garner taught me for many months the Sacred Text of the "Old Book." Not a word of it did we miss in our daily studies when I sat at his holy feet as a student. Bro. J. A. Battenfield taught me the necessity of viewing the Bible as a whole—not in part only. I owe much to him for my knowledge of the sadly neglected (and, I fear, hated) prophetic part of the Bible. Bro. Daniel Sommer's writings have influenced me greatly. To Brethren Paul Hays, Ben J. Elston, R. H. Boll, E. L. Jorgenson, and others, I owe much for the highly spiritual atmosphere I have been permitted to enjoy while in their presence. These latter-named brethren are constantly engaged in prayer and seem to feel the presence of God always and everywhere.

We all have much to learn about unity. As for me, I am determined to go with any and all of the brethren as far as we can agree (if they will let me!), but never sacrifice my honest convictions of truth and duty to go with any "beyond that which is written" (1 Cor. 4:6). I will not raise up another faction (we have had too many already), but I will plead for the "unity of the spirit in the bond of peace."

It is with mingled feelings of sadness and of joy that I now take leave of the long-cherished Old Paths Advocate. "Sadness" because my fondest hopes of journalism are, to a very great extent, blasted; and because I am sorely disappointed in many things, and because my separation from the other editors in the production of the Advocate is like tearing the heart-strings in the separation from cherished friends leaving for a foreign land, never to return. However, I will work with these

brethren in preaching, in prayer, etc., if allowed. My long acquaintance and love for and attachment to Bros. King and Gay (I have met Bro. Jones but once) makes my separation from them on the Advocate staff a sad one.

It should be here stated that I am resigning against the fond hopes and repeated pleadings of cherished friends. But I have wept and prayed to God in tears night and day over the matter for months past, and I see no other alternative. My mind is made up and this resignation must take place as soon as this article reaches the OPA office. I value the judgment of friends, but I must use my own in matters like this. God being my helper, I shall continue on as always before, except with a more loving and lovable spirit and with much higher conception of Christianity and with my messages modified so that they will be as nearly a perfect reproduction of the spirit of my Master as humanly possible.

I would not ask any one to discontinue his subscription to the OPA. I urge all to continue as subscribers. My own writings will be confined, mainly, to **The Truth**, whose address is 3564 Faxon Ave., Memphis, Tenn., and whose publisher is A. H. Pinegar. While I have been an owner of the OPA during all these years and would not take a million dollars for the right I once had of expressing myself fully and freely in its pages, yet I now freely, unreservedly, and forever, turn my own interest to the other editors. Let it be understood by all that I am in no way connected with it, and am no longer responsible, in any way, for its fortunes or destiny. It is with much sadness that I pen these lines. But my mind is settled and my unalterable determination must be carried out. I forgot to say that the subscription of **The Truth** is 50c per year. It has a wide circulation, and goes to practically every state in the Union and to most of the foreign countries where the English language is spoken. Correspondents from India and Australia are soon to be heard from in its pages.

"Finally, brethren, Farewell!" I now bid you adieu with a bleeding heart. I have not changed my position on any of the questions I have taken a prominent part in discussing during all these years. I now commend you all "to God and to the word of His grace, which is able to build you up, and to give an inheritance among all that are sanctified in Christ." As for myself, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that Day." Eloheem is my Creator and Preserver; Yahweh is my Keeper and Guardian; the Holy Spirit is my Guest; Messiah is my Lord and King and Head; His word is my Companion and Guide.

I shall be glad to hear from all of my friends. Please continue your subscriptions to the Old Paths Advocate and subscribe for **The Truth** also. Both papers will do you good. You owe it to yourself to take them both. I wish the editors whom I leave behind with the editorial work—I wish them well. I hold no malice against them. I love them in the Lord. Those who wish to read my

(Continued on page five)

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TIMELY THOUGHTS

(By Wm. Freeman Jones, Iberia, Mo.)

1. Readers of Old Paths Advocate should have their Bible at hand when reading the paper, to see whether writers give exact scripture quotations. Also, we may not give the words of some lengthy passages of scripture referred to or used in our articles. None of us may read the Bible too much anyway.

2. After reading our explanation of Heb. 6:1-6 a brother asks us to explain Heb. 10:26. Heb. 10:19-31 pertains to the Church of Christ in assembly upon the first day of the week around the Lord's table. Here the apostle commands steadfast attendance of all disciples of Christ at the worship. To forsake this assembly is for us to turn down Christ, his sufferings for us by way of his death, and to leave us without any other means of redemption. However, I believe that this turning away may be repented of unto restoration to acceptable duty in Christ. But, who wants to risk such neglect (Heb. 2:3), which may terminate in ultimate forsaking of the assembly unto being condemned with the world (I Cor. 11:32).

3. In I Cor. 10:17, "one body" is the Church of Christ, as in I Cor. 12; "one bread" is the Lord's sacrificial body of the Lord's table. Both these mean the one body and the one bread in both the local and the universal sense. An assembly of disciples of Christ in any given locality is **The Church of Christ**; the bread of the Lord's table at that local assembly is **that one bread**. For He is the same "one Lord" (Eph. 4:5) over the local assembly as over the general assembly, "the one lawgiver" (James 4:12); and He offered but one body upon His cross, He shed but one blood, and He has but one table, as He has but one kingdom. Therefore, the bread is **one** (whole) to each disciple who eats of it, as the cup of the Lord is **one** (whole) for every one who drinks of it. Christ "tasted death for every man"; hence all are partakers of that one cup, as of the bread. Here is the unity of the Lord's communion service, true to both the Old Testament types and to His New Testament pattern and commandment. And, according to Matt. 23:16-22, the container used becomes a sanctified vessel—and, therefore, a part of the holy element. Christ could not shed His blood without a body to die the death.

4. In answer to three questions frequently asked concerning the marriage relation, I cite the following scriptural references: Matt. 5:31, 32; 19:3-12; Mal. 2:14-16; Gen. 2:21-24; Eph. 5:22-33; Rom. 7:1-4; Mark 10:11, 12; Luke 16:18; John 8:1-11; 1 Cor. 7; Deut. 7:1-11.

These references plainly set forth the following: (1) The marriage relation, being instituted and ordained by the Creator, is sacred. Therefore, it must not be trifled with. (2) It is wrong and sinful for the Lord's people to make marriages with strangers to His covenant. Here parents become obligated to restrain their offspring from marrying aliens or sectarians, by early and late teaching of the truth (Deut. 6:7; Eph. 6:4; 2 Cor. 12:14; Titus 2:4; 2 Tim. 3:14, 15). (3) 1 Cor. 7 most all deals with emergency cases of marriage in the day when the apostle writes it. We make this deduction, because in 2 Cor. 6:14-18 he commands children of God not to be yoked with unbelievers in anything that may be called spiritual darkness or wickedness; and, to those who are at the time already so yoked up, he warns to come out from among the unbelievers. See also Ezra 10; Neh. 13:23-31, which was after Israel had come out of Babylon to worship and serve God after the former order as revealed through Moses. (4) A companion may put away for fornication, the only scriptural cause. But I see nothing in the above scriptures which bars the innocent companion from marrying another. However, the one who marries the fornicator commits adultery. (5) Divorce laws are secular; God never made any such laws. They serve only as a political protection in the eyes of human society. It is God who joins contracting parties in wedlock. Man is invariably forbidden to divide where the Lord has united, in home, church or in any divinely ordained elements. (6) I believe that a penitent fornicator should be forgiven, but the offended party would not be bound to live with him or her. (7) God does not join a Christian with an alien; therefore such marriage is not holy.

Some Things Hard for Me to Believe

That the church will ever be perfect, on earth, as pertaining to the assembly.

That Jesus will ever set foot on this earth to reign, or for any other purpose (1 Thes. 4:16).

That children must be baptized in order to be "faithful," as pertaining to one qualification of the eldership (Tit. 1:6). Jealousy must be the chief motive for such contention.

That the brethren, who contend for a plurality of cups, are sincere in heart, when they contend for "dividing the cup" into cups, thereby dividing the congregation for the Communion; using such expressions as, "this cup, the fruit of the vine," when there is no such statement in the Bible, and refusing to say, as found in the Bible, "This cup is the New Testament in my blood" (Luke and Paul) See, also, 1 Tim. 3:15; 1 Cor. 1:10; Rom. 14:19; Heb. 10:24.

That a gospel preacher has a Scriptural right to unite in marriage a sinner and a Christian (1 Cor. 7:39; 2 Cor. 6:14; Ezra 9:2; Heb. 7:26).

That a Christian can be sincere in his church work, when he spends more for tobacco and

amusements, than he puts into the church.

That one can Scripturally say, "This is emblematic of His blood," when Jesus says, "This is my blood" (Matt. 26:28; Mk. 14:24).

How that one can object to the practice of the one serving at the Lord's Table, offering thanks for both the bread and the cup, as Jesus did.

I appreciate all instruction. Correct me if I am wrong.

—J. E. Jones, Temple, Texas.

MY RESIGNATION—Continued from page three writings as formerly may do so by subscribing for **The Truth**.

Yours in "faith, hope, and charity—these three,"
—J. D. Phillips, Editor,
The Truth.

Comments

The foregoing by Brother Phillips is published in full, just as he sent it to me, in compliance with his demands that it "must be published in full in the June issue of the OPA." It is with much regret I comply with those demands, after having written him in tears, trying to convince him that it is the wrong move to make. I reluctantly comply with those demands, believing that it is the mistake of his life. I had never entertained any other idea, but that death alone would separate us in the work we have long been companions and co-workers for the cause of the Lord.

Concerning all the good things he has written of me and of the love he has for me, I can truly say of him, and possibly more. I have from our first acquaintance loved him more than a brother in the flesh, and I still love him dearly. I hold no malice or hatred in my heart, and I sincerely pray God's blessings upon him and his work in all that is right. While we were never fully agreed on all questions, yet those things did not interfere with our association and fellowship in the work, as we both regarded those differences as only minor and about questions of indifference as to our eternal salvation. I still hold them the same. I have not changed on a single one of them since we became associated as editors. It is true we both made some changes before that time. You may draw your own conclusions here.

As for the special singing, that has never been in our way, as I have always respected the conscience of my brethren, in matters of indifference to me. I do not advocate the special singing by individual effort, or otherwise, in the worship. I do not think this question is in any way responsible for any friction in our ranks, as I think all brethren concerned would freely refrain from offences on this score. I know of no one advocating it or pressing it. If there are, I oppose the pressing of it. In fact, I oppose the pressing of any question, that causes discord among brethren, unless it is so clearly taught, that it must be made a test of fellowship. Why disturb the peace of the church over that which we can practice either way?

Introducing, or "advising," or "recommending" Acts 2:42 to the brethren as "a common ground of unity," yes, but the fruits of this "advising" in the churches which do not have it, have not been "unity," but discord, where any heed has been given

to it, as has been the case in more than one congregation. Reader, it is this "advising" and "recommending" in the churches that do not have it, that has helped, possibly, more than any one thing, to bring about the "strained relations," mentioned in the foregoing. Why trouble the churches over that which, he, himself, says he does not make a test of fellowship, and thus bring about the "strained relations"?

Relative to our beloved and lamented Brother Harper's position, in respecting the conscience of his brethren on the order of worship, I am in perfect agreement with him. I have always done this, and I hope I may never forget to respect the conscience of my brethren on matters not expressly commanded or forbidden (matters of indifference to me). The unity of my brethren means more to me than even my preferences. As for Brother Harper's idea of how a paper should be run, what should be published and what not published, I suppose that I should know about that, since I was under his directions and guidance from the time I took over the publication until his death. In fact the letter, from which the statement was published in the May issue, was a letter advising me on the publication of the OPA. God bless his sainted memory, and in my feeble and humble effort, I want to be true to the precious truths he taught me. I was, I think, the first active preacher to lend encouragement to his starting the forerunner of the OPA. Yes, I, too, wish we had more like him. I am still trying to live up to the advice he gave me. I shall not boast of any "hardest fight of any one connected with the paper," for I do not feel that I merit any mention in that respect. Mine has been a very feeble, humble and insignificant station, unworthy of praise or sympathy. Unto the Lord be all the praise for whatever good has been accomplished.

Now, this, "To Brethren Paul Hays, Ben J. Elston, R. H. Boll, E. L. Jorgenson, and others, I owe much for the highly spiritual atmosphere I have been permitted to enjoy while in their presence. These latter named brethren are constantly engaged in prayer and seem to feel the presence of God always and everywhere."

I confess that I cannot understand the trend or drift here. "The latter named brethren," etc. The last two named, I happen to know are affiliated with the Sunday School, or class system of teaching, with the women teachers, as well as affiliated where the plurality of cups are used. I wonder! Do they "feel the presence of God" in the class system of teaching, when the women are teaching in violation of God's word? Do they "seem to feel the presence of God," when they drink the "fruit of the vine," where a plurality of cups are used, since "they seem to feel "it everywhere" and "always"???

I am really sorry I cannot go with Doug all the way he is now going, but my conscience will not let me. I am willing to go with him as long as I can be sure he is following Paul and Jesus Christ (1 Cor. 11:1), but when I cannot be sure of this, and have fears that he is leading me over untaught and speculative ground, I must decline, even at the risk of losing co-operation.

Finally, if anyone should be in doubt about the

"policy" of this paper, read the "Policy" as published in the January issue, 1932, and subsequent January issues, with all the names of the editors signed to it, except, of course, Brother Jones, who was not then with us. This "Policy" has never been altered, nor any part of it abrogated. I shall strive in my weak way to follow it, as long as I am publisher, or until such time the editors shall decide to alter or repudiate it. Therefore, remember that neither the "Policy," nor the remaining editors have changed in their views on any essential principle or doctrine.

So far as I am concerned this is the end of the matter, and we shall turn our attention to constructive teaching, exhorting all to "follow after the things that make for peace." We pray that Doug may see his way clear to come back and work with us as before. Our arms are wide open anytime.

—Homer L. King.

Keeping The Record Straight

I have finished reading, for about the third time, Bro. J. D. Phillips' resignation as an editor of the Old Paths Advocate. I am not surprised, for I have been expecting him to do something of this kind for some time, but I am sad.

I love Bro. Phillips. He has spent many pleasant days in our home, and we have stood shoulder to shoulder in many battles. I have, perhaps, put up a harder fight to defend Bro. Phillips, than any of our other preachers, and even now I hate to think of us coming to the parting of the ways.

I trust that Bro. King will, in the greater part, review Bro. Phillips' article, but there are a few things for me to say.

First: When the burden grew too hard for Bro. Harper to carry, in publishing The Truth, it fell Bro. King's lot to publish the paper, or let it die. He would not agree to publish it unless I would go on the editorial staff with him, which, after he and Bro. Phillips persuaded me for a whole day, I consented.

When, a few years later, some of the brethren contended that it was wrong to have more than one editor, both Bro. Phillips and I, were willing to have our names removed, but Bro. King did not want us to do so, and so we stayed on.

I have never believed that Acts 2:42 was given for an order of worship, but merely as historical statement of the general life of the Church at Jerusalem. I knew all the time that Bro. Phillips believed in this "order of worship," and he knew how I believed, and that was all there was to it. Finally, (about three years ago), I went into the East, where a few "order of worship" congregations were making it a test of fellowship. I wrote Bro. Phillips, concerning this, as he was doing the most of the preaching for these congregations. We passed several letters regarding this "order," and he decided to quit the paper (OPA) and start a paper of his own. I begged him not to do it, and so did Bro. King. I told him that if I was in his way on the staff that I would gladly resign. This seemed to satisfy him, and both he and Bro. King insisted that I stay on the staff.

The Acts 2:42 contention grew worse. It was woven into his field reports, obituaries, and articles, and he wrote a tract on it. So, I was not

surprised, when I noticed that he was going to edit the Truth. I had heard before that he was contemplating starting a paper of his own.

I still believe as I always have about the supposedly order of worship. So, it must be getting a deeper hold upon him, or else we could go right on working together as we have before. It is he who has changed, not I.

And, as to the singing, Bro King was not at home at the time he refers to our singing quartets, and I did not sing in the quartets. So, why should that cause him to want to resign from the OPA staff? It is true that I appreciate the quartets, now and then. Not in the worship. Being a music teacher, I believe that singing is one of the best ways to teach others to sing. But I am perfectly willing to leave the specials off when they are offensive to good brethren; at the same time believing that they should be taught. I notice that the general rule is, that those who do the most kicking about the singing, know the least about it.

I am willing to leave off the specials when they are offensive; I still believe as I always have about the order of worship. Bro. Phillips has used more space in the Old Paths Advocate than any other one of its writers, so, why the break? And echo answers, "why?"

Yours in Hope,

—Homer A. Gay.

WORDS OF ENCOURAGEMENT

"I surely do enjoy reading the OPA. It is apostolic in every way, and should be in every Christian home."—Henry Crews, Tenn.

"Brother King, from what you publish in the OPA, I believe you must be all right. I believe it gets better every issue."—C. B. Hufstедler, Ark.

"May God always bless you and your family, Brother King. We shall never forget all of the good work you did in Calif. There are a number of reasons why we like the OPA better than any other paper, one of which is there is such a good variety of subjects and writers. Here is our renewal and four other subs."—Woodard Clouse and Wife, Calif.

I am glad to see the OPA growing, and I hope it grows faster in the future than in the past. May God bless your every effort in His cause is my earnest prayer." (May 12, '39)—A. H. Pinegar, Tenn.

"Brother King, I want to encourage you for the love you have manifested in handling errors in the OPA. 'Love suffereth long and is kind' (Paul). If you haven't carried this out I am fooled. May you endure in keeping the OPA as clean in the future as in the past."

—John L. Reynolds, Calif.

"Here is my renewal for the OPA and a list of subs. Your paper is fine. I like it all. I am wishing you and the paper the best of success."

—J. A. Moore, Pa.

"I just have to praise the OPA for the many good articles in the last few issues. We are planning to send some subs. soon."

—J. E. Jones, Texas.

"You will find three subs. for the OPA, enclosed. I think the paper is fine, and I appreciate very

much the information I receive from reading it."

—Lee R. Williams, Okla.

"Here is my sub. for the OPA. I surely do appreciate the work you brethren are doing for the truth. I am glad to subscribe for such a paper."

—Chas. D. Palmer, Ala.

"We are enclosing a dollar for our renewal to the OPA, as we do not want to miss an issue of it. Our prayers are for you in your work."

—J. J. Reece, Ariz.

"May God bless you, Brother King, in your labor for the Lord."

—W. E. Murry, Calif.

"I am sending in a sub. for the OPA. Will try to send more later."

—O. B. Casey, Texas.

"I have not supported any of the papers recently, but after reading the OPA, handed me by Brother Covey, I have decided to give it whatever support, in any way, I can, to help make it what it should be."

—J. C. Minnix, Texas.

"I was glad to learn of the good increase in the subs. of the OPA. I surely do like the paper."

—J. C. Tate, Texas.

"I have read but one copy of your paper, and I like it fine. Enclosed find my subscription."

—Gaired Sliger, Oklahoma.

BROTHER SPRINGS MAKES STATEMENT

Since there seems to be some discussion among the brethren as to my position on certain controverted points, at issue among the brethren, I take this as a means of letting the loyal brethren know where I stand, trusting that it will clear up all doubt.

First, I stand opposed to the Sunday school, women teachers, and the class system of teaching. I stand for the Scriptural system of teaching.

Second, I stand for the "one cup." I am not a "cups man," and I do not advocate a plurality of cups—never have.

Third, I stand for the "one loaf," unbroken in the middle, that all may partake of the one loaf, a fit emblem of Christ's body on the cross.

I hope I have made myself clear on these questions.

—C. T. Springs, Stockton, Calif.

Comment

We are delighted to have this statement from Brother Springs, also the one from Brother Minnix, and we hope these brethren will "contend earnestly for the faith, once delivered to the saints." I have never had the pleasure of meeting either, but they have my very best regards and wishes, also prayers, in the fight for the Bible way. We hope they will work for it earnestly, and we shall appreciate their co-operation and support of the OPA.

—Publisher.

BROTHER MINNIX SPEAKS OUT

Brother King, I have been asked to write you, stating my stand on the worship. I stand for, preach, and practice the oneness, that is in Christ Jesus (Eph. 4:4-6). I have learned the last two or three years, by a careful and prayerful study of the Scriptures, that in order for us to be one in Christ, there must be agreement, hence one bread and one cup. I work and worship with a small congregation in Fort Worth, that keeps house for

the Lord, as the Scriptures direct. Brother W. E. Covey is looked to as the main leader.

Due to poor health I have not been active in the work for some time, but my health has improved to the extent that I am able to enter the field again. I desire to visit a number of congregations and preach a few sermons. I plan to hold some mission meetings this year, and as I have a small income, I shall be able to hold meetings at less expense than some brethren. As for reference you may write Brethren J. R. Stewart, J. C. Moore, Kirk, all of Waco, and Brother W. E. Covey, 3633 Ave. M., Fort Worth, Texas.

—J. C. Minnix, Gen. Del., Fort Worth, Tex.

CAMP MEETINGS THIS SUMMER

Buckholts, Texas.—At Bryant's Station Crossing, on Little River, 6 miles southwest of Buckholts, July 28—August 6, inclusive, we shall have another camp meeting this year. We have had two wonderful meetings there the past two years, and I have enjoyed assisting the Live Oak church in these meetings. The place affords good camping facilities, and is an ideal place for recreation. The brethren, near there, join in with me in extending a hearty invitation and a cordial welcome to all visitors. Come and enjoy the preaching, singing, and fellowship of kindred spirits. We have had the largest crowds here of any place I ever preached. Anyone desiring more information about the meeting, may write me at 1118 So. 27th St., Temple, Texas.

—Ervin Waters.

* * *

Iberia, Missouri.—A camp meeting, 10 miles east of Iberia, on highway 42, by Little Tavern Creek, begins Friday night, July 7, and will continue 10 days. A number of brethren, from different states, are expected to spend a part of their summer vacation here. There will be good singing and sound preaching. The meetings will be conducted by the writer. You will find grocery stores and good spring water nearby. Are you planning to attend?

—Wm. Freeman Jones, Iberia, Mo.

* * *

Dublin, Texas.—We are to have a camp meeting five miles from Dublin, on the Dublin-Lingleville road, July 25—August 6. We insist that all who can come to this meeting, as it is a mission point. We especially invite all the preaching brethren and singers to come. We have given special invitations to a number of the loyal preachers, and we hope a number can be with us. For further information write John Snow, Dublin, Texas, or W. W. Wilks, Rte. 3, Dublin, Texas. In fact, the meeting is to be on Brother Wilks' farm.

—George Hughs, Desdamona, Texas.

OUR HELPERS

Below we give one of the finest lists of subs. ever to reach this office, and we wish to express our heartfelt thanks and appreciation for this manifestation of interest in helping to increase the circulation of the OPA. Brethren, keep this good work going, until this message goes into every Christian home, if possible!

Homer L. King—13; B. F. Leonard—6; W. X.

Stephens—6; Mrs. Odessa Clouse—5; Clovis T. Cook—4; Ray Roe—4; M. O. Engle—4; G. H. Turnbull—3; Orvel Johnson—3; Mrs. C. W. Ballenger—2; Mrs. L. N. Byford—2; J. D. Phillips—2; J. C. Tate—2; Wm. F. Jones—1; Ervin Waters—1; W. P. Purser—1; Perry Allen—1; O. B. Casey—1; Mrs. C. W. Beavers—1; Gaired Sliger—1; R. L. Chapman—1; John Thomson—1; Mrs. Marie Menasco—1.

SPECIAL NOTICE!

For a limited time only, in order to rush the completion of doubling the subscription list of the Old Paths Advocate, we are making this special price to new subscribers—**One Whole Year for only 50c!** Remember this applies only to new subscribers and not to renewals.

We want to urge all preachers and individuals, who are friends of the paper to push this as never before, for this offer will soon be withdrawn, possibly within 30 days from this notice. Many of our friends are working faithfully to help double our circulation, while others are not doing much. Do you not think you owe something to the OPA for helping you to get before the brotherhood? Show your appreciation by sending us a good list of subs. **this month.** The OPA has grown very rapidly the last few months. See "Our Helpers" in this issue for the fine list of subs. and let us have your name for next month.

—Publishers.

FOR THE READER'S CONSIDERATION

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven" (Matt. 7:21).

Is a man doing the "will," when he uses tobacco?

Is a woman doing the "will," when she cuts off her hair?

Is the use of tobacco a good thing, or a bad thing? If a good thing, why do you not teach your wife and children to use it? But, if it is a bad thing, why not teach against its use? Do you think Christ would use it as some do, if he were here in the flesh?

Let us think what it means to "do the will of the Father"!

—C. B. Hufstedler.

FROM CHICAGO, ILLINOIS

Anyone living in Hammond, Indiana, or anywhere, near this part, or if passing this way over the week-end, you will find a loyal church meeting for worship at 10:30 a. m., on Lord's days, at 127 State Street. You are cordially invited to attend the services here. We have recently found new members, and prospects for a growing church are bright. Write me at 6231 Vernon Ave., Chicago, Ill.

I might further say, that I believe the Old Paths Advocate is the best paper for the church that I have read, and that it is improving all the time. May God bless all those whose names appear in the column of "From The Fields." They

all need the support and prayers of the brotherhood.

—John Thomson.



O. B. Casey, Wichita Falls, Texas, April 24.—The church here is doing fine. Brother Ervin Waters will conduct our meeting, beginning the 3rd Lord's day in May. Brother Earl Vanstavern preached here last Lord's day morning, and I preached at the evening services, to good crowds.

W. E. Murry, Denair, Calif., May 1.—We had the pleasure of hearing Brother Lenie Dasaro, of San Jose, for 14 nights on Dan. and Rev. We think he is the best we ever heard on prophecy, and we believe he is loyal. We hope the churches will call him out. Brother Ervin Waters was recently with us for four splendid sermons, which was enjoyed by all. We hope to have him with us again.

John L. Reynolds, Box 249, Crockett, Calif., May 10.—We are planning to build a new church house in this place, as we have been depending on a rented building for sometime, which is not very desirable, nor satisfactory. We have enough money to buy the lot, and should close the deal soon. We mean to make it "iron-clad" in the deed against all innovations.

C. T. Springs, Stockton, Calif., April 27.—I began here at Greenfield last Wednesday night. The crowds are fair considering everything, such as sickness and the busy time of the year, which will hinder some. We hope to do much good, however. I still have time open for meetings. If you can use me, call me, and I'll be at your service. You may address me 722 N. Sutter St.

J. C. Minnix, Fort Worth, Texas, April 24.—Brother James R. Stewart, of Waco, was with us over Lord's day, recently, and taught us a fine lesson. We love him for his work's sake. We hope he can be with the brethren here in a series of meetings, when a suitable place can be had and arrangements can be made. Brethren coming this way, meet with us at 3633 Ave. M., in Brother Covey's home.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, May 17.—I closed a series of meetings at the Mt. Home school house, May 14, with good interest. This place is near Crane, Missouri, and is the old home place of Brother W. H. Hilton, who has done much work for the cause in this part. I was pleased to have Brethren Gay and Robertson with me the last Lord's day of the meeting, with a good sermon from Brother Gay. I left the brethren at this place, looking forward to another series of meetings, embracing the last three Lord's days in

July, when we expect to use the tent. I am glad to work for the OPA, wherever I go. Let us push the work.

C. T. Springs, 722 N. Sutter St., Stockton, Calif., April 21.—I closed a meeting at Corcoran, the 19th inst., with two baptized and three restored. The attendance was good throughout. I go next to Greenfield for another meeting. During the meeting at Corcoran, I had the privilege of meeting for the first time, Brethren McKaig and Osbourn, of Los Angeles. Also, Brother Ervin Waters, who preached in the after-noon the last Sunday. He impressed me as being a very capable young man and a staunch Christian. We hope to meet him again and be associated with him in the work. (Under date of May 12, the following from same writer.—H. L. K.) The loyal brethren at both Grenfield and Aromas are in need of assistance. They need brethren to move into their communities to help build up the cause. If any loyal brethren contemplate moving to this state, why not consider one of these places. If interested write E. C. Clement, Box 576, Greenfield, or Helen Bixler, Box 52, Aromas, both places in Calif. I shall probably go next to Crockett.

R. L. Chapman, Hebronville, Texas, May 15.—Brother Homer A. Gay conducted a meeting for the loyal church here, closing April 30. We believe much good was accomplished. One was baptized and all the members much strengthened and encouraged, for which we are very thankful. The church here is small, but we do not let that discourage us. We meet in the old Junior High School building. We would be very glad to have any of the faithful brethren to stop over with us at any time they may be passing this way. You will find a hearty welcome.

J. C. Tate, 2603 Holliday St., Wichita Falls, Texas, May 18.—The church here is doing very well. We had four baptisms the first Lord's day inst. and three restorations. There were 142, who communed at the morning worship. We are looking forward to a great meeting, with Brother Ervin Waters to do the preaching in this month, trusting that we may extend the borders of the church. Pray for us that we may always look to Christ as our Priest, Prophet, and King, doing all things that are well pleasing to him. We plan to assist in mission work in other fields, wherever there are prospects of doing permanent good.

Fred Kirbo, Wilson, Oklahoma, May 17.—Since my last report I have labored with Dougherty, McAlister, Washington, Healdton, Sulphur, Fittstown, and Seminole, Okla. congregations. Visible results were one baptism at Seminole and one confession of fault at Healdton. I am to hold meetings at Seminole and at McAlister this summer. I have been preaching monthly at Wichita Falls, Texas, where I have baptized four and restored three. During my visit with them the first Lord's day in May, 157 participated in the communion, and the crowd at the morning service was too great to be seated comfortably. This church is to be commended for their zeal and activity. They

are working for their meeting, by Brother Waters, beginning May 21. I am now at Dougherty, where Brother Freeman Jones is in a meeting. Brother Waters also is here, and we are enjoying mutually the splendid association together. I am to preach at Seminole next Lord's day. In June I am to hold a meeting at Eola, Texas, also meetings at Union Grove, near Belton. The last half of July I go to Old Bula, near Littlefield. Later I go to Fort worth and to Tenn. for meetings, the Lord willing.

Henry Crews, Rte. 2, Lawrenceburg, Tenn., May 12.—Brother Freeman Jones has just closed an interesting meeting at Long Branch, with one restored. This was his second meeting here, and we all learned to love him very much. We hope to have him again with us sometime, for he is apostolic in his teaching. We enjoyed the debate with Brother Gainer, but it was almost laughable to see how Brother Gainer would contradict himself at times. We hope to have a strong congregation here soon. We have two able teachers in the persons of Joe Crews and C. C. Rawdon. We are thankful for what Brother Rawdon has done for the cause at this place. He is truly a worker for the Lord. We are looking forward to a good meeting in August, with Brethren J. R. Stewart and Fred Kirbo doing the peaching.

James R. Stewart, Rte. 4, Waco, Texas, May 22.—I have recently visited and preached at the following places: Sand Grove, Live Oak, White Hall, South 4th St. here, and my home church, Bell Mead. Had good crowds and services at all places. Brother Homer L. King is now in a series of meetings here, with fair interest. The preaching is good, and we have baptized seven, restored one, and two have placed membership. Brother King has continued for a week and will continue another. We enjoyed visits from Brethren Gay, Waters, Fleming, Hembrick. Also, Brother Purser, of Lubbock, and Bro. O. C. Matthews, of Healdton, Okla., as well as brethren, from Temple and from White Hall. I am to begin a mission meeting at Cisco the last Lord's day inst. I have calls for about ten mission meetings this year, but due to a lack of finances, I shall be unable to get to all of them, but will reach all I can. I expect to be at Howard's Chapel, near Lawrenceburg, Tenn., in August, and may visit other places nearby.

Wm. Freeman Jones, Iberia, Mo.—At close of our meetings at Early, Ala. I returned to Long Branch, Tenn., for meetings over two Lord's days. Found brethren much encouraged. Here a sister denounced the S. S. and cups fellowship, taking her stand with us. Also another good sister confessed neglect of duty. I was pleased to visit with Bros. W. H. Reynolds, C. L. Cawthon and C. Dewitt Palmer, preaching brethren at Lowery and Early, Ala. Cawthon and Palmer are starting out to preach the Word, and have my sincere prayers and cooperation. We need many more zealous young men in the evangelistic field. I had a good visit with my sons, Paul and Leroy, at St. Louis, on my way home from Tennessee. Arrived home

May 3rd to find wife and Dorcas well. I conducted a funeral service for a sister 70 years of age near Early, and another for Bro. Lenzy Warren, An-nutt, Mo., while at home. I baptized Bro. Warren. He became an able Bible student and teacher, and will be greatly missed by not only his good family and neighbors, but so much by the little congregation where he spent his religious life. I was glad to meet again, our 97-year-old Bro. Sammy Harrison, a grand old man in the faith. May 11th I visited in the good home of Bro. Wm. A. Vanstavern, Lebanon, Mo., on my way to Dougherty, Okla., where I am now in a series of meetings.

Ryan Bennett, 407 E. Washington, Jonesboro, Arkansas, May 18.—I would be so glad if we had a loyal church here, with which I could worship, but we have none, other than the S. S. and cups churches. I believe that if we could get a good preacher to hold a meeting here, we might be able to build up a church. I would be glad to help all that I can in such an effort. I am the only one left here, who is satisfied with the Bible way. I want some of the special issue of the OPA on the worship, when it is put out, that I may hand them out in this part.

C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn., May 16.—The Howard's Chapel church is doing nicely, with good attendance and interest. Brother Wm. F. Jones came by again recently, and preached some interesting sermons. Brother Chas. Waller (colored), of McKinney, Texas, is now in a series of meetings, in Lawrenceburg. Not so many of his race are attending yet. We rented a store building for him, and he is making it warm for the S. S. and cups brethren, challenging every preacher in town to defend their practice. Any brethren passing this way, will find a hearty welcome to stop over with us. You will find brotherly love.

Homer L. King, Lebanon, Missouri, May 22.—Since last report, I baptized another young man at my home church. I was with the faithful little church at Claxton, near Competition, Mo., over the last Sunday in April, which I enjoyed very much. I find them carrying on in the Lord's way. I have just closed a good meeting with the Bell Mead church, at Waco, embracing three Lord's days. Seven were baptized, two placed membership, and a young preacher restored. The attendance was hindered some by the rains and storms, etc., but I enjoyed the meetings very much, as I have labored much with the brethren in this part. I was glad to be associated with Brother James R. Stewart again, as this is his home church. I learn to appreciate him more than ever, and I hope the brethren will call him out and support him in the work. We were pleased to have visiting brethren, from Temple, White Hall, Dallas, Wichita Falls, Acquilla, and Brother and Sister O. C. Mathews, of Healdton, Okla. I enjoyed my association very much with Brethren Ervin Waters and Bernie Welch, gospel preachers, of Temple. I go next to McAlister, Okla, then to Ada, Oklahoma, for a mission meeting, beginning the first Sunday in June, and continuing for, at least, two weeks.

From there to Sulphur for a meeting and singing school. I expect to be there for the all-day meeting July 4. I hope to see many old friends in the last two named meetings.

Homer A. Gay, Lebanon, Missouri, May 16.—I closed a series of meetings at Hebronville, Texas, April 30, with one young man baptized. Here I found a fine Christian family of six meeting regularly for worship, and who are much devoted to the Lord. The attendance was generally good, and we hope we made a good impression on the people of the town, for the cause of the Lord. From here, I went to San Antonio, Texas, where I preached two sermons, restoring two. I enjoyed a good visit in the home of Jesse E. James. I was glad to meet again my old friend and beloved Brother John Moore, of Stockdale, Texas; in whose home I used to stay while holding meetings in my boyhood days, in his part. He is almost 89 years of age, and has always opposed all innovations. I preached one night at Fair View, meeting for the first time, Brother Sam Finto and other loyal brethren. We had a full house. My next was at Temple for two nights, then over to White Hall over Lord's day, where we have fine congregations. One confessed faults at the latter place. My next was at Waco, where Brother King was in a meeting, hearing him Sunday night. I spent the night in the home of our dearly beloved Brother J. R. Stewart. The next day was spent in the L. N. Byford home, with Brethren King, Stewart, Waters, Spradley, and Bernie Welch, where we enjoyed a very nice visit. Last Lord's day, I was with Brother Cook (Clovis) in his meeting, near Crane, Mo. I go next Saturday to Ottumwa, Iowa.

Ervin Waters, 1118 So. 27th St., Temple, Texas, May 14.—I closed the Los Angeles, Calif., meeting with four baptisms and good interest, and then Bro. J. V. Speights and I went to Corcoran, Cal., where I heard Bro C. T. Springs, who was in a meeting there, preach several able sermons. I preached one Sunday afternoon also. From Corcoran we went to Crockett, Cal. and there visited Bro. John L. Reynolds, a gospel preacher. Bro. Reynolds and I went to Denair, Cal. where I preached four times over week-end of the fourth Lord's Day in April. On Tuesday night I started a meeting at Montebello, Cal., and closed the next Sunday night with one baptism. I met with the few brethren at Long Beach, the fifth Lord's Day in April. This terminated my work in California for the present, but I look forward to my return to cooperate with the churches in California probably the latter part of the year. Bro. Speights and I returned to Texas, where I preached at Old Bula the first Lord's Day in May, and from there home. I have visited with Bro. King, who is now in a meeting at Waco, Texas; and heard him preach for the first time in over two years. I preached one night during his Waco meeting. I heard Bro. Barney Welch, a very promising young man of my home congregation, preach at Live Oak this morning. I preached in the afternoon. I am scheduled to hold the Wichita Falls, Texas, meeting the last Two Lord's Days in May and the first in June. The last three Lord's Days in June I will

be at Healdton, Okla. From thence to Bit Shop and Equal Rights, Okla., and to Texas for the Camp meeting. "I commend you to God and the word of his grace."

Barnie Welch, 6 So. 19th St., Temple, Texas, May 17.—As this is my first report to the OPA, hence unknown to many of the readers, I will introduce myself briefly. I am 23 years of age; have been a Christian for nearly 10 years, but it is only recently that I have given special interest and attention to the public work of the church. I have tried to conduct my life in a way that would be acceptable to the Lord, but I now realize that we must give more attention to active constructive work in the church, and as a result of encouragement by preachers, individuals, and congregations, I pray that I may be able to "teach others, also." Hence, I have begun to study in earnest, the Bible, with that purpose in view. I have been invited to assist the brethren at Live Oak once a month in their teaching. Also the brethren at Union Grove, where my father, H. C. Welch, established a congregation. These brethren are strictly loyal, and I appreciate very much the opportunity to work with them. Last Lord's day, I was with the Live Oak brethren, being accompanied by Brother Ervin Waters, whom I dearly love and commend for his rapid growth. I have visited Brother King in his meeting at Waco, and I hope to be associated with him again before he closes. We are looking forward to Brother Kirby's meeting at Union Grove, in June, also Brother Waters' camp meeting in July. Pray for me, and may we all keep the good work going.

(We are delighted to have this statement and report from Brother Barnie, and we are glad he is preparing for the noble work of telling the "good news." He is a splendid Christian boy, and I love him dearly. He should make a faithful teacher and preacher. —Homer L. King).

ERROR NUMBER ONE REHASHED

E. A. Lowry

Brother King will you please give me space to review the "Answer" by Brother Taylor in April O. P. A.?

Listen to his assertion: "I say that those three thousand were each one of them converted on that day and baptized for the remission of sins." "I want to say further that not one of those that John baptized were received on their baptism into the new institution. Neither were any of those baptized by the Savior, in his personal ministry received into the Church without baptism." Every word of the foregoing is blasphemy. It says that John failed, and Christ failed, yea they all failed, and though they "baptized for the remission of sins" they did not get it. It was all done by Peter? I would not make such an assertion about my Savior for anything Satan could offer. Yet you see there are many, yes many who make this assertion who claim to be Christians. God sent John to "baptize unto repentance for the remission of sins." But according to Taylor and Young he had better been fishing in Jordan, than wasting time calling sinners to repentance. And

Jesus, without a home, sleeping out under the stars at night, footsore and weary, hungry and tempted of satan, persecuted on every hand, mocked, scourged, and crucified on a Roman cross, and for what? Will You Answer? No! I have heard those same false assertions many times, but when you tap them on the head they jerk it back like any other "hardshell."

Now, Brethren Young and Taylor, who was the them that the three thousand were added unto? I suppose you both will insist that the Church began with Abraham, and had been coming on down to Pentecost, so, well, may be the one hundred and twenty had formed a church, that all those converts were added unto? Now Buddy, let's see you crawl out. Come back again with chapter and verse, for that is our doctrine in the O. P. A. I have shown you that those people were baptized for the remission of sins, and you must show that they did not get it till they were baptized by the apostle on Pentecost. I have shown God sent John to prepare a people for the reception of Christ, and His kingdom. Now you must show that not one of those baptized by John and Christ was eligible to enter into the Church without being rebaptized. Be honest now and show up like an unbeliever should.

Now Brethren, I want to ask you to tell us who cried out and wanted to know what to do? Who was it that "gladly received his word?"

Bro. Taylor refers to Acts 19:2-5. to try to prove something. Were those twelve persons John's converts? I thought that was the work of Apollas. He was in error, but he did not still insist on his "old wives fables" being true and keep on teaching something which had been out of date for nearly twenty years. No, John's baptism was preparing material for the Kingdom, but after it was established, the law of entrance was made by the King. But the law of preparation, was made by the Father. God made the first man and woman, the first animals, the first plants. But is He still making them that way? The first were made by direct law, (miraculously), then He established the law of Procreation. John's disciples and those made by Jesus and the twelve and seventy were made by direct law of God, not under the Jewish law as Bro. Taylor says. But Christ says, "The law and the prophets were until John, afterward the violent take it by force." (Matt. 11:11-12). However after the Church was established, the same laws were continued. Faith in Christ, Repentance, or a change of conduct, and Baptism for the remission of sins.

Now, Brethren, if you come again, come with the word of God, and leave your assertions at home. The truth is what we want, and what we must have. I have heard those assertions you have made, for 75 years but no proof has ever been brought. I still try to persuade men to study these things, and find the truth.

Who rebaptized the Apostles? They were all converted by John and baptized by him. (Acts 1:21). Read it please.

Dayton, Tenn.

Be a booster for the OPA—we need your support.

"BIBLE NAMES FOR BIBLE THINGS"

One of the maxims most insisted upon by the restorers was "Bible names for Bible things." They contended earnestly for a pure speech, for the "form of sound words." They wished to use the very language of scripture in relation to any subject of which it treats. They were careful to set forth Scriptural doctrine in Scriptural terms; they wished to inculcate nothing as a matter of faith or duty not expressly contained on the sacred page and enjoined by the authority of the Savior and His apostles upon the Christian community. In presenting Scriptural ideas they preferred to do so in the very words of Scripture; for they feared that if the phrase was not found in the book, the idea which it represented was not in the book. They taught that there was danger of introducing unscriptural ideas with unscriptural terms. As far as possible they avoided the use of scholastic phrases and what they called the Babylonish dialect of the dark ages. They said, "What we insist upon is the moral necessity of the constant, strict, and undeviating use of the language of the Holy Scriptures upon every item of divine truth, that whatever we preach or teach, it may be in the words of the Holy Spirit, that by so doing we may neither corrupt nor cause divisions." Moreover they insisted that Bible words be used in their Bible sense.

We have confused our speech by the incursions of Ashdodish Language, and by the new appropriations of the sacred style. No wonder our influence is curtailed! No wonder our progress is impeded! No wonder our plea is unheeded! No wonder our responses are so few! We have disgusted the people by our own inconsistency. We need first to remove the "plank" from our own eye so we can see clearly to remove the "splinter" from the eye of others. We need first to purify our own speech and eradicate the inconsistencies among us.

You will recognize with me that it is easier to lay down these principles and rules than it is to abide by them. Even if I haven't wholly purified my speech, the truth is not changed in the least. I am striving to work by those rules which if followed will consummate in purity of speech. Many of us are like the Scribes and Pharisees sitting in Moses' seat. Whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not." Matt. 23:3. Brethren, let us be doing these things and not just talking them. Let us hold fast that form of sound words" (2 Tim. 1:3).

If the above caption, "Bible names for Bible things," is adhered to and pure speech sought, our forward progress will be accelerated many times past its present velocity and people everywhere will rally to the truth. A pure church will arise to make glad the city of our God and to bless the world. Will you join us in our plea? Will you cooperate with us in this commendable effort? Forward ye conquering hosts? Bury sectarian names and creeds and human plans in a dark and dismal grave and never resurrect them. Oh, thou eternal and righteous God! how long will thou withhold the exhibition of thy wrath against the

doctrines and commandments of men? "Be not deceived, God is not mocked."

QUESTIONS

Brother King, answer through the OPA, please: 1. Is baptism in the name of the Father, Son, and Holy Ghost, the one baptism? If, so, where do we get remission of sins?

Answer: Yes, baptism "into" (R. V.) the name of the Father, Son, and Holy Spirit (Matt. 28:19), in water "for the remission of sins" (Acts 2:38), administered to penitent believers, upon a confession of the Christ (Rom. 10:9, 10), is the one baptism, and the Lord pardons the individual, when he submits to this act (Rom. 6:17, 18).

2. Did the apostles baptize right? If not, what did they lack?

Answer: Yes, the apostles baptized correctly, lacking nothing, in baptizing as the Master instructed them to do in Matt. 28:19.

3. Can a man enter into the sheepfold except by Jesus ALONE? In other words, would baptism in the name of the Father, Son, and Holy Ghost, put him into the sheepfold?

Answer: Baptism according to Matt. 28:19 and Acts 2:38, administered to a proper subject, will put that subject into Christ, the "Door" (Gal. 3:27; Rom. 6:3, 4).

4. When Christ gave commandments to the apostles in Matt. 28:19; Mark 16:15, 16-20, did He mean us, also, or the apostles only?

Answer: The direct command was, of course, to the apostles, but His telling them how to do the baptizing is an example for all others, who are to administer baptism under the New Covenant, since the command in Matt. 28:19 was never abrogated, and was not obeyed until on Pentecost, as recorded in Acts 2:38, when many souls were added to the church. Remember Matt. 28:19 was directed to the ones, who were to do the baptizing, while Acts 2:38 was directed to the ones to be baptized—no use telling the ones to be baptized how to administer the baptism.

5. Was the Godhead bodily in Christ, when the Holy Ghost came down on the day of Pentecost in His name?

Answer: Yes, but this did not change, nor abrogate, the command given by the Lord, in Matt. 28:19; which command was given by the Lord, in Matt. 28:19; which command was not to be put into effect until Pentecost (Lke. 24:46-49). Remember that Matt. 28:19 was not and could not be put into effect until Pentecost, and Acts 2 gives the account of its first inauguration. If the apostles did not baptize according to the command given in Matt. 28:19, they disobeyed the Lord. Remember, too, that Matt. 28:19 was given to the administrator, telling them how to do the act, while Acts 2:38 was to the ones, who were to receive the act. This remembered, and your confusion should vanish.

—Homer L. King.

What have you done to help double the circulation of the Old Paths Advocate? Have you sent other names with your renewal? If not, do so today! The good work is growing steadily.

Ye num'rous sects
which all declare
"Lo Christ is here."
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

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THE ALL IMPORTANT BUILDING

By Wm. Freeman Jones

I notice in a current issue of a widely-circulated religious journal an appeal by "the pastor" of a city congregation for general donations with which to build a \$10,000 meetinghouse. The applicant states that the present building is too old, and has become too small for the fast-growing congregation. Some may think that the concern of erecting a structure for a congregation is THEIR business, and it is. But it is OUR business; it is THE LORD'S business!

St. Louisans, Missourians, Americans, congressmen and other officials of United States think it is THEIR business, the erection of the \$30,000,000 Thomas Jefferson memorial overlooking the "Father of Waters" in St. Louis. Ohioans et al thought it was THEIR business to erect the \$800,000 Harding memorial. Certain St. Louisans think it is THEIR business, the construction of indecent murals, of which the Missouri statehouse at Jefferson City has more such specimens. And we might mention a hundred and one other erections which cost far too much, and are detrimental to upright civilization, which are not only THEIR business, of the ones building them, but also OUR business.

It is the business of ALL concerned and affected, directly and indirectly, the building of anything which has to do with affects and effects of the morale—to be exact, of the spiritual weal of humanity! Therefore, those who build anything should build wisely (Matt. 7:24-28; Luke 6:46-49.) Shall we call Christ, our Lord, and not do the things that he commands, and yet claim to be his own? If we preach the divine requirements unto eternal salvation, shall we not ourselves practice them? Rom. 2. And this applies to building meeting house, buying song books, "paying" the preacher, caring for the poor and needy, and spreading abroad the glad tidings of good things. If not, why not?

Our Lord does not authorize building a big meetinghouse for hundreds of occupants, at a gorgeous outlay of his money. HIS money?! Yes. HIS money! Money that is wasted—maybe worse than wasted—ought to have been appropriated to a scriptural use. Do you think that money spent for unnecessary for carrying on the Lord's work (?) is not wasted?

This writer conducted two meetings in said "old," "too small" house. It is a good house, large enough for any loyal congregation. Far distant may be the day when we of this generation see a

loyal congregation which requires a larger house for worship! In fact, I believe that there never may be a loyal congregation in excess of a few hundred members. The first ten to twenty thousand disciples, and many more, for many years, "breaking bread from house to house, did eat their meat with gladness (Acts 2:41) and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as (were being) should be saved" (Acts 2:46, 47). The early disciples met from house to house in limited companies. They had no meetinghouses such as we have today. Sometimes they hired a house to use for worship (Acts 28:30).

Instead of tearing down a good house, large enough for a large congregation, continue to use it for worship. Take a part of the congregation to another part of the city and build there another modest house for the second congregation. It is dangerous for a congregation to become large! "History repeats itself." We need to build many smaller congregations today, not too large fewer ones, that we may follow the divine pathway. \$10,000 is too much to pay for the size meetinghouse that the loyal church needs today. Better build three, or at least two houses with the \$10,000. The rich man had no place to bestow his goods. He could have done much good by placing his much goods in different places for the needy; but he would tear down and build greater! See Luke 12:16. Two congregations in the same city can do more for the souls of men and the spread of the gospel than one church!

Instead of building gorgeous large meetinghouses, we should build modestly necessary ones, and then all build up the church together in unity for eternity. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

"God . . . dwelleth not in temples made with hands; neither is worshipped with men's hands" (Acts 17:24, 25.) Does this mean anything to us today, when we begin to plan for a meetinghouse?! The transcendent plan of salvation is authored by the preeminently exalted Son of the architect of the universe! And the church of Christ is "the pillar and ground of the truth" (I Tim. 3:15). She is "the light of the world," "the salt (the righteousness) of the earth." Matt. 5:13, 14. And "Ye are our epistle written in our hearts, KNOWN AND READ OF ALL MEN" (II Cor. 3:2). Now what do MEN read in the congregation that has the ambition to become a great popular world organization, with a proud, high-browed

pastor as pilot of the ship? Where is the spirituality of such an organization? Where are the so-called elders and deacons? Who knows how many classes they intend to have in their too modern Sunday school with its infant children's classes and unscriptural women teachers? Who knows but that they shall use an aristocratic communion set? Who knows how many different popular pastors of these popular sectarian denominations will be privileged to occupy their pulpit, or to engage with their pastor in "union" meetings? And will they have a money-box at the door for collections for education and benevolent societies? Instead of becoming more and more like the Romish sects, we should grow farther away from their ungodliness, and follow in "the path of the just (which) is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

As a fair sample of the sort of meetinghouse we should build today, let us turn to Howard Chapel (Lawrenceburg, Tenn.), which will cost less than \$1000. Yet it will seat a few hundred comfortably. They have a bonafide deed with restrictive clause against all disloyal preachers and innovations. Send donations to C. C. Rawdon, Lawrenceburg, Tenn. Another fair sample is the modest rock meetinghouse under construction at Dougherty, Okla. It will cost not more than \$1000, perhaps, and is 30x50 feet. Send donations to P. R. Roe. They will soon have the house completed, but are behind on funds. See this house before you build.

The first thing to do, after a house is planned, is to secure the clear title to the land, with no recourse. Then let the local brethren raise all the means they can before appeal is made for foreign help. But \$10,000 ought to build from two to ten modest meetinghouses, that will please the Lord! AMEN!

Almost ever since the beginning of the emergence of intelligent would-be followers of Christ from the Romish "Dark Ages" some have desired to turn back from going to Jerusalem and to return to the superstitious camouflage of Romanism. And many have long since returned. Like ancient Israel, they wanted "to be like the other nations." 1 Sam. 8. And so have they become.

Behold the towering cathedral spires of "the mystery of iniquity" whose glittering crosses subdue millions of duped souls to the whims and covetousness of a priesthood of wifeless fathers! Behold statutes of fabulous cost, objects of innocent worship of a deceived laity whose paltry hard-earned wages have erected them! Behold the heaped monetary and reliqued wealth of centuries of despotic popes deposited in dark subterranean channels and caverns of a triple-crowned Romanism! Fine buildings! Great wealth! From what? The fruit of pride and covetousness! And now shall protestanism copy after her, whose mount is paganism, whose power is more political than religious, whose goal is slavery of Christendom, whose scheme is to dethrone the King of Kings, and whose end is destruction?! No, loyal disciples of Christ will not!

Instead of putting our means in cold stone and mortar, we are instructed in God's word to use them in building the wall of Zion with "lively

stones" "tempered together" with the spiritual mortar of the power of God (1 Peter 2:4,5; 1 Cor. 12:24; Ezek. 13; Amos 7:7) on "the sure foundation" (Isa. 28:16; 1 Cor. 3:11). Instead of buying gorgeous furniture equipment for the interior of our meetinghouses, we should use neatly modest plain articles.

When our places of worship become too tidy for the inhabitants of "the streets and lanes of the city... the poor, and the maimed, and the halt, and the blind" (Luke 14:21), "a poor man in vile raiment" (James 2:2) "the laborers who have reaped down your fields" (James 5:4), THEN our house will be too tidy for Christ's dwellingplace! And of what avail is a worship without H.m and his sacred Word? (Matt. 15:8, 9).

When those of us guilty of thinking of men above what is written (1 Cor. 4:6) and of transgressing and abiding not in the doctrine of Christ (2 John 9) walk by faith, we will be a united brotherhood, and reject all who "bring not this doctrine" (vs. 10). Then all pride will have vanished (Jere. 13).

THE WORD OF GOD

Where can we find the testimony of the Holy Spirit recorded, telling how to become a child of God, and, in compliance with his teachings, be infallibly right?

Not in the murmuring ocean or the rippling rills; not in the picturesque landscape or the starry sky; not in the radiant rays of the beaming sun, or in the sweet melody of all the beautiful birds that warble strains of ecstasy; nay, verily, but in the Bible is the Spirit's revelation. There and only there, is his testimony registered regarding how to become a Christian and how to live a Christian. We need not search elsewhere for his testimony.

The word of God contains the innate principles of the Christian life, the germ of immortality, which is wisely adapted and divinely appointed to be planted in the sin-burdened souls of fallen humanity, that thus, in its native soil, it will assuredly germinate, and unless crowded out by the works of the Devil will grow, bloom, blossom, and develop into practical Christianity.

Is the sinner's heart full of darkness? Then the entrance of God's word gives light. "The entrance of thy words giveth light." (Psa. 119:130).

Does he walk in oblivion? It is because he refuses to be led by the spirit through the word. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Is the sinner's heart full of chaff? Then God's word can consume it. Is his heart hard as a rock? The word of God will break it to pieces. "Is not my work like as a fire? saith the Lord; and like a hammer that breaketh the rocks in pieces?" (Jer. 23:29).

Is the sinner dead in sin? Let him hear the voice of the Son of God and live. Is man without faith? Then tell him, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Does the sinner desire to be born again? Inform him "of his own will begat he us with the word of truth" (Jas. 1:18), and that man must be born of

"water and of the spirit" (John 3:5), in order to be saved.

Does he desire to be saved? Tell him "to receive with meekness the engrafted word, which is able to save your soul" (Jas. 1:21). Would he live? Then tell him he must live "by every word that proceedeth out of the mouth of God" (Matt. 4:4).

Does the sinner's soul need to be purified? Tell him it can be done by "obeying the truth" (1 Pet. 1:22). Is the heart full of ignorance? Announce to him that "the Holy Scriptures make wise unto salvation" (II Tim. 3:15), and that "Through God's word we get all things pertaining unto life and "godliness" (2 Pet. 1:3).

Does the sinner desire to know how to become a Christian and live a Christian? In a word, does he desire to live in peace with God, and finally be saved in heaven? Then tell him in unmistakable terms, it can only be done by learning, believing, and obeying the will of God (Matt. 7:21; Heb. 5:8-9).

"Oh, how I love thy law! It is my meditation all the day" (Psa. 119:97). "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! (Psa. 119:10-3). But if sinners desire to be confused with the wildest confusion, and bewildered with the grossest perplexity; to have their finer feelings blunted, and their intellect overwhelmed with the darkest fanaticism—and provided you desire thus to delude them—then induce them to believe in the lie of lies, the blackest of all mythological dreams, while they wrestle in the dirt, dust, and straw, around the mourner's bench and in their sincere, honest, and deluded hearts weep, mourn, beg, and pray and earnestly desire to be operated upon, in some mysterious, inconceivable, inexplicable, absurd, and abstract way, means or manner, by the Holy Spirit.

In opposition to such delusive and dangerous theory I cite the language of God himself, speaking through Isaiah: "For as the rain cometh down and the snow from Heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may bring seed to the sower, and bread to the eater: so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it" (Isa. 55:10-11).

What comparison could be more fitly drawn, even by the great Creator? How grand and sublime the thought! The Spirit's influence, through the word, is all-sufficient. Years may come and go, the moon may wax and wane, while stars may fall and the sun refuse to shine; yea, time itself fail, and Heaven and earth pass away, but, joy to the blood-washed legion! for "the words of the Lord shall never pass away" (Matt. 24:35). Lasting as the cycles of eternity." Mighty as the power of God! and ceaseless as His nature! Oh, thou volume of wisdom divine! Amidst the crumbling wrecks of worlds thou shalt survive them all, and mine eyes shall behold thee in a better land. "Then in worlds above, forever, sweeter still thy truths shall be."

—Ervin Waters.

GETTING ACQUAINTED WITH OUR PREACHERS

We have run the pictures and autobiographies of quite a number of the preachers among the loyal brethren, but not all of them. However, we would be glad to run the pictures and a brief history of every loyal preacher in the brotherhood, if they will just furnish us with the necessary information with a cut of their picture. If they do not have a cut, I shall be glad to help them get one, at a very low cost. We have had many compliments from our readers for running these in the paper, and we hope that all whose pictures have not appeared in the paper, will get in touch with us about this.

Brother Ervin Waters, 1118 S. 27th St., Temple, Texas, has offered his service in helping all, who may be in doubt about how to proceed with the matter, for which kind offer of service, we thank him very much. You may just take the matter up with him, if you wish. Remember the OPA has helped many boys and others in getting started in the noble work, and it is at your service in helping you. Therefore, command us freely.

—Homer L. King.

PASSED ON

Fancher.—Billy Gene Fancher, son of Bro. and Sister D. O. Fancher, of Wichita Falls, Texas, was born Nov. 29, 1928, and died June 10, 1939, in Wichita Falls, Texas, at the age of 10 years, 6 months and 11 days. The funeral service was conducted by the writer June 11 at Wichita Falls, and interment was in a near-by cemetery.

Left to mourn Billy Gene's departure are his two parents, two brothers, three sisters, and a host of relatives and friends. To the bereaved ones we may only exclaim in the words of our Savior, "Let not your heart be troubled" (Jno. 14:1). To all the living we may only admonish "Your life is as a vapor that appeareth for a little time and then vanisheth away." Let us so live that our Father's hand may bear us safely "beyond the swelling floods" where no tears may dim the eyes and no sorrow e'er can come and where we may join the blood-washed legions on the evergreen shore.

—Ervin Waters.

Anderson.—John Anderson was born March 4, 1872, at Paris, Texas, and departed this life May 18, 1939, in Temple, Texas.

On November 15, 1891, Brother Anderson was married to Mary Bartholomew. To this union 9 children were born.

Brother Anderson is survived by his wife, children, 11 grandchildren, 5 sisters, 1 brother, and a host of other relatives and friends.

He obeyed the gospel in 1924, at White Hall, and was baptized at the hands of Homer A. Gay, living a consecrated Christian life until the end.

Funeral services were conducted by the writer at the residence in Temple, which was attended by a very large crowd. Our sympathy goes out to all the bereaved ones, and we pray they will look away from the gloom of the grave to the crown and to Jesus, who can bind up the broken hearts.

—Homer L. King.

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UNITY AND DIVISION

I have lying before me an open Bible. I am looking at chapter 1, verse 10, of Paul's first epistle to the church at Corinth. I have read once and again, and again, these words which condemn us. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same (Gr. *auto*, meaning: "To profess the same opinion," Thayer) thing, and that there be no divisions (Gr. *schismate*, meaning: "A rent, a division dissension," Thayer) among you; but that ye be perfectly joined together in the same mind and the same judgment (Gr. *Gnomee*, meaning: "The faulty of knowing, reason, view, opinion," Thayer, p. 119). In connection with this passage, I read: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8). Does not the very thought of division cause us to realize our awful condition in the sight of God? One disagrees with another on this, another disagrees on that. The church at Corinth was divided and carnal. Paul never once intimated any intentions of disfellowshipping those who needed correction. Neither did he advise a division in the congregation there, for he realized the terribleness of such. Paul patiently, kindly, and lovingly pointed out their errors, praying that they might cease from being fleshly. When I seriously and prayerfully think of our neglect of compassion one of another, and especially our forgetfulness of "LOVE AS BRETHREN," I shudder in despair at our aimless plight. "For where envying and strife is, there is confusion and every evil work" (Jas. 3:16). We stand before God as erring children, because of the sin of division. "The great paradox of Christianity is that Christ can so hate sin and yet love sinners. Until his followers are able to unite these two apparently divergent attitudes in one life, they will not have comprehended the spirit of Christ." One of the greatest pictures of hypocrisy, is the Christian who pretends to love God, and yet hate his brother. "If a man say, I love God, and hateth his brother whom he hath seen, how can he love God whom he hath not seen?" (1 Jno. 4:20).

When we were born into the world, we received our human nature (our disposition and personal traits), some at least, from our fleshly parents.

Then, when we became the children of God, by the new birth, we should have inherited the disposition of our heavenly Parent. We have been made partakers of the "divine nature" of God (2 Pet. 1:4). Is God a God of love? Is he a God of division? Does he stand for the principles of justice and truth? How long must we be his children before we become like him in disposition and life? We were made the children of God, by our faith in him and our obedience to his word. Now, when do we demonstrate to the world that we believe in faith made perfect by obedience? We believe in salvation by faith and works. Others believe in salvation by faith alone, and yet, they by far excel us in the works that they do. We only sit and criticize, divide, sub-divide, hate each other, and backbite among ourselves. Have we not lost sight of our divine mission? No doubt the world is impressed with our unbecoming conduct. Many give more thought to the disciples of Christ, than to the Christ himself, to the children of God than to the God of the children. Will we ever become like our Master, God? Or, is he our Master?

"The world would be a pleasant place,
If, criticizing less our brothers,
We each demanded from ourselves
The virtues we demand in others!"

Christ taught the disciples God's principle in dealing with them, in the forgiveness of their sins: "And forgive us our sins; for we also forgive every one that is indebted to us" (Lk. 11:4). "Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7). Need we ask God to forgive us our sins, when we fail to forgive others? Our greatest glory is not in never falling in the Christian life, but in rising every time we fall with a fuller determination of succeeding in God's service. Defeat is nothing but the first step to something higher and more noble, "for there can be no greater tragedy than the death of an ideal." "A man should never be ashamed to say he has been in the wrong, which is but saying he is wiser today than he was yesterday"—Pope.

We should be loving each other, forgiving, working together, and helping "bear one another's burden." We should be praying one for another (Col. 4:3). Some one has said that, "There are two facts that stand out as the most amazing facts of life. First, when man is given the choice between error and truth, the beautiful and unsightly, the light and the dark, or just say the good and the bad, that he will sin. And second, greater than that, the fact that God, as He watches man make such a choice, can and will forgive."

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves" (Phil. 2:3). Let us look unto Jesus, even as we believe in him. We speak so much about "Following the steps of Christ." I wonder if we have fooled ourselves into thinking that we are following him, when we have become carnal? Christ came to do his Father's will. Let us then follow him in constructive work, rather than in destructiveness. Let us follow his steps in the helping of those who need assistance; seeing that the poor have the gospel preached unto them; that the Saints are edified and built up in the "most holy faith," and in the

loving of our enemies. I am persuaded to believe, that we need to see ourselves as God sees us, poor, wretched, blind" and divided. Brethren, may we pray: "Father, forgive us our sins, for we do forgive those who sin against us. Help us to encourage sinners to obey and serve Thee. May we be instrumental in the saving of some soul from the clutches of sin, and may we never become a stumbling-block in the way of others."

"Before God's footstool, to confess,
A poor soul knelt and bowed his head
"I failed!" he wailed. The Master said
"Thou didst thy best—that is success."
Electra, Texas.

THAT SPECIAL FIFTY CENTS OFFER

We are extending for 30 days, this offer to new subscribers—one whole year for only 50c, in order to increase our subscription list, making it, at least, double what it has been for the past two years. We are well on our way, but the goal has not yet been reached. Some are doing real well (See "Our Helpers" for the fine list), but not all are doing all they can. Brother Ervin Waters sends us 22 names on this offer the past month, for which we are very grateful, and what he has done, others can do, if they will only work at it in earnest. Too, if half of our readers will just send us two names with one dollar, our goal will have been reached. Think of the good it may do, and yet how little your effort or sacrifice! Act now! —Publishers.

OUR HELPERS

Below we give the largest number of subs. ever to reach the office of the OPA in one month, for which we are, indeed, grateful, and words fail us as we try to express our gratitude to the faithful helpers, in their sincere effort to increase the circulation of the OPA. Let us make next month, even greater. We can if all will really try, while we have this special offer in force. To show our appreciation of the efforts of the friends of the paper, we shall strive harder than ever to give you a better paper than ever before.

Ervin Waters—22; Homer L. King—20; Clovis T. Cook—5; H. E. Robertson—4; M. O. Engle—3; Fred Kirbo—2; Paul J. Willhoite—2; Mrs. Nola Milner—1; Mrs. B. N. Ruebush—1; S. H. Kellner—1; Frank Cope—1; Z. Pate—1; Glen Bray—1; Carl Nelson—1; J. Tom Williams—1; B. M. Masengale—1; Wm. Freeman Jones—1; Chas. E. Orner—1; Mrs. A. B. Coble—1; T. F. Thomasson—1; S. J. Gay—1; Lora Howard—1.

COMMENDATION

June 1, 1939.

To Whom It May Concern:

We are glad to commend Brother C. T. Springs, of Stockton, Calif., to the brotherhood, as a loyal gospel preacher, with a good personality, and one who knows his lessons well.

Brother Springs came out from the Sunday school about two years ago, but for some time he was confused on the cups question, however he has been fully taught on this question now, and now stands strictly for one cup and one loaf.

Therefore, you need not be afraid to call him out

to do preaching, for he will do it well. He is equipped with a house-trailer, and is making plans to devote all his time, if possible, to preaching the gospel, taking his wife with him. His wife is well instructed in the church and a "teacher of good things," respecting however, Paul's instructions. —John L. Reynolds.



Frank Cope, Jr., Spring Hill, W. Va., June 8.—I am now in a good meeting at Mallory Chapel, W. Va. The crowds have been very encouraging, and the interest is good. I go next to Spring Hill, W. Va.

C. T. Springs, 722 N. Sutter St., Stockton, Calif., June 15.—I closed at Crockett the 7th. One was baptized. I was at Watsonville the 11th inst., but am home now for a few days. I plan to move as soon as I can get away.

John Lim Davis, Vinita, Oklahoma, June 14.—We live many miles from a loyal church. We have eight members, who were baptized by Brother L. B. Badgett last year. He is unable to get back for another meeting this year, and are much in need of a good preacher for another meeting, but no one to support it financially. Who will "come over and help us"?

J. D. Corson, Lingle, Wyoming, June 14.—I am now in this place, and my chief aim is to preach the gospel, which has not been preached in this ungodly state. Worldly lusts seem to be the only treasure of the people here. "The fields are white to harvest, but the laborers are few." If this gets through to the OPA office you may hear more from me.

L. L. Coleman, Aromas, Calif., June 2.—This is to let all know that there is a loyal Church of Christ, meeting for worship every Lord's day, in the I. O. O. F. hall, in Watsonville, Calif. Should any loyal brethren come our way, they will find a hearty welcome. Brethren Reynolds, Chester King, Homer L. King, and C. T. Springs have preached here and know us.

Z. Pate, Artesia, New Mexico, June 7.—We are few in numbers, but we are thankful that we can worship as we are taught in the Bible. Brother Waters held us a meeting last year. We would be glad if Brother King could come by for a meeting this fall. Brother T. F. Thomasson would come to lead the singing. We need the prayers of loyal brethren.

T. E. Smith, Wesson, Miss., June 6.—I am to begin a series of meetings at McKinney, Texas, July 12. The interest will determine how long we shall continue. I am going there at the request

of Brethren Waller (colored) and John Jones. I may visit other congregations while out on this trip, if they would like to have me. (You will be profited by a visit from Brother Smith. Call him if he comes near you.—H. L. K.)

Burley F. Black, 263 S. Moore St., Ottumwa, Iowa, June 6.—Brother Homer A. Gay closed a brief series of meetings here May 28. He faithfully gave to saint and sinner their due portion, but his stress was to the church and the family. The lessons were plain, comprehensive, and above all Scriptural. There was one restoration, and we believe much good was done in a general way.

G. A. Canfield, Rte. 1, Marion, La., June 6.—Brother Chas. Waller, of McKinney, Texas, was with the church here in April, and he preached three discourses. It was well done. He is forceable and strong in the faith, having the ability to stand behind his preaching. There were no additions, but the church was strengthened. We believe in speaking where the Book speaks and be silent where it is silent.

W. H. Hilton, Vanzant, Missouri, June 10.—I have just closed a series of meetings at Souder, Mo., with four baptized. I think good was done, and I arranged for four meetings in that part this winter. I believe we are making headway in South Missouri. It looks as if I would need some help to take care of the increased work in this part. I am now at Diggins, Mo.

Clovis T. Cook, Lebanon, Missouri, June 17.—I assisted Brother King in a mission effort in Ada, Oklahoma, the first half of June. The church in Wichita Falls, Texas, supported me in the mission effort. From here I went to Healdton, Okla., to be with Brother Waters one night in his meeting there. I am now in a series of meetings in San Antonio, with the meetings one day old and one confession for baptism. Prospects for a good meeting are bright. I go from here to Fair View, Texas, for the fifth consecutive meeting in that many years. Then, to Crane, Mo., the last three Lord's days in July, and to Carter, Okla., in Aug.

S. H. Kellner, 227 E. 52nd St., Long Beach, Calif., June 7.—The first consideration I gave to the manner of breaking the loaf, was due to an article by Brother King in 1937, which appeared in the OPA, but it was not until in April 1939, that the church here began to break the loaf accordingly, and I am pleased to say that all the little congregation are satisfied, except one, and we hope she will soon see the Lord's way. Brother Ervin Waters and others have helped us much this year. We hope that Brethren King and Waters will be with us again soon. Pray for the little church here, brethren.

J. C. Tate, Wichita Falls, Texas, June 8.—Brother Ervin Waters recently closed a fine meeting for the loyal church here. It was one of the best we have ever had. The church and the world were really taught, and I think we shall have lasting results, as the church was left in a working spirit. I think Ervin is one of the best we have

among the young preachers. We now have Monday for a mission point, and someone from this congregation goes there every Lord's day. In this way, I think it will be a help to them and to the developing of leadership here. We are aware that we may have some opposition from the S. S. church here in the near future.

James R. Stewart, Rte. 4, Waco, Texas, June 12.—The mission meeting at Cisco closed with a good interest. One was baptized and two came over from the S. S. and cups, making 12 members in all now, who are meeting for worship in the City Hall, each Lord's day at 10:30 a. m. Brother J. W. Stobaugh is the leader, and he is true to the Book. Anyone passing that way will find a hearty welcome. I enjoyed my home there. My home church, Bell Mead, Wichita Falls, and Temple, supported me in this meeting, which I appreciate very much. I plan to begin another mission effort as soon as plans can be completed. Last Lord's Day, we were with the White Hall brethren, in an all day service, with basket lunch at noon, which we enjoyed very much. During August, I expect to be in meetings, near Lawrenceburg, Tenn. Brother George Hughes will begin a meeting July 2, with the S. 4th St. church in Waco. We look for a good meeting. Let us push the work.

S. J. Fulton, Rte. 4, Ada, Oklahoma, June 19.—Brother Homer L. King has just closed a mission meeting here with success. One was restored, two baptized, five came over from the S. S. and cups, and a congregation of about 31 members was established. The preaching was fine and the interest was good throughout the two weeks. We were glad to have Brother Cook assist in the singing and otherwise. Also, glad to have Brother Ervin Waters visit us for a few days, as well as brethren from Seminole, Wilson, Fittstown, Pecan Grove, Sulphur, and possibly others. Any loyal gospel preacher is invited to stop over and preach for us. The church expects to meet for worship in the I. O. O. F. Hall, on 12th St. I have been preaching, myself, for a few years, contending for oneness in Christ Jesus, without adding or taking from the Book.

J. C. Minnix, Gen. Del., Fort Worth, Texas, June 16.—Our meeting here will begin about July 1. Our regular meeting place is on W. 25th St. If interested in the series of meetings or would like to meet for worship with us, get in touch with W. E. Covey, 3633 Ave. M. I have just booked a meeting with the brethren at McDonald, New Mex., to begin the 2nd Lord's day in August. Brethren, who would like to spend their vacation where the climate is cool and the country beautiful and healthful should plan to be with us in this meeting. I would like to have a meeting the last half of July, preferably in West Texas, or within a radius of 200 miles of McDonald, N. M. If interested, write me as above in the near future.

T. F. Thomasson, Trechado, New Mex., June 19.—The work here is doing nicely, considering the sparsely settled country and all of the members very poor in this world's goods. I am preaching

one and two times every Lord's day, and the interest is good. I expect to hold some meetings here this summer. We worship here just as the Bible directs and as is being taught in the OPA. There are yet many, who are not bowing too Baal. I am praying that Brethren King, Gay, Jones, and all of us, who contend for the truth, will be constrained to press the fight harder than ever before. We are promised in the Bible—"He that endures unto the end shall be saved." Let us all pull together and be encouraged in the fight.

Fred Kirbo, Wilson, Oklahoma, June 15.—I have just closed a fine meeting at Eola, Texas, which resulted in one baptized and two restored. The crowds continued to increase and the interest was gratifying. Many expressed their opinion that the church was in better condition spiritually than it had been in years, and they are looking forward to accomplishing something for the Lord with brighter hopes and a more determined zeal. A tidal wave of love seemed to sweep over them, for each other and for the Lord. I cannot find words to express my gratitude for the loyal support financially and otherwise I received while there. I am now on my way to Sand Grove, near Temple, where I am to conduct a series of meetings. Let us not forget the OPA, brethren. I hope to be at Sulphur for the all-day meeting July 4.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., June 19.—I am trying to develop my talent as a public teacher in the church. I have recently given two lessons on "The Mission of The Church," and "How to Treat Each Other." I trust that I may be a preacher some day, as well as a song leader.

Homer A. Gay, Lebanon, Mo., June 18th.—I held a meeting at Ottumwa, Iowa, the last two Lord's days in May. One was restored, and I think the brethren appreciated my efforts. They invited me back again. This was my third effort there. Owing to a meeting being called off—"at the last minute," I am home for awhile, but I am very busy, never-the-less. The home congregation seems to be getting along nicely. My brother, S. J. Gay, preached for us last Lord's day night to a very large crowd. I baptized two here the 18th.

John L. Reynolds, Crockett, Calif., June 1. The church in Crockett in many ways is in better condition than it has ever been. For many years we have had a divided sentiment in the church, as some leaned toward the cups faction, but as they had no leader until a few years ago; hence gave no trouble, to speak of, but since a leader came in under disguise, or else recently changed over, they pulled off, starting a faction in Rodeo, near Crockett. Hence, we warn others to beware of being betrayed by false brethren. Brother C. T. Springs is here now in a fine meeting. He is really doing some fine preaching, and we believe good will be the result. We had 22 to "break bread" the first Lord's day after the faction pulled off. We extend a hearty welcome to all loyal preachers, when in reach of Crockett, to be with us. We are

few in number, but you will be treated royally. Pray for us.

Ervin Waters, 1118 So. 27th St., Temple, Texas, June 16—May 17, I left home for Dougherty, Oklahoma, where Brother William Freeman Jones was in a meeting, and I remained there for three days. Bro. Fred Kirbo was there one day, also. I went to Wichita Falls, Tex. and started the meeting there May 21 and continued until June 4. I enjoyed my association and cooperation with these zealous brethren in this effort. Results of the meeting were 8 baptized and five restored. I was pleased to have Bro. Kirbo with me for one day. The brethren supported me well. Next, I visited Bro. Homer L. King and Bro. Clovis T. Cook at Ada, Okla., where an interesting mission meeting was in progress, under their able leadership. I remained there for three days and then went to Dougherty, where I preached June 8. June 9, I preached at a mission point four miles from Dougherty to a house full. June 11, I started the Healdton, Okla. meeting, which is now in progress with increasing interest. Bro. Clovis Cook was with me yesterday before going to South Texas for meetings. I am scheduled to begin the Bit Shop meeting June 19 and the Equal Rights meeting July 10. Then to the Bryant's Station Camp meeting July 28.

C. T. Springs, 722 N. Sutter St., Stockton, Calif., June 1.—I was with the brethren at Corcoran over the 21st ult., where I did some personal work, which we hope did some good. I am enjoying my stay with the good brethren in Crockett. They have had their trials, but under the leadership of Brethren John L. Reynolds and John Hickey, they will come out victorious over it all, but it will take time. Brother Reynolds was with me during most of the meeting at Watsonville. He surely is a great help in a meeting, and is a true yoke-fellow and co-worker. The last night of the meeting he preached a splendid sermon, and an erring brother was restored. Will be at Crockett as long as interest demands. We ask the prayers of all the faithful everywhere.

Chas. Waller (colored), McKinney, Texas, May 26.—I am at home after a fine trip through the Southland. I stopped over with Brother Abe Young; preached two nights; one confession for baptism; expect to go back there in July. I received \$5.05. I met Brother Canfield, Marion, La., where I preached three discourses. Also, met Brother Tipton, who gave me courage, Christian virtue, and finance. I think he is a wonderful man. Marion has a fine group of brethren, both white and colored. Received \$9.15 here. I stopped over in Atlanta, Texas, with Brother D. A. Jones. I find the brethren in that part need some real teaching. Some preaching brother was trying to get them to adopt the "laying on of hands." Brother Jones tried to get the brethren to consider a meeting for the colored people, but without success. He writes me telling me to ask brethren elsewhere to help him get the gospel before the Atlanta Negroes. Brother Jones gave me \$1.25. In Wesson, Miss., the Smiths were far beyond what I had ever seen in any man of any national-

ity. Words of praise cannot express those people. We had 20 confessions for baptism, and we expect to be there again in July. Received \$44.10 toward "Mental Diet." In Lawrenceburg, Tenn., we found that Brethren Jones, King, and Gay had the "idol gods" buried. Our fight was not difficult. Brethren Rawdon, Roberson, et al are fast for the Scriptural way. Donations here for Mental Diet and expenses were \$23.50. I hope to see Lebanon, Missouri and Ottumwa, Iowa, in September, the Lord willing.

Wm. Freeman Jones, Iberia, Mo.—Our meeting at Dougherty, Okla., May 13-28, had a good average attendance and good attention to the preached word. My lessons were most all started with the Old Testament types, shadows, promises and prophecies, and were generally well received. This was my first visit with the Dougherty brethren, and they invited me back this fall for another effort, probably after their new house is completed. I had met Bros. P. R. Roe and Buster Bennett at Sulphur last November. I found hospitable homes and a splendid number of bright young people, all of whom treated me most courteously. Bro. Ervin Waters and Bro. Fred Kirbo were present some and helped much in the services. I always enjoy conversing with them in things pertaining to the word and kingdom. Bro. Tom Walker, one of our zealous young preachers, does much good at Dougherty and Big Canyon, where he has baptized a few souls. His diligent study of the truth and brotherhood conditions is bearing good fruit. On my way to Dougherty I spent two days in the good home of Bro. Orvel Johnson. He and his family attended meeting some, and he assisted in services. The Bro. W. T. Riffe family of Sulphur also attended some. I spent nearly two days in their home, and preached a night at Sulphur. Bro. Fred Kirbo assisted there too. A few Dougherty brethren also attended. After a night in the Bro. W. M. McLemore home at Okmulgee, I spent a few days at Council Hill, preaching some to a good audience. As the brethren were very busy, being behind with their crop work, and the Christian church already had a meeting scheduled, we did not have week-night services. But I enjoyed being with those brethren again, and pray and hope that they continue to hold forth the word of eternal life in their worship and daily lives. I regret that Bro. A. F. Pruitt was sick, and unable to attend the meeting. I am sacrificing that we may get the truth before many brethren and others in the central Ozarks region at the camp meeting, July 7-16. Any assistance given by loyal brethren will be greatly appreciated. Anyhow, you can pray for us and the effort. In answer to a request, I went to Houston, Mo., June 13, where I taught and baptized a Mrs. Keller, in a nearby creek. Here I discoursed to several women, who "resorted thither," but they seemed to think a "more convenient season" would do as well.

Homer L. King, Lebanon, Missouri, June 20.—The last Lord's day in May, I was with the faithful little congregation at Claxton in the morning service, and with the few at McBride in the afternoon, where Brother C. H. Lee was in a meeting, having baptized one at that time. I always enjoy

being with these two mission points, and feel a special interest in them, since I helped to start them out. I began a mission meeting in Ada, Oklahoma, in answer to an urgent request of a few faithful members there. We continued over three Lord's days, closing June 18, with one restoration, two baptisms, five openly denouncing the S. S., cups, loaves, etc., taking their stand for the Bible way, and a congregation of about 31 members established. They expect to meet for worship each Lord's day in the I. O. O. F. hall, on 12th St. I consider this one of the best meetings of my life, due to the crowds, interest, and what we think the substantial material taken into the new congregation. They are very fortunate in having in their midst, two good teachers (preachers), Brethren S. J. Fulton, and Hoggat, also, a good song leader in the person of Homer Fulton. I am told, too, that Brethren Woodward and Moore will assist in the public work. We must not forget to mention in a commendable way that Brother V. Willey, furnished us with a loud speaker, making it possible for the large crowds to hear with ease at a distance. We appreciate that the church in Wichita Falls, Texas, made it possible for us to have Brother Clovis Cook to assist in the song leading, etc. We were delighted to have Brother Ervin Waters with us a few days, also Brother Orvel Johnson, both gospel preachers. We appreciated, too, the co-operation from Seminole, Wilson, and Sulphur. While at home for a few days after the above meeting, I had the pleasure of visiting with preaching Brethren S. J. Gay, Homer A. Gay, W. H. Hilton, L. G. Park, and H. E. Robertson. Brother Hilton has just closed a debate with a Pentecostal preacher, at Diggins, Mo. Hope to have report for the next issue. I go next to Sulphur, Oklahoma, for a meeting and singing school, and I expect to continue over the 4th of July for the all-day meeting. After this to Sentinel to begin about July 16. Hope all will be in readiness for a good meeting. Let us press on in love and meekness.

WORDS OF ENCOURAGEMENT

"I believe that the OPA is of inestimable value to the cause, but that it is not amply appreciated by some. As a legitimate means for dissemination of religious knowledge, we should encourage it and support it." —Ervin Waters, Texas.

"I am enclosing my renewal to the OPA. I want it to keep coming. I enjoy the field reports and the good articles. You may count me one hundred percent for it. I think it would be best for us all to pull together and make the OPA what it should be. I pray God's blessings upon you, Brother King. Keep up the fight—take courage, for there are yet many, who are not bowing to Baal." —T. F. Thomasson, New Mexico.

"I see our time has expired for the OPA, and I am enclosing my renewal,—we do want to miss an issue." —Glen Bray, Okla.

"We are anxious for the arrival of the OPA, and it seems like two months since we had our copy." —J. D. Tipton, Ark.

"We have neglected to renew our subscription to the OPA, and we surely do miss it, so here is our renewal." —J. Tom Williams, Texas.

"Change our address for the OPA. We wish you much success in your work in the Lord." —Foy Willis, New Mexico.

"Here is my renewal for the OPA, and we pray for its continued success. I do hope we can meet you in the near future." —S. H. Kellner, Calif.

"I am sending in two subs. with this. Let us not forget the OPA. I hope to do more for it." —Fred Kirbo, Oklahoma.

"I think the OPA is one of the best papers the brethren have published in recent years, and now I expect to do more for it." —W. H. Hilton, Missouri.

"Find my renewal for the OPA. The paper is fine." —Z. Pate, New Mex.

"I have just read and reread the OPA, and I think your articles are fine. We hand our paper to others to read." —Mrs. Hugh Milner, Ohio.

Ye num'rous sects
which all declare
"Lo Christ is here."
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, AUGUST 1, 1939

No. 8

OF WHAT SORT IS OUR ZEAL?

The Apostle Paul in his letter to the Roman's (who were Gentiles), said of his kinsmen (who were Israelites), "Brethren my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God but not according to knowledge. For being ignorant of God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God," 10: 1-3. How like the Jews of Paul's time is the Lord's Church today! Zealous for God they truly are. So much zeal have they, that they will work harder to accomplish the desired end in their own way, than if they are following the Divine Pattern.

For instance, they will organize a class system for teaching children when the Lord desires that the parents be taught first. By this means they try to reach unbelieving parents through their children, instead of teaching the parents first that they may teach their own children. Moreover, instead of showing believing parents that the responsibility for teaching their own children rests with themselves they teach the children in classes. Thus with the cart before the horse that is already heavily loaded, they make a lot of awkward hard work for the horse and all to no avail. Furthermore they take a lot of vessels for the Lord's Service instead of 'one cup' and make a lot of "washing of cups and pots and 'brazen' vessels"—just another human tradition. "In vain do they worship me," said Jesus.

The true zeal for God according to the true knowledge of Him is witnessed by men like Elijah who set up a true altar of the Lord in such a way that the fire from heaven came when he prayed. There was nothing vain about Elijah's method. He took twelve stones unhewn by man and not shaped by the hand of man. With these he built the altar and then laid the wood upon it. Then he placed the sacrifice upon the wood as Jehovah had commanded Moses.

We may follow his example by taking the commands of the twelve apostles unhewn by man and not shaped by the hand of man. According to these we may place upon the Lord's table the sacrifice as the Lord commanded Paul, I Cor. 11:23-26; One Loaf, One Cup in the orderly manner. Then we have the Lord's approval, the acceptance of our worship and service. This is true zeal for God according to the true knowledge of Him.

In Jeremiah's time, "All (the great majority) of the house of Israel were uncircumcised in heart," and today the same may be said of the house of the Lord. There is only a remnant that desires

the true service: the rest want to take their own way. Wherefore, "seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness; it may be ye will be hid in the day of Jehovah's anger," Zeph. 2:3.

So many Christians will give liberally of their means to propagate first principles of the Gospel, and to persecute the remnant who would teach the whole truth, that they are like the Jews of old to whom Jesus said, "Woe unto you, scribes, Pharisees, hypocrites! for ye compass sea and land to make one (a few) proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves," Matt. 22:15. They will support the false prophets and teachers in this work and cause the true to suffer.

Who then is greatest in the Kingdom? Jesus called to Him a little child, and set him in the midst of them, and said, verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven, Matt. 18:2-4, and except we be humble, ready to do the Master's bidding as was the little child, we shall never enter the Eternal Kingdom of our Lord and Savior Jesus Christ.

Even Paul, after refusing to take with him John Mark who had turned back from the work, afterwards commended him for his zeal and placed him among the "fellow-workers unto the Kingdom of God, men that have been a comfort unto me," Col. 4:10, 11. He was neither proud nor scornful in his consideration of the weak. This is zeal for God according to knowledge.

May we expend our zeal in Truth and Righteousness!

—Lawrence Leslie McGill,
Lacombe, Alberta, Canada.

THE OPERATION OF THE HOLY SPIRIT IN CONVERSION

By Frank Cope, Jr.

That one must be converted in order to be saved, is agreed by all who believe the Bible to be the inspired word of God. That the Holy Spirit is necessary for one to be converted is also admitted. But the question is, "How does the Spirit operate in the conversion of sinners?" There are two different positions held concerning the operation of the Holy Spirit in conversion. One is, that man is born a sinner—totally depraved—and that the Holy Spirit must come in direct and immediate contact with the sinner's heart, in order for him to be saved. All of those who believe in the direct

operation of the Spirit, are forced to admit that man is born a sinner.

The other idea held by people concerning this question is, that man has been created in the "likeness" of God. Even as God is immortal, so man's Spirit is also immortal; that man is able to think, reason, believe, understand and obey for himself. Man is an intelligent being, therefore God expects him to be able to choose the way of salvation when it is presented to him by the gospel; that the Holy Spirit operates on the heart of sinners through the written Word, the Gospel. Christ "became the author of eternal salvation unto all of them who obey him" (Heb. 5:9).

I shall now notice the total depravity theory. Is a baby born a-sinner? James says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14-15). "Sin is the transgression of the Law" (1 Jno. 3:4). "For where no law is, there is no transgression" (Rom. 4:15). One must have the ability to understand the law before he can become a sinner. He is drawn away of "his own lust," and certainly not of his father's lust, nor Adam's. If a baby is born into this world a sinner, then no one can ever be saved. For Jesus says, "Except you become converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

If man cannot be saved without the direct operation of the Holy Spirit, who will be responsible for his death in sin? God will be. For God is able to send the Spirit into the hearts of all, and if he fails to do so, will not that make Him responsible for the lost condition of all? Why pray for the Spirit of God to be sent today? Christ promised the apostles that the "comforter (Holy Spirit) would abide with them forever" (Jno. 14:16). And also, why pray for sinners (the world) to receive the Holy Spirit? Jesus plainly says that "the world cannot receive" it (Jno. 14:17).

Yes, and why have big protracted meetings in order to get members? Why not just pray for the world to receive the Holy Spirit and quit sending out Missionaries? This would save money, time, and certainly confusion.

The Bible teaches that the Holy Spirit was promised to the twelve apostles (Jno. 14:16-17; Matt. 3:11, etc). The Twelve received the Holy Spirit on the day of Pentecost (Acts 2:1-4). From that day forward, they began to speak intelligent words as the "Spirit gave them utterance" (Acts 2:4).

Paul says, "The Spirit speaketh expressly" (1 Tim. 4:1). The Spirit of God, then, does not speak in a mysterious way, but it speaks in an intelligent and understandable manner. How different is this from the usual expression of the Spirit appearing in some ghostly way, which cannot be explained, but only felt. Even the prophets of old "spoke as they were moved by the Holy Ghost" (2 Pet. 1:21). We have a dependable record of their teachings, and we know that they could be understood. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared

for them that love Him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God—which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1 Cor. 2:9-13). Paul declared that the apostles taught the things of the Holy Spirit. Again let us notice what Paul says, in Eph. 3:1-5, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when you read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." The Holy Spirit has revealed unto us God's mystery, through the teachings of the apostles and prophets. If the Ephesians could understand the revelation of the Holy Spirit, by reading the letter sent unto them by Paul, why can we not by reading God's word, also understand the revelation of the Spirit?

(Continued next issue)

RELIGION

By Wm. Freeman Jones.

Any religion must have primary conditions of entrance into it, and elements which bind its adherents together. This is true of all long-standing heathen religions, of all more modern religions, and of the religion of Christ. The brotherhood of Christ is distinguished by the fundamental elements which bind his brethren together. Then, if all members love one another, it is a true brotherhood with absolute unity. For this the Lord prayed, therefore it is possible and practical.

Paul testifies that, so long as he was under the law of Moses he lived in "the Jews' religion" (Gal. 1), his righteousness (Phil. 3:9) being the keeping of that law. But when he became a subject of Christ by obeying his gospel, he lived in Christ's religion (James 1). And he lived all but a perfect life, also serving as "a pattern" to all following believers in Christ (1 Tim. 1; 1 Cor. 11:1; Philip. 4:9). Now if all professed followers of Christ adhered to the religion of Christ as Paul did—had his zeal, honesty, faith, charity and effort, there should be but one brotherhood claiming the religion of Christ. But instead, there are many brotherhoods claiming it: a multiple of sects, or denominations, who are as much diverse in their religions, one from another, as the orientals differ from one another in their doctrines, faiths and practices. And I challenge the various divisions of what has been termed "the disciple brotherhood," who reject in part the doctrine and practice of the new testament, to deny that they likewise are in the same category with the so-called sects, digressives, and oriental religions.

If a church votes them in, gives choice of baptisms, has instrumental music, classes, cups, women teachers, societies, salaried pastors, or wears human names, is it not different from those which do not? And how many things diverse from the divine plan for work, worship, or admittance into membership, must a religious body have to become, or be, the author of a new religion? How

many wrong things must a man practice to become a sinner? If he attends and partakes of dancing with the sexes, is he not living contrary to the religion of Christ? If not, why not? If a church has all else in order, yet raises its finance by means of a moving picture show, is it in scriptural order? How many lies must a man tell to be a liar?

Is it not true, then, that churches of diverse teachings and practices present so many religions? We are told that all oriental religions have some points of doctrine and practice in common. So have the college brethren, the orphans home brethren, the missionary society brethren, the mechanical music, literature, cups, fixed-price preacher brethren, along with the sects and denominations. But where is their unity? Where is their peace with one another? Can they consistently fellowship all together?

What is religion? Answer: A system which, spiritual in its nature, and pertaining to the conscience of its adherents, has a certain doctrine, belief and practice. Then, one point of difference from another system makes any given system of religion a DIFFERENT RELIGION! If not, why not? Hence, a religious system invariably binds together its members who embrace it.

The religion of Christ is distinctly different from all others, in that it is outstandingly the only system for the eternal salvation of the soul. And it operates from the divine source of wisdom, life and light. Its source has no shadow of elasticity, flexibility, or variability; and its operation is of the very nature of its living Savior.

WORDS OF ENCOURAGEMENT

We very frequently carry, under the above caption, some brief statements from our readers, which we, as editors and publishers, appreciate very much, and we believe that they are encouraging to others, too.

Of course, there are always plenty of discouraging things, but there are also many things that should encourage us. As I look back over the years to the January issue of the OPA of 1932, when I went on as an editor—this being the first issue of the paper, as the "Old Paths Advocate," I notice we had thirteen subs. listed that month. The last issue, July '39 we had seventy-three. Our mailing list has doubled several times during this time.

The general make-up of the paper is as nice as any one could ask for. The printing work is as nearly perfect as we could expect, for which we are thankful to the Laycock Printers, at Jackson, Tenn.

From almost every direction come letters saying, "the paper gets better with every issue." New writers, good writers too, are writing splendid articles for us more and more. I like to see this. I do not want the paper to have to be filled with the writings of the editors, altogether. Brethren Springs, Miller, Minnix, Fulton and Waller are good men, who have recently come to our side in the fight for the truth. It surely is encouraging to hear these brethren speak out and show their colors.

Also, a number of young boys are pressing out

into the fight for truth and righteousness.

The Old Paths Advocate offers to all of these preachers an opportunity to get before the brotherhood, and offers the brotherhood an opportunity to get acquainted with the preachers. It also encourages the preachers and all to let the readers know of the work the preachers and congregations are doing, where the brethren meet for worship, when and where the protracted meetings are being held, etc.

It is encouraging to me to see the ability, and yet, the humility of Bro. King in publishing the paper. We have in the last few weeks had many letters of commendation and encouragement, for which we are very thankful.

With malice toward none and a deep love for all, brethren, let us press on in the fight for that which is right.

Be a booster for the OPA.

—Homer A. Gay.

"Find my renewal for the OPA. I think it is one of the best religious papers put out. I hope you will put a special issue on innovations."

—E. E. Wright, Texas.

"The OPA (July) has just arrived, and it is a fine issue; spiritual and uplifting. The closing paragraph of Brother Jones' article is the crux of the situation. I enjoyed very much the field reports. It is gratifying to note a sustaining increase in subs. I will send in some soon. The OPA, as a defender of the faith, has a work ahead of it."

—J. H. McKaig, California.

"I have just read the OPA, and I like it fine. It should be in every Christian home. I expect to do all I can for this paper as soon as I get out in the field."

—J. C. Minnix, Texas.

"I am sending my renewal for the OPA. I enjoy reading it, and I do not want to miss an issue of it."

W. W. Howard, Tenn.

"I have just read another issue of the OPA. It surely is fine. I wish that everybody had to read, at least one copy."

—C. B. Hufstedler, Ark.

"Change my address, for I do not want to miss a single issue of the OPA. It was through the OPA that I first received the light on the Scriptural Communion. Brother King, I pray God's blessings upon you and your work in His church."

—S. H. Kellner, California.

"Will you please change my address for the OPA. I surely do like the paper."

—Mrs. T. B. Patterson, Oklahoma.

"I trust that you are holding up real well under the pressure of your work in the evangelistic field and on the OPA. I am glad you are pursuing the course you are in its publication. May God bless you in it all. I wish we could rally the brethren generally to the need of such a journal as the OPA. Oh, that they could realize as we do, that they should be with us heart and hand in this great onslaught on the forces of Satan!"

—Wm. Freeman Jones, Missouri.

"I am enclosing a sub. to the OPA. I certainly do enjoy the paper, and I hope you can continue to accomplish much good through its columns."

—Miss Clara Mills, Missouri.

"I am doing my best to put the OPA in every home, for I believe it will aid in bringing about a 'Restoration'."—Clovis T. Cook, Missouri.

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THE WORD OF GOD—No. 2

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may bring seed to the sower, and bread to the eater: so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:10-11.

The Spirit's influence, through its divinely appointed medium, the Word of God, will withstand the defacing touch of time, will accomplish that for which it was intended, and prosper in the thing whereunto it has been sent.

As the vivifying water falls upon the earth, moistens the parched ground, invigorates the drooping flower, and by its animating and energizing power causes all nature to burst into life and beauty—so does the life-giving, soul-convicting, and heart-rejoicing word of God fall upon the sin-hardened spirits of man, and by its transforming and energizing power expunge sin from the mind by leading sinners to do the will of Him that rules all things well.

"Blessed Bible, how I love it!

How it doth my bosom cheer!

What hath earth like this to covet?

Oh, what stores of wealth are here!

Man was lost and doomed to sorrow;

Not one ray of light or bliss

Could he from heaven's treasures borrow

Till his way was cheered by this."

Blot out this light and all its teachings, which have been shed abroad in the souls of men, and the world would be left to heathen darkness, without any certain guide to lead us through the lone and cheerless valley of death.

The Bible is of divine origin. It is the parent of civilization and the hope of humanity. Wherever it goes darkness flees away. By its wonderful influence it causes refreshing springs of joy to burst forth in the deserts of Africa, and reaches its protecting arm around the sun-scorched plains of Arabia. By its tender and pathetic voice it melts the frozen hearts of Greenland, and by its sunshine sheds its refulgent ray into the wilderness home of the American Indian.

Star of the ages, pointing to the eternal hills of

Zion! Beacon lights from the heavenly dome, shining upon the elysian fields of glory! The angel of instruction, saying, "Come up higher, into the soul's sweet home!"

The voice from the unseen world, telling me with unerring certainty how to live and die happy! The lamp of God shedding its brilliant rays upon my pathway!

Light to lead me out of darkness; food for my soul when I am hungry; my physician to heal my sorrow; friend to comfort me in time of trouble; my wealth, when I am poor, to make me rich above all earthly treasure; my staff to lean upon in the dark valley of death; and my Father's hand, to bear me safely "beyond the swelling floods," where I may join the blood-washed legion on the ever-green shore!

Yes, precious book! I love thee dearer than my life, with all earthly joys. May my heart be still and cold if I ever leave thee and bow to the creeds and commandments of men!

"This Book unfolds Jehovah's mind
This Voice salutes in accents kind
This Friend will all your need supply
This Fountain sends forth streams of Joy.

This Mind affords us boundless wealth
This Good Physician gives us health
This Sun renews and warms the soul
This Sword both wounds and makes us whole.

This Letter shows our sins forgiven
This Guide conducts us safe to heaven
This Charter has been sealed with blood
This Volume is the word of God."

By the Bible let me live, and by the Bible let me die; and when these eyes shall see no more, these ears hear no more, this tongue speaks no more, and this bounding heart cease to beat, then lovingly lay the open Bible upon my bosom; then gently place me in the cold and silent tomb; that I may calmly wait the promise of my savior to come and take me home.

And, brethren, "I commend you to God, and the word of his grace, which is able to build you up; and give you an inheritance among all them which are sanctified." Acts 20:22.

—Ervin Waters,
Temple, Texas.

OUR HELPERS

Below we give again the best list of subs. ever to reach this office for one month, for which we are, indeed, thankful. We appreciate more than we can express in words the interest that is being manifested in the circulation of the OPA. Keep the good work going, brethren, until we at least reach the goal. —Publishers.

Homer L. King—22; Clovis T. Cook—10; Ervin Waters—8; A. L. Miller—7; W. H. Hilton—6; B. L. Smith—5; Isaac Smith—5; L. L. McGill—2; J. W. Koller—2; Pauline Rowlett—2; Fred Kirbo—2; Homer A. Gay—4; Luther Maddox—2; E. E. Wright—1; H. C. Thomas—1; Clara Mills—1; W. W. Howard—1; Vallie Stone—1; Frank Cope—1; Claude White—1; Mrs. Laura Smith—1. Total 85.

SONG BOOKS

Brethren, why not purchase your song books through the OPA, and thereby give the paper the benefit of the commission? We can sell you the books just as low as the printers, but they give us a commission for advertising them. We offer the following books:

"King's Pilot," published and compiled by Frank Grammar and J. H. McClung; 192 pages, both old and new songs; price \$25.00 per 100; \$13.00 for 50; \$7.25 for 25; \$3.60 per dozen; 35c per copy; postpaid.

"Victory Songs," compiled by Will W. Slater, both old and new songs; same size and price of the above book. Both good books.

"Praise And Revival Songs," by Will W. Slater; 96 pages, 114 songs; about 20 new songs of the very best, about 25 of the later popular church songs, and about 70 of the good old songs. Designed for protracted meetings and Lord's day worship. 20c per copy; \$2.00 per dozen; \$7.25 for 50; \$14.00 per 100, prepaid. Send all orders to Homer L. King, Lebanon, Mo.

Corrections

"Bible Names For Bible Things" in the June issue was written by Brother Ervin Waters. Through a mistake his name was omitted.

"Unity And Division" in the July issue was written by Brother Frank Cope, Jr. By an error upon the part of someone his name was omitted.

We are sorry these errors occurred, but we are sure it was not intentional upon the part of anyone. —Publishers.

From The Fields

Frank Cope, Jr., Spring Hill, W. Va., July 15.—I recently closed a series of meetings at Spring Hill, with 15 additions, 10 by baptism and 5 restored. One came from the "so-called" Church of God, demanding baptism. Much good was done here. I am to begin at Huntington, W. Va., the 16th, inst. Pray for me.

T. E. Smith, Wesson, Miss., July 11.—I go soon to McKinney, Texas, for a series of meetings, at the request of Brethren Jones and Waller, but I expect to be back home for our home meeting (New Salem) and one at the Tabernacle, near Brother Red's home. Our meeting is to begin August 4, with Brother Homer L. King doing the preaching. We may have a debate with the Holiness people while he is here, and I may have a debate on the fermented wine question.

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., July 12.—The work in California is under the directing hands of competent leaders, hence I expect reports to the OPA to be more cheerful. There is fine territory for evangelistic work in this state, as well as, Arizona, Oregon, and

Washington. The infant congregations in this part need the occasional visit of the evangelist who established them. I think a King-Waters combination in this field would accomplish great good.

W. W. Wilks, Rte. 4, Dublin, Texas, July 15.—As a brother is sending in my subscription, I wish to say that I stand for the "Old Paths" in the absolute. I maintain that we should be guided by the injunction—"It is written." Be one in practice as well as in theory—"One Lord, one faith, one baptism," one cup of blessing, one salvation (common, great), one fellowship. I will gladly preach to any, who want the pure unadulterated gospel taught.

Barnie Welch, 10 N. 25th St., Temple, Texas, July 17.—Since my last report, I have been busy almost every Lord's day, with various congregations near here. I am sorry I have been unable to be with my home church so little, having been with them but once or twice in three months, but I am glad I can be of service at other places, who, possibly need me more. I was glad to get to visit Brother Kirbo's meeting at Union Grove, and I was edified very much. I consider Brother Kirbo a fine young man and a good preacher. May the Lord bless his efforts, as well as all who devote their lives to the service of the Lord. I hope to be with Brother Waters some in the camp meeting, near here. Brethren, let us work for unity among ourselves, and may we learn to love one another more and more.

J. C. Minnix, Gen. Del., Fort Worth, Texas, July 18.—Due to unfavorable conditions here, our meeting by Brother Kirbo, was postponed until a more favorable time. The church here is doing as well as could be expected, considering existing conditions. We are few in number and poor in this world's goods. My labor with this church has been pleasant and profitable, I trust. Any loyal preacher coming this way has an invitation to the pulpit. As the climate here does not seem to agree with me, I wish to move farther west. I would like to get in touch with a loyal congregation, where I can devote most of my time to mission work. I have some income, and if we could move where we could have a cow and some chickens, we ought to be able to get along. Should anyone write me Aug. 1-26, address me at McDonald, New Mex., in care of J. C. McKlish.

Harvy Pollard, Sentinel, Oklahoma, July 21.—The church here is doing nicely. Our meeting began the 16th inst., with Brother Homer L. King doing the preaching. To date we have baptized two and restored one, with prospects for more. The meetings will continue over two more Lord's days. Brother King is able, sound, and gentle in manner of presentation of the truth. The world is being taught and the church edified. We pray the Lord's blessings upon his efforts. Let all the loyal brethren in the entire brotherhood remember this church in your prayers. May we all continue with love toward all

and malice toward none, in the work of the Lord. I hope to get out in the evangelistic field again in the near future, and I hope to do more for the OPA then.

James R. Stewart, Rte. 4, Bx. 97, Waco, Texas, July 7.—I visited Brother Kirbo's meeting at Union Grove, near Belton, Texas, and heard him do some good preaching. He also met in public discussion a Baptist preacher, but it closed after the first session, as the Baptist was unable to do justice to his own position. Brother Kirbo did well. Brother George Hughs is in a good meeting at Waco, with one baptized and three restored, and we look for more before the close. I am to begin a meeting at Austin, the 8th inst, with the South 7th St. Church of Christ. I am to be in meetings, near Lawrenceburg, Tenn., during the month of August. Pray for me that I may continue to preach and live the gospel.

C. C. Rawdon, Lawrenceburg, Tenn., July 14.—The Howard's Chapel church met for the first time in the new church house, last Lord's day. We have it completed, except the ceiling and painting, which we hope to do soon. Words cannot express how thankful we are for it and for the liberality of those good brethren who helped us by sending donations. We appreciate all very much. We are still in need of funds to complete the building and will appreciate any help by anyone. Hereafter, the building will be known by the new name, "Chapel Grove." We were glad to have Brother Freeman Jones to preach the first sermon. Recently we had the pleasure of having Brother D. E. Stone and wife, of Riveria, Calif., visit us. Wife and I think they are very dear friends, and are both true workers in the church. Brother Stone is a capable teacher. We are looking forward with glad anticipation to our meeting in August, with our beloved Brother James R. Stewart doing the preaching.

Lee R. Williams, 234 W. Cherokee, McAlister, Okla., June 9.—Our meeting will begin August 7 and continue until 20th, with Brother Fred Kirbo doing the preaching. We invite all who can to visit us in the meetings. The place of meeting is at the Cabiness School house, just off of highway 270, 14 miles west of McAlister. This church has existed for at least 25 years, but not always strictly loyal; however about a year ago a division took place, leaving a small congregation, that is striving to carry on in the Bible way. We meet each Lord's day at 2:00 p. m., except on the 4th Lord's days, when we meet at 11:00 a. m. We extend an invitation to all loyal preachers to stop over with us, when passing this way. My residence is but 3 blocks from the Katy--Rock Island Depot.

Ervin Waters, 1118 So. 27th St., Temple, Texas, July 17.—I closed a series of meetings at Healdton, Okla., June 25, with 8 confessions of faults and 2 restorations. June 26 I began a meeting at the Bitt Shop, closing July 9, with three immersed. This latter place is about 10 miles from Healdton, and the two churches co-operated splendidly during the meetings. I made my home with

Brethren W. C. Milner and O. C. Mathews, respectively, in the above meetings. Brother Fred Kirbo was with me three nights in the latter meeting. I attended the all-day meeting at Sulphur, July 4, and enjoyed the services very much. July 10, I began a meeting at Equal Rights, near Ardmore, Okla. Brother Kirbo was with me three nights, preaching once. We have had visitors, from Littlefield, Texas; Healdton, Wilson, Sulphur, Ardmore, and Springer, Okla. I am to close here July 23, and begin the camp meeting at Buckholts, Texas, July 28. August 14, I am to begin a meeting at Mountainair, New Mex.

Clovis T. Cook, Lebanon, Missouri, July 19.—I recently closed a series of meetings in San Antonio, Texas, with 8 baptized and 2 restored. This church now has a membership of about 45, and the worship is in harmony with the Scriptures. Their leadership is among the best in the brotherhood. My next effort was at Fair View, about 35 miles from San Antonio, closing July 9, with 3 baptized and 2 restored. I enjoyed the work in this part more than ever before. I am now in a meeting, near Crane, Mo. Brethren from various congregations are in attendance, and Brother W. H. Hilton has spent two days with us, which we have enjoyed very much. He is really putting up a hard fight for the truth in this part. Things look bright for a good meeting here. I am receiving calls for meetings in this part for this year and next. I am doing my best to put the OPA in every home, as I believe it will aid in the "Restoration Movement."

Fred Kirbo, Wilson, Oklahoma, July 12.—I have recently closed a good meeting with the faithful few at Union Grove, near Temple, Texas, with 5 baptized. The crowds were good throughout. I, also, engaged a Baptist preacher in a discussion at this place, and we think much good was done as a result. Brethren, here is a church, where none of the members use tobacco. I failed to find a single member, who dipped, chewed, or smoked. This is a splendid example for all churches to cleanse themselves from all "filthiness of the flesh and spirit." If the use of tobacco is, as about all admit, a bad habit, a filthy habit, an expensive habit, and one that cheapens the religion of those who use it, why do not all the churches quit it, that we may set the proper example? It was at the above place that I was privileged to meet Brother H. C. Welch, who is one of our faithful gospel preachers. I commend him to the brotherhood as a Christian and as one able to meet the gain-sayers in discussion. I go next to Old Bulah, near Littlefield, Texas, for a series of meetings. Then to other fields of labor. Let us press on with the good work.

Orvel Johnson, Davis, Oklahoma, July 20.—Since my last report, I have been preaching mostly around home, including Dougherty, Sulphur, Washington, Enterprise and Cabiness. The Lord willing, I shall begin a meeting at Bethel, near Vienna, Missouri, the first of August. Then, back to a place, near Wapanuca, Okla. for three weeks, in a meeting. Brother Homer L. King held the

meeting at Sulphur the latter part of June and first part of July, embracing three Lord's days, with a number of confessions of faults and some restored, who had been out of duty for a long time. As always before, Brother King preached the simple truth found only in the word of God. I believe I can speak for the congregation as a whole, when I say that is was one of the best meetings we have ever had at Sulphur. May God bless Brother King and others in the good work. Pray for me that I may "be strong in the Lord and the power of His might."

Homer L. King, Lebanon, Missouri, July 21.—I reported in the July issue that the church in Ada, Oklahoma would meet on 12th St., but they failed to get that place, and will meet on 6th St. I hope someone will send in the number for next issue. I went from here to Sulphur for my sixth meeting, which I enjoyed very much. I was glad to see and visit so many of my old friends. The attendance was good, and 7 were reclaimed. Brother Fred Kirbo was with me a good part of this meeting, preaching two able discourses, and rendering valuable aid in the singing and otherwise. It is always a pleasure to me to be with our young preachers, and I am so thankful for them. With such stalwart young men of such wonderful ability, the cause of the Master is bound to move steadily on. "We thank God and take courage"! I am now in a series of meetings with the faithful brethren in Sentinel, Okla. The meetings are one week old, with 2 fine men baptized and 1 restored. We are to continue another week, and we look for other additions. I am enjoying the association very much. The all-day meeting July 4, at Sulphur, was a great success. Next year it will be at Dougherty. I go next to Wesson, Miss. to begin at New Salem, August 4. Washington, Oklahoma, August 26.

W. H. Hilton, Vanzant, Missouri, July 10.—Since my last report to the OPA, I have received a number of letters from brethren, asking why I do not report, etc. Well, it was mostly carelessness upon my part. So far as I know, Brother King and I are agreed perfectly on everything. While I have not always reported, yet I have been busy preaching. I never run out of a place to preach. My Lord said, "preach the gospel to every creature." Neither, have I tried to make myself a reputation, nor have I invited myself to churches, hoping to get a support, nor do I write the brethren that I am coming by and can preach a few nights, if they care for it. These things look cheap to me. The brethren know that I am preaching, and if they care for my services they may write me. I have the rest of the year booked, and am booking meetings for next year. I have held two discussions this year and have three more to hold. Brethren, I do not believe in "soft-soaping," but I will defend anything that I teach, anywhere, anytime. I hope to see the OPA continue to grow. Let us strive together for the unity of the faith.

James D. Corson, Lingle, Wyoming, July 12.—I am now in a mission field, where the true gos-

pel has never been preached before. Wife and I worshipped in a hall, and the result was eight baptized on last Lord's day, and others are sending us word that they are coming to be baptized, and yet they have had but little teaching. People here seem to be "hungering and thirsting after righteousness," and I am receiving calls from other places to come and preach, where the gospel has not gone, but as I am a poor man, I am having a struggle to do the work alone. At present I am working by day to support my own meeting, but I cannot find work at all these places, where they want meetings. Brethren, do not forget that there are many souls, who have never heard the gospel, and why should we spend so much to preach it over and over, where they have had opportunity to accept, while others have never had this opportunity? If churches or individuals consider this work worthy, any help would be much appreciated. I assure you that anything you send will be put to a good use, in continuing this mission effort. You may address me as above, please.

Homer A. Gay, Marion, La., July 11.—Since my last report I baptized two more at my home congregation, Lees Summit. The first Lord's day in July I preached at Claxton, about forty miles from home, where we have a nice loyal congregation. I left home July 7, for this place. I had a nice visit in Shreveport with Brethren Capps, Hampton, and Jones. In the evening of the 8th, these brethren brought me to this place, where I began the meeting, at Fairview Church, a few miles from Marion, Lord's day morning, July 9th. We have had splendid crowds at all services, and two (one of whom was a Catholic) have made the good confession to date.

This is my first meeting to hold at this place. Our lamented and beloved Jas. E. Tidwell did much work in this part and his influence is still felt here. I go from this place to London, near Strong, Ark. to begin July 21st, and from there to the White Hall, and to Temple, Texas, for the month of August, and back to Shreveport to begin the first of September. I hope that all will be in readiness for their meetings. I expect to go to the East for about two months in the fall.

Wm. Freeman Jones, Iberia, Mo.—I regretted to call off our proposed camp meeting near Iberia for July, but it seemed the wise thing to do with several cases of small pox in vicinity of the place. Several families had already been quarantined by health authorities, and other cases were pending. I left home July 2nd for High Point, Tenn., where I attempted an open air foreign mission meeting, but after 3 nights had to close due to rain and the farmers being so far behind with crop work. I worshipped with "Howard chapel" brethren July 9th at their first Lord's day worship in their new house, which they choose to call Chapel Grove. I was happy to discourse to them by request, and chose for my subject, "A More Excellent Name" (emphasizing its significance of power, or authority, being CHRIST the anointed one) of Heb. 1: 4. They carried on in their usual scriptural way, and it was a very happy gathering of some 175 souls. Over 100 communed. And Bro. C. C. Raw-

don told me that their night service had maybe a larger attendance, also increasing interest. Their house, 28x42, when ceiled, will have cost about \$550, being built of concrete block pillars, shiplap siding, good framing, composition roofing and pine flooring. This includes the painting. The building committee, Bros. Rawdon and Orten, said that it was 8 days in building, as several of the brethren helped. They are still in need of some outside finance, as they expect to have at least a short protracted effort there soon. A secure deed protects the property for the Church of Christ. The 9th Bro. Fred Orten took me to Long Branch where I discoursed on "The Flesh and The Spirit" in the afternoon. I write this from southern Arkansas. Expect to be with Souls Chapel, Ark., Pease Chapel, La., and Sand Grove, Tex., before returning home. Brethren, pray for us.

George Hughes, Desdamona, Texas, July 13.—I closed a nine days meeting at the 4th Street Church of Christ in Waco, Texas, July the 9th. Four were baptized and six restored and I believe the church in general was benefitted. We had visitors from Tyson, Temple and White Hall. We also appreciated the cooperation of the Bell Mead congregation in Waco. I had a good home with Bro. and Sister J. L. Kirk. I am to return to Waco for another effort in 1940. I go next to Tyson for a meeting and then to the camp meeting near Dublin, Tex., beginning July 25th. Let us press on in His cause, exalting the Lord and not ourselves.

REAPING AS YOU SOW

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of his flesh, reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" (Gal. 6:7, 8).

In the June issue of the OPA, I wrote a little on using tobacco, and no one took me to task for it, hence I shall venture out a little more. Is a man "sowing to his flesh," when he uses tobacco? If he is, you know what Paul says (Gal. 6:8). Is using tobacco righteousness, or unrighteousness? If unrighteousness, it is a sin, for "all unrighteousness is sin" (1 Jno. 5:17).

I thought I was pretty hard on the use of tobacco, but I have an uncle (Jake Hufstedler), in Lubbock, Texas, who is 82 years of age, and he will not even support a preacher, who uses it. I hope, when Uncle Jake reads this, he will think of his nephew in Arkansas.

—C. B. Hufstedler, Imboden, Ark.

"RELIGIOUS AND NOT HONEST"

One can be religious and not be honest, but one cannot be a Christian without being honest.

It is my observation that the men we meet in debate today from the sectarian ranks are not men of outstanding ability; they are not the men who are regarded as the strongest men in the church in which they hold membership. The outstanding men in sectarian churches—men who are regarded as "leaders" in sectarian churches—cannot be induced to engage in a debate. I conclude that they have such a high reward for their

scholarship that they cannot persuade themselves to engage in a contest where it will become necessary for them to declare themselves on questions where their scholarship will be tested; and rather than be untrue to their religious creed they refuse to engage in a discussion in which they would, by reason of scholarship, be forced to take a position contrary to the doctrine of the church they defend. C. R. Nichols in Gospel Advocate, Aug. 16, 1934.

Reply: And since "Like causes produce like effects," we plainly see why such "leaders" as C. R. Nichol refuse to defend the "practices" of the churches with which they affiliate. The truth is: "They have such a high regard for their scholarship that they cannot persuade themselves to engage in a contest where it will become necessary for them to declare themselves on questions where their scholarship will be tested; and rather than give up the "practices" of the churches with which they affiliate they refuse to defend the churches because they would be forced by scholarship to take a position contrary to the practices of the church they were called on to defend. They are not cowards. They simply deem "discretion the better part of valor" under the circumstances. The truth is the churches have drifted into practices that can not be defended by an open Bible and scholarship. And they follow the churches "for the loaves and fishes," "making merchandise" (2 Pet. 2:3) of them. Verily, "They have their reward," the "reward of unrighteousness," 2 Pet. 2:13. —H. C. Harper.

THAT SPECIAL OFFER

Since the last two months have been record breaking for all time in the circulation of the OPA, we are extending the special offer of a whole year to new subscribers for only 50c, for 30 days longer, but the offer will be withdrawn September 1, and the regular price of one dollar a year will apply to all then. Now, let all put forth their greatest effort, and let us make another record. We want to go over the 100 mark for the next month. We can do it, if all will put forth a little effort. Brethren, can we count on you? Do not fail us!

—Publishers.

HILTON-LEIST DEBATE

Brother W. H. Hilton will engage C. S. Leist in a debate, beginning August 20, at the Church of Christ, Council Hill, Oklahoma. The propositions will deal with the nature of man and the formula for baptism. There will be four propositions discussed.

For further information write L. G. Park, or W. H. Hilton, Vanzant, Mo.

—L. G. Park, Council Hill, Okla.

The Church is sufficiently able numerically and financially to scatter its members and light up the entire earth were its members to give themselves wholly to God.

Search me O God and know my heart, Try me and know my thoughts, And see if there be any evil way in me, And lead me in the way everlasting.

Ye num'rous sects
which all declare
"Lo Christ is here.
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, SEPTEMBER 1, 1939

No. 9

CAN THE HUMAN CHANGE THE DIVINE?

By Wm. Freeman Jones

Let us read together Matt. 6:29-34. This is what Christ told his disciples, before his cross, being present with them. The new testament doctrine of his apostles is what he tells us, being with us by his indwelling word. We are guided by his word only while it dwells in our hearts with understanding.

"Consider the lilies of the field. . . . even Solomon in all his glory was not arrayed like one of these. . . . therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" God clothed our first parents in the garden of Eden (Gen. 3:21). Today their children and children's children are fast shedding that clothing. It was intended to conceal their nakedness, to keep down reproach. More clothing, less reproach; less clothing, more reproach. More clothing, nearer the creator; less clothing, farther from Him. Maybe they did the best they thought they knew how—Adam and Eve "made themselves aprons," but this did not please the Lord.

And it seems that the spiritual is trying always to keep pace with the fleshly; Physical clothing grows thinner and more scant today; the spiritual clothing of Christ becomes more and more scant. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27) What for? To wear Him, wear his righteousness. What is his righteousness? Rom. 1:16, 17 answers that it is revealed in the gospel, and nowhere else!

According to present appearances, physical clothing soon will be so spare that it cannot "hold shucks." And that is about the way of the trend of most present-day righteousness among professed Church of Christ folk, who are trying to improve upon the divine plan in everything. For we and they know that filthy rags soon rot, and will not then "hold shucks." See Jere. 13: After the prophet's linen girdle had been hid in the hole of the rock "many days" he found it to be marred and good for nothing. It's not the Lord's way, to substitute for his plan, or to neglect to use what he has prescribed for the work and worship of his followers.

Can man improve upon the physical things that are propagated from God's creation? Can he make a better, a more glorious lily of the field? Can he make color? Can he make substance? Can he make anything in addition to what God has made by creation? IF HE CAN, THEN MAN CAN MAKE A NEW WORD; for God made all

things by his word, CHRIST! NO! man cannot improve upon anything divine; he cannot create any new thing; he cannot make any plan that can save his soul, for the word is able to save souls.

God's revelation portrays Solomon as the pre-eminent earthly being of wealth, wisdom, power and glory, who could make silver so common as stones in the streets of his capital city; yet, says our Savior, "Solomon in all his glory was not arrayed like one of these:" A little lily of the field, which today is, but tomorrow fades away, is far more glorious than the most glorious human being. Who can improve upon that?! Let him try, and fail disgracefully.

But prophetic utterance of almighty God says that Christ is the lily of the valley, the bright and morning star? Who is more glorious than He? The grass, says Christ, He clothes; but it must shed its glory forever. How much more shall He clothe those who are abundantly satisfied with his divine plan! As Peter says, "for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever" (1 Peter 1:24:25).

What diligent human wants to tamper with such eternal things? None. Then what shall we say of those "highly-educated" divines who "wrest . . . the scriptures unto their own destruction?" At either horn of the dilemma they must be condemned: Let them plead that "there is no harm in it," or "the scriptures teach it." But

Are educated minds so ignorant that they cannot see their condemnation with their inconsistency? They plead that it is scriptural to conduct a classified Sunday-school, have women teachers for outside children's classes, and a fixed-price preacher—of which all are without an iota of divine support. Then they will deny that the sects should have their mechanical music with or without singing, or their human names for divine things. They will plead for the church-built Bible college, then oppose missionary and young peoples' societies as being unscriptural. They always plead for anything that brings "the dough,"—notice that—but will oppose anything that does not afford popularity and finance for their own pocketbooks. They steal from the Lord his rightful glory; for no flesh shall glory in his presence (1 Cor. 1:29). Then deny others the same right that they arrogate to themselves.

Let me say to those poor inconsistent divines, that maybe they, like the skunk smell their own scent. Let them investigate before they go too far in opposing practices of the sects. For "the

legs of the lame are not equal." How can a man who limps as he walks overtake or outrun a man whose legs and feet are equal and well?

Man has tried with the acid tests for centuries to improve upon the physical creation of God, and has utterly failed. It cannot be done, the Bible the only needed testimony. "Nay, but who art thou, oh man, who repliest against God?" "Woe unto him that striveth with his Maker?" (Rom. 9:20; Isa. 45:9). Likewise has man tried to improve upon the new testament plan, but always made an utter failure. And such shall it ever be. Yet tampering with divine testimony and its application will continue, to the destruction of the guilty. Sad, but true.

A man will plead for unity of all Christ's people in one breath, then declare the very things that destroy all hopes of unity in the next breath. The devil injected the little NOT in his first temptation of the human family. He knew he lied (John 8:44). Men inject essences (ss) where the Lord saw best to leave them out; and, no doubt some of them know they lie. That is why we cannot get together and work together as we must, to be ONE. Too many essences: The owl hooted, and down went the plow lines. A new preacher had been "called and sent." The donkey brayed, and the college had a new student; later, the church (?) had a new pastor to operate its affairs. A woman had a foul dream, and a new club was born to do some of the work of the church through which only God can be glorified (Eph. 3:21). A man had a cave vision, and a new religious people with a bleeding sword was born. A man claimed an angel visited him in a dream, and soon a new creed and church were made. A man duped himself, and began advocating a deceptive name for the Lord's people (2 Tim. 3:13). A man worshipped with the Lord's loyal disciples and preached their practice as scriptural in the far west, then came east and became a Sunday-school, women-teacher advocate and cups missionary for a sumptuous salary. More later.

ARMAGEDON

By Lawrence Leslie McGill

If Solomon, the wisest man who ever lived, was warned of God concerning the King's conduct and that of Israel—that, though their city and temple were built so gloriously and the kingdom was so strong and prosperous, yet should they sin against Jehovah their God, He would bring them down to nothing and their land to be a desolation. At that time the fame of Israel was so great that her glory had spread to the outlying corners of the known inhabited earth. The Queen of Sheba heard of Solomon and came to prove his wisdom with hard questions. Her witness was that the half of his wisdom and greatness was told her. Wherefore, Jesus in speaking of this episode said concerning Himself, "a greater than Solomon is here." The wisdom and power of Jesus exceeded that of Solomon. The witness of that strength and understanding we have in the new Testament. Yet, although its glory is so wonderful and its power so enormous, concerning its reception today by the majority of the people, it could be said as

was voiced by Jesus, "the Queen of the South shall rise up in the judgment and condemn this generation. So indifferent are men toward God's Eternal Truth, that the few who investigate for themselves will rise up in the judgment and condemn this indifferent age.

Although Solomon was so wise and great, he was led astray by the evil influence of heathen women. Hence he fell and his kingdom was divided and eventually the people were scattered far from their blessed inheritance. False prophets, false religions and other wicked practices brought down the happy nation. Unspeakable misery and suffering became their history. Nevertheless the prophets prophesied of a glorious return of the two kingdoms under one head. "Happy is the man whom God correcteth. Therefore despise not thou the chastening of the Almighty. For He maketh sore and bindeth up; He woundeth and His hands make whole." Israel was destroyed, said the Lord, "Because I have called and ye have refused: I have stretched out my hand and no man hath regarded; But ye set at naught all my counsel, And would none of my reproof"; The Lord laughed in the day of their calamity and refused to answer their cry because they "hated knowledge and did not choose the fear of Jehovah." The house of Israel whom He had so joyously delivered out of Egyptian Bondage was scattered among the nations and made slaves among the peoples.

"Whoso loveth correction loveth knowledge; But he that hateth reproof is brutish," Prov. 12:1. "The way of a fool is right in his own eyes; But he that is wise hearkeneth unto counsel," Prov. 12:15.

Though Israel had been given into the hands of the nations, it was not because of the goodness of the nations, but because of the evil of Israel. Consequently the prophets also prophesied of the overthrow of the nations; which also came to pass. Babylon, Syria, Assyria, Persia, Greece, Egypt, Rome et al. were ultimately overthrown as one after the other was punished for sin. Some of these also were promised healing and a measure of restoration to former greatness.

According to the facts of History and through their own writers and poets we learn of Italian-Rome—the former Chaldean nation risen again to heights of power; the spoil of Jerusalem was carried there by Titus and his Roman legions. Among the things taken were the seven golden candlesticks, a true type of the Word of God, which was afterward taken to this heathen centre, where its light no longer shines. This was truly representative of that great power whose soldiers crowned Jesus ignominiously with a crown of thorns, and who put him to death on the cross. Almost from the beginning of creation, at Babel-Babylon—now transplanted to Rome, this power has endeavored to rule the world and make its own road to Heaven, and just as constantly has God been using other Powers to overthrow it. Other nations and powers have also endeavored to rule, but the ultimate overthrow of all by God's Chosen has been predicted in Daniel 2:34, 35, 44, 45; of whom the head must be Christ himself "who shall rule until all His enemies shall be made

the footstool of His feet." He is "Shiloh" spoken of in Gen. 49:10. His is the "right to rule." He will come to earth, and that coming is to be unexpected (like the thief) and at a time when the nations are gathered together (Rev. 16:15) for the great day of the Almighty. This is the sign of His coming (cf. Mark 13:4, 24-32). Jesus gave the parable of the fig tree, and, although no one knows the day nor the hour, yet, they may know His coming is to be at this great assembling of all the world's armies for Armagedon.

As Peter said, "some are blind seeing only what is near," 2 Peter 1:9, but the scripture also saith, "Wherefore be ye not foolish but understand what the will of the Lord is," Eph. 5:17. "It is time for us to awake out of sleep for now is salvation nearer than when we first believed," Rom. 13:11. "Bread grain is ground; for He will not be always threshing it: Isai. 28:28. The Lord is going to "execute His word upon the earth finishing it and cutting it short" Rom. 9:28.

The Lord's people will hear His voice. Jesus said, "I know mine own and mine own know me," John 10:14. "They know not the voice of strangers," John 10:5. Let us hear Him, "Watch." "When ye see all these things beginning to come to pass, lift up your heads and look up." Why look up? "Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced him; and all the tribes of the earth shall mourn over Him. Even so, Amen."

THE WORD OF GOD—No. 3.

Thousands of years ago it was said, "Of making many books, there is no end" (Eccl. 12:12). If it was true then, how much more true is it in these days, when the printing press is pouring forth a ceaseless stream of books. Yet among all the books ever written, the Bible is, by far, the most precious.

The world is full of books of every kind and character, written by men of every land and profession; yet none of them can compare with this one book. It records history, the oldest in the world: reaching back to the creation of all things. Many recorded events, once discredited by Bible critics as being not only improbable, but impossible, have been proven authentic by the discovery in recent years, of records and tablets buried for thousands of years in the ruins of cities and palaces of Kings, who lived at the same time as the events recorded in Bible history occurred.

Many of its prophecies uttered thousands of years before have had their fulfillment in a wonderful manner, and others point still to the future. No other book presents so lofty a conception of the relation of the Creator to the human family as does the Bible: God walking, talking with and, through His Son, dying for men. Nor, can any other book compare with it in its influences on an uplift of mankind.

Literature: All the literature of Greece, the most cultured of the people of the old world, cannot match this one book in respect to poetry, philosophy, history, or narrative. If you want vivid narrative, such as takes hold of the heart, where can you find anything superior to the story of Jo-

seph, or that of Ruth and Naomi? What story of friendship like that of David and Jonathan, or what portrayal of a father's grief over a wayward son more touching than that of David, when he hears the tidings of the death of Absalom?

Where can the lover of poetry find sweeter strains than those of the 23rd Psalm, or the 103rd Psalm? What writer has ever soared to such heights of poetic grandeur as has Isaiah, or the writer of the book of Job? Testimony abounds on every hand, to the matchless genius of Hebrew poetry, and to the lofty conception that these writers enjoyed of things human and of things divine.

Teachings: And what shall we say when we come to the matter of religious teachings that are contained in this book? Search in all the religious writings of the heathen world for anything that can be compared with the Ten Commandments. In all the world they have become the foundation of good law and government. No other code of morals in the world sets so lofty a standard nor has any other code of laws ever been framed, whose observance so enhances the good of mankind. Jesus said the sum of the Ten Commandments is, "To love the Lord with all thy heart and thy neighbor as thyself" (Matt. 22:37-40).

The historical writings of the Bible reveal God as a God of mercy, unending in his efforts to reclaim a lost world and lift man out of sin; punishing and pardoning as men reject his counsel or repent of their wrong. Even Jonah, when reproaching God for not fulfilling His prophecy against Nineveh, said, "I know that thou art a gracious God, and merciful, slow to anger, and of great kindness and repentest Thee of the evil" (Jonah 4:2). So, too, his love and mercy are revealed in the number of prophets He sent Israel in the days of their decline, seeking to turn them from their folly and sin.

Yet still more lofty in its conception of Divine truth than the Ten Commandments is the Sermon on the Mount of our blessed Lord. Here we have the law laid down, as it applies not to the outward life only, but as it appeals to the human heart and conscience.

But His love is best revealed in the gift of His Son. In the Cross of Christ we find His plan for the redemption of the sin-cursed world. The Bible teaches there is no other way than this given under Heaven among men whereby we must be saved. From whatever point of view we regard this Book, we can say of it as David once said of Goliath's sword, "There is none like it. Give it to me" (1 Sam. 21:9).

"Oh, let us love the Bible,
And praise it more and more,
Our life is like a shadow,
Our days will soon be o'er;
But if we closely follow
The counsel God hath given,
After death we may hope with angels
To sing his praise in heaven."

Ervin Waters,
Temple, Texas.

Old Paths Advocate

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OPERATION OF THE HOLY SPIRIT IN CONVERSION—No. 2.

By Frank Cope, Jr.

The word and the spirit are inseparable. Jesus says, the seed of the kingdom is "the word of God" (Lk. 8:11). David declared: "Thy word quickened me" (Psa. 119:50). Christ was "quickened by the Spirit" (1 Pet. 3:18). Therefore even as one cannot separate the living germ from the wheat seed, neither can one separate the Spirit from the Word of God. The Spirit operates on the heart of the sinner, but it is through the Word. It takes two things to constitute a river—the channel and the water that fills the channel. Take the water from the channel and you have no river. Take away the channel and still there will be no river. The channel is God's word and the water is the Spirit. The Spirit moves and operates upon the hearts of men through this divine channel, the Word of God.

"It is the Spirit that quickeneth—the words that I speak unto you, they are spirit, and they are life" (Jno. 6:63). Paul affirms that "the word of God is living and active" (Heb. 4:12, R. V.). "Who hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life" (2 Cor. 3:6). To read the words of the New Testament, is to read the words of the Holy Spirit.

"The Lord said my Spirit shall not always strive with man" (Gen. 6:3). This passage is used by many to argue the immediate operation of the Holy Spirit upon the hearts of sinners. How did God's Spirit strive with man? It strove either direct or through a medium. "Yet many years didst thou forbear them and testified against them by the Spirit, in thy prophets, yet would they not give ear" (Neh. 9:30). How did the Spirit strive with the people? Through the prophets! To resist the teachings of the prophets, was to resist the teachings of the Holy Spirit, for the Spirit spoke through the prophets. When David said, "Today if ye will hear his voice, harden not your hearts," Paul said this about his words: "Wherefore as the Holy Ghost saith, today if ye will hear my voice, harden not your hearts" (Heb. 3:7-10). David spoke these words, and Paul said the Holy Spirit spoke them. Therefore the words of the prophets of old, must have been the Spirit speak-

ing. The Spirit operated on the hearts of the people, through human instrumentality, as they spoke the words of the Spirit.

"Ye stiff-necked and uncircumcised, in heart and ears, ye do always resist the Holy Spirit; as your fathers did so do ye" (Acts 7:51). How did these people resist the Holy Spirit? Read the next verse: "Which of the prophets have not your fathers persecuted?" To refuse to hear the testimony of the prophets, was to refuse to hear the words of the Holy Spirit. The record says, "When they heard these things they were cut to the heart, and they gnashed on him with their teeth," and as a result, Stephen was killed. Here the people knew that the only way to get rid of the teachings of the Holy Spirit was to kill the speaker, for he was "full of the Holy Ghost" (Acts 7:55). The Spirit operated on the people in this instance, but it was through human instrumentality, Stephen, as he preached the Word of God.

Dear sinner friend, if you want to receive the Holy Spirit, then believe the Gospel and obey it. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). How different is the teaching of the Bible, from the popular and common teachings of the denominations. We receive the Spirit because we have obeyed God—not to make us obey him. We receive the Holy Spirit of God, because we are his sons, and not to make us his children. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts—" (Gal. 4:6).

In reading the great commission as recorded by Matthew, Mark and Luke (Matt. 28:19-20; Mk. 16:16-17; Lk. 24:46-47), is it not queer that Christ did not commission the apostles to teach the direct operation of the Holy Spirit, if it be necessary for one to be saved? Not a single word is mentioned about the immediate operation of the Holy Spirit on the heart of the sinner, in order to save him. Why? Because the Gospel is God's power to save (Rom. 1:16). If one will have the Holy Spirit to operate on his heart, then let him hear the Gospel. "He that hath ears let him heareth what the Spirit sayeth to the churches" (Rev. 2:11). The Christians of the seven congregations of Asia, heard the Spirit, as they received the messages sent to them by the Revelator John.

There is not a single example of New Testament conversation where any one was saved without first hearing, believing and obeying the Gospel. If one can be saved today in the absence of Divine Testimony, then he can be saved without either an immediate or mediate operation of the Holy Spirit, for the Spirit operates on the hearts of sinners through the Word of God. How did you become a Christian? Did you hear, believe and obey the Gospel? If so, then you understand how the Spirit of God operates in the conversion of a sinner.

"Come every soul with sin oppressed,
There is mercy in the Lord,
And he will surely give you rest,
By trusting in His word."

I WISH

Some one has wisely said that it doesn't cost anything to wish. But, how often we hear the brethren wishing for this and that. "I wish we could have a meeting; I wish brother so and so would not be so hard in his talks; I wish the preachers would not harp on this or that so much; I wish the preacher would bring his family with him; or, not bring them with him; I wish the preacher would dress neater; I wish the preacher would be more common like the rest of us."

Well, now while the others are wishing, suppose that I wish a little.

I wish the brethren would decide when they want their meetings held, let the preacher book this time, and then stay with that time. If it rains or doesn't rain; if some one goes visiting, or whatever happens, just have their meeting at that time. For the most of the preachers hold more than one meeting during the year, and if they change the time of your meeting, they usually have to change several others.

I wish if the brethren don't intend for a preacher to hold their meeting, that they would tell him about it soon after they ask him to hold it (or, before they ask him) and not wait until a few weeks before the meeting should begin and then call it off. For if they would let the preacher know in time, he can generally hold a meeting somewhere else and save a soul or two.

I wish that all of the members would attend worship every Lord's day (Heb. 10:25). Then, if some one is absent, we would know to go and see about them, and would not be afraid of running in on a domino game, or of finding him trying to make a horse trade.

I wish our brethren would take an interest in singing and try to make it possible to have, at least, one singing school taught in their community every year. If we pay taxes and go to other expenses to have our children taught how to read, etc., then why not go to a little expense to have them taught how to read music? I wish that we would all be able to sing with the "spirit and with the understanding," and thus "make melody in our heart to the Lord"—(1 Cor. 14; Col. 3:16).

I wish our brethren would advertize their meetings. A lot of times our meetings are half over before some of the closest neighbors know that we are having a meeting. It looks to me as if the members of the church should have as much interest in spreading the gospel as Cornelius had (Acts 10).

I wish our brethren would all use the "fruit of the vine" in the communion, for, when intoxicating wine is used, and we smell ones breath, we can't tell whether he has been to worship or to the saloon.

I wish that the preachers would all preach the same thing in every congregation. Remember Paul says "the same commit thou to faithful men, who shall be able to teach others" (2 Tim. 2:2).

I wish that all the preachers would "bring their children up in the nurture and admonition of the Lord," for everybody see what the preachers children do, and if they do wrong, it surely is bad, and it hurts the preacher's influence, too. And I wish

the brethren would bring their children up in the nurture and admonition of the Lord, too, so the preacher's children would have some good children to associate with, for many times children learn bad habits from other children.

I wish that we would all "follow after the things which make for peace," (Rom. 14:19), and not be always trying to find something else to disturb the churches. Remember, Jesus said "blessed is the peace-maker."

I wish you would read this again.

—Homer A. Gay.

OUR HELPERS

Below we give the largest list of subs. ever to reach the office of this paper, and we try in vain to find words to express our appreciation of the loyal co-operation of our many friends, who are working so faithfully to increase the circulation of the OPA. You have gone over the top in a big way, and the OPA now goes to twice as many homes as it did four months ago. Keep the good work going.

Homer A. Gay—20; W. H. Hilton—13; Clovis T. Cook—12; H. E. Robertson—11; Freeman Jones—11; Ervin Waters—11; Homer L. King—11; Fred Kirbo—8; Frank Cope—7; Perry Allen—6; Woodard Clouse—6; J. H. Howard—4; L. L. McGill—4; Ralph Mustard—4; Miss Lillian Cooksey—3; Pete Howard—3; Clarence C. Snodgrass—3; D. A. Moore—3; J. C. Moore—3; John L. Reynolds—2; J. D. Phillips—1; Bill Roden—1; W. C. Cox—1; Thomas J. Shaw—1; W. F. Cogburn—1; Carlos B. Smith—2; T. E. Smith—1; J. C. Tate—1; Bernie Welch—1; Buster Bennett—1; Chas. Lee—1; J. L. Kirk—1; Mrs. E. V. Denington—1; E. E. Wright—1; Total 160; another record.

THE SWELLING OF JORDAN

The prophets discomposure on the account of the conspiracy formed against him, led him into a perplexity about the propriety of the wicked, principally the men of Anathoth (Jer. 12:1, 2). He appealed to the heart searching God, that he had acted uprightly, but was hated for the Lord's sake. In the text the Lord gently reproved the prophet's impatience. The opposition of men of Anathoth were only trival compared with the approaching desolations.

If the prophet was so disconcerted about these lighter trials, how then would he endure the more severe ones? If it worried him to run with his equals, how then would he do, when required to run with horsemen? If he could scarcely endure, when the land was in peace, how would he endure, when hostile invasions would bear down on them like the overflowing waters of the Jordan? We, too are apt to murmur under present trials, but more severe, solemn, and important ones await us. At any rate we are sure that death will soon break down every mortal barrier; our health and vigor, "Then how wilt thou do in the swelling of Jordan?"

Let us view Jordan as typical of death. Jordan constantly flowed; it never stagnated; it never dried. A traveler spoke of it as "sluggish, reluc-

tantly creeping into the dead sea; though sometimes very violent, torbid, rapid—too rapid to swim against." So, human mortality is always proceeding; its flow is incessant; ever conveying mankind to the dead sea (grave). Death levels all distinctions, destroys all enjoyments, brings all to the grave. The stream is swift; we cannot swim against it. No human device, no physician's skill, no human precaution, can bribe away death! Jordan over-flowed all its banks at harvest time (Josh 3:15). So, the banks of every mortal will be carried down by the swift current of death. We may pride ourselves in our staunch vigor and riches, but to no avail. The time of death is a time of harvest. God gathers His precious seed into His garner; Satan collects his tares and deposits them. Each of us must walk to the "swollen waters of Jordan"; there's no detour around death. In the "Pilgrim's Progress," in the scene where Christians and hopeful come to the river, knowing that they, too, must cross over, was comforted with a consolation no different from the one that will comfort us.

"Shudder not to pass the stream;
Venture all thy care on Him;
Him Whose dying love and power,
Still'd its tossing, hush'd its war!
Safe as the expanded wave,
Gentle as the summer eve;
Not one object of His care,
Ever suffer'd shipwreck there."

When the children of Israel had crossed over Jordan, twelve men were chosen (a man of every tribe) to set up stones as memorials of the divine interposition, enabling them to cross over Jordan dry-shod (Josh. 4:1-7). Since every tribe and nation are made one in Christ (Gal. 3:28), the Christian looks for the Memorial Stone, when he comes to the crossing (1 Cor. 10:4). Paul said, "that Rock was Christ." The priest who bore the ark across the river, paused, but was not left in the river. The children of Israel followed in the path of the priest. Paul says that Christ is our high priest (Heb. 10:21). Acts 2:27 shows that Christ, our high priest, was not left in hell (hades). He crossed the swollen stream, and says, "If any will come after me, let him deny himself, take up his cross and follow me" (Matt. 16:24). We, too, must follow the path of our priest, even though it leads across the Jordan of death. "He leadeth me beside the still water" (Ps. 23:2). When we wade out into the cold, chilly waters, step by step, we descend into its depths, do we realize that Christ has gone this way before? Or shall we find ourselves wading out into the stream many miles below, where Christ, our priest, crossed over? Let me press this question with all the power I have, "How wilt thou do in the swelling of the Jordan?" All the self-righteous, hypocrites, formalists, impenitent sinners, will be swept into Jordan's current without a hope!

—Clovis T. Cook.

Let us all get behind the OPA and make it grow.

WHY TWELVE PAGES

Due to the extra number of field reports this time, we felt that it was almost imperative to make this issue a 12 page paper. If the unusual interest in the paper continues, we shall make this a permanent improvement. However, remember that we shall have to keep up the renewed zeal in order to meet our expenses, which will be augmented about 50%. We would like to make the OPA a 12 page paper, as we have many good articles, which we must continually lay aside for lack of space. We still have many good articles written by our beloved and lamented Brother H. C. Harper, which have never been published, and our readers should have them. What do you (our readers, especially, preachers) think of it?

—Publishers.

WORDS OF ENCOURAGEMENT

"Here is my renewal to the OPA, with three new subs. I believe the paper is true to its name and that it will help to restore Primitive Christianity."

—J. H. Howard, Missouri.

"We appreciate the efforts you are putting forth in publishing the OPA and otherwise. We hope that the paper will continue the same clean journal that it is."

—Fred Bates, Texas.

"I expect to work for new subs. for the best paper published, the OPA. I want you to know that I will do all I can for it."

—John L. Reynolds, California.

"I am glad we can worship according to the truth as taught in the grand old OPA. Here are three subs. for it, so keep the good work going."

—Pete Howard, Missouri.

"I am sending my renewal for the OPA. I am glad to know that it is growing in circulation. You certainly are giving us a good clean paper, Brother King, and I am certain it will help in many ways."

—J. C. Moore, Texas.

"I can see great progress in the OPA, and why should it not make progress? I believe it is in the hands of God-fearing, God-loving brethren. It does me good to see the good done in preaching and in the good old OPA."

—T. M. Hoover, California.

"I thank you for an issue of the OPA. I always like this paper. When the Lord gives me money, I shall subscribe for it. We had 30 baptisms last month."

—M. Vandanam, India.

"I have been boosting the OPA, but now I am going to work in earnest for it. Brethren, let us push the paper and get it in every home possible, especially Christian homes, that they may be taught the Scriptural Communion and worship. I am sending three subs. I think it is a wonderful paper."

—Clarence C. Snodgrass, Texas.

"I am enclosing other subs. to the OPA. We look forward with great anxiety to the arrival of our paper each month. It is one of the best religious papers we ever read. We surely do enjoy the many good articles, and believe it is doing a great work for the cause."

—Perry Allen, California.

"I am sending my sub. for the OPA, and I will try to get others to subscribe. I shall do all I can for the growth and welfare of it."

—Barnie Welch, Texas.

"Here are six subs. for the OPA. It gives us renewed zeal to read the reports from all the preachers in the field of all the souls saved. We enjoy the good articles, also." —Woodard Clouse, Calif.

"I really enjoy reading the OPA."

—S. J. Fulton, Oklahoma.

"I am sending 13 subs. for the OPA; wish I could send more. The August issue was fine. I think you are doing a good job publishing it, so let us do our best for it." —W. H. Hilton, Missouri.

"Here is my renewal for the OPA, as we do not want to miss an issue of it. It is the best paper in the brotherhood."

—J. L. Kirk, Texas.

"Here is my renewal, as I do not want to miss an issue. I hope to send others. May the Lord bless you in all work for Him."

—Mrs. E. V. Denington, Texas.

"I am sending some subs. for the paper, and I am working for it. Let's get this paper in every home that we can. Now, 'watch my smoke' as I work for subs."

—Fred Kirbo, Oklahoma.

We appreciate more than words can express all the nice words of encouragement, coming to us from all parts of the country, and they are not empty words for they are backed up by the greatest number of subs. ever to be received, in the same time, in the history of the OPA. During the past four months our mailing list has been doubled. May God bless all our loyal and faithful friends for the interest being taken in the paper. Keep the good work going until it reaches every home represented in the church. —Publishers.

COMMENDED

To Whom It May Concern:

We, the undersigned members of the Church of Christ take this means to recommend, with pleasure, Brother W. W. Wilks, of Dublin, Texas, Route 4; to the brotherhood, as a loyal gospel preacher, a fine Christian man, full of zeal for the true cause of Christ. He stands strictly for the truth as taught by Christ and the Apostles. You will make no mistake in calling him to hold your meetings.

Signed:

A. E. Cogburn

H. S. Echols

W. F. Cogburn

George Hughes

A NOBLE EXAMPLE

In the Southland, near Brookhaven, Miss., is a small congregation (New Salem), composed of about 40 members, all laboring (farmers) people; most of whom depend on borrowed money to make their crops. Hence, are poor in this world's goods, humble, plain and simple in their home-life, self-sacrificing, economical in the extreme; yet rich in good works, especially so in the matter of giving of their hard earned means for the cause of the Master.

Having labored with them in the gospel recently, I learned these interesting facts, which should cause many of the more fortunate congregations and individuals to really be ashamed of their "do-nothing," "give-nothing" (or little) policy. During the past 13 months, they tell me that they

with a Bro. Red, have paid out in money for preaching the gospel, at home and in mission work, to white and black, over \$400.00. In addition to this they spent around \$200.00 on tabernacles for places to preach the gospel. They seldom give less than \$100.00 as support to the preacher, who holds their meetings of about 10 days duration. Then, in addition to all this they give to the poor saints in their congregation.

Now, you know and I know and the Lord knows, that they are either giving beyond their duty, or else many of the congregations are falling short of their duty in this matter, and I believe that far too many are falling short of giving as they have been prospered. Therefore, the work of the Lord is hampered, and the preachers are inadequately supported for their time. May God help us to be more liberal in this matter "for God loveth a cheerful giver"!

—Homer L. King.

PASSED ON

Francis V. Ruark was born near Abadena, Miss. Feb. 2, 1878 and departed this life July 19, 1939 at the age of 61 years, five months, and 17 days. She was united in marriage to W. F. Ruark, Dec. 27, 1892 at Sersie, Ark. To this union was born seven children. She is survived by one son and four daughters, one brother, thirteen grand children, and one great grand child. She obeyed the gospel at Seminole, Okla., in 1936. The funeral services were conducted by the writer at Wilson, Okla. and interment was in near by cemetery. To the bereaved who mourn this soul's embarkation into eternity we extend our sympathy.

—Ervin Waters.

WORK OF COLORED BRETHERN

Brother Charles Waller, of McKinney, Texas, spent most of the month of May, preaching to his race in this part of Miss., and baptizing about 20. Brother Canfield had preceded him in the preaching about a year ago, sowing the seed and baptizing a few. This made it easier for Brother Waller, who returned to this part about July 1, but found much opposition to the Truth as presented by him. Some requested him to leave the country, and on one occasion he was confronted by a Negro with a gun, forbidding him to baptize, but Brother Waller went right on undaunted and unafraid, asking the man to lay down his gun and meet him on the Scriptures. No harm was done him, and this time he baptized 17 more. He is brave, strong, and forceful in preaching the Truth. He is a marvel for the time he has been preaching.

There are now six places of meeting for worship of the colored brethren in this part, but they are in need of a suitable building for their protracted meetings and for Lord's day worship, as the meetings have been in private homes so far.

Brother Canfield has been among them of late doing some good teaching. We are expecting Brother Waller back this fall for a longer stay, and we hope for greater results. Although the work is opposed by both white and black, we believe the gospel is for "every creature," and while

we (the white preachers) cannot, according to custom and race hatred, do much in preaching to the Negro, yet we can do much by helping to support our loyal colored preachers in their efforts to save their race from error. In this matter, let us not "call any man common or unclean." A Brother Gordon, formerly a Baptist preacher and a convert of Brother Canfield, baptized four more of his race, recently.

—Carlos B. Smith, Rte. 1, Wesson, Miss.
Comment

The above brethren (New Salem) are to be commended for their interest in the colored brethren in helping them financially and otherwise to get the truth before the colored race. We must not overlook the fact that the gospel was for "all nations," "every creature," and surely this includes the Negro. We thank God for the progress that is being made in their behalf, and for the men among them who are able to teach their race.

—Homer L. King.

From the fields

C. H. Lee, Lebanon, Missouri, August 21.—I closed an eight days meeting the second Sunday in this month, at Cable Ridge, Mo., with two baptized. One of those baptized was formerly a Baptist and a man of much ability as a leader. We had good crowds and interest throughout.

Frank Cope, Jr., Smith Creek, W. Va., August 17.—I am now out in the country in a series of meetings, laboring under some difficulties, but we had a good crowd last night. Last Tuesday I baptized another one, from Huntington, making 17 in all there. I am glad to hear of the good meetings in the South.

Fred Kirbo, Wilson, Oklahoma, August 14.—I recently held a series of meetings at Old Bula, near Littlefield, Texas, with large crowds attending. I enjoyed the association very much. I am now in a good meeting at Cabiness, near McAlister, Okla. We are having extremely large crowds and good interest. We have baptized two and others are expected before we close. We enjoyed a visit by Sister Gay and their two children one night.

C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn., August 14.—We are having a good meeting here with Brother Jim Stewart doing the preaching. Six have been baptized and seven restored. The house will not hold our crowds. Most of the conversions have been from the S. S. and cups side. I wish we were able to keep a preacher in this field all the time, for it seems that the "harvest is white" in this part, as people are seeing the truth and obeying it as they have opportunity.

J. L. Kirk, Rte. 2, Box 538, August 18.—Our

meeting at So. 4th. St., began July 1 and closed after 9 days, with 10 additions, 4 by baptism and 6 restored, and the church edified. Brother George Hughs did the preaching, and it was well done. He exalted Christ and His word, and we learned to love him more and more. To God be all the praise for all the good.

Joe H. Howard, Cassville, Missouri, August 10.—It has been sometime since I reported in the OPA, but I am still in the work. On August 8, I closed a meeting at Lone Rock, Ark., with one baptized and the church edified. The last of this month I expect to return to Ark. for more meetings. I was with Brother Clovis Cook, near Crane, Mo., over the 4th Sunday in July.

John L. Reynolds, Crockett, Calif., August 1.—Early in July I delivered four sermons to a small, but zealous, congregation, who meet for worship in Ira Brown's home, at Nights Ferry. We hope to see the number grow as they have a faithful leader in Brother Brown. I hope to be with the Watsonville brethren, beginning August 8, for a few nights.

Chas. Waller, (colored) Box 353, McKinney, Texas, August 14.—I recently baptized 17 more in Miss. I also baptized 8 in East Texas. I hope to go into Missouri about the middle of September to see what I can do for our paper, Mental Diet. It has been pretty hard sailing so far, as it seems that few want the truth. I expect to return to Miss. for about six months stay this winter, as prospects there are very encouraging among the colored people, where we already have a good start.

W. E. Bates, Rte. 1, Acquilla, Texas, August 14.—Our meeting at Tyson closed July 23, with one baptized and good interest. Brother George Hughes did the preaching and it was well done. We think any church wanting a capable preacher, loyal to the Book, would make no mistake in calling him. He certainly is a worthy evangelist and worthy of the support of the brotherhood, and should be kept busy in the evangelistic field as much as possible.

Carlos B. Smith, Rte. 1, Wesson, Miss., August 15.—Brother Homer L. King is doing some preaching in this part, with three baptisms to date. We know of no stronger preacher to saint and sinner than Brother King, being forceful, yet kind in manner of presentation. The church has been strengthened and sinners taught the way of salvation. We look for more visible results in the future.

Lester Cullem, Ardmore, Oklahoma, July 24.—Brother Ervin Waters has just closed a series of meeting at Equal Rights, preaching 17 sermons, the best I ever heard. We had good interest, crowds, and one addition. We love Brother Waters, and commend him to the brotherhood as a true gospel preacher. We plan to have him with us again next year. We enjoyed the two services and basket dinner July 23, and we were glad to

have visiting brethren, from Healdton, Bit Shop, and Wilson congregations.

Pete Howard, Rte. 2, Dora, Missouri, July 19.—Brother H. E. Robertson will hold our meeting next month, and we are looking forward to a good meeting. We are few in numbers, but I am glad we can worship according to the teaching of the Bible as is advocated in the grand old paper, the OPA. We ask the prayers of all the faithful. Anyone passing this way will find a hearty welcome with us, and we worship each Lord's day at 10:30 a. m., about 7 miles south of Dora, at the Odom School house. We would appreciate visiting brethren in the meeting.

J. C. Moore, Route 4, Waco, Texas, July 20.—The church at Bell Mead is doing fine, I think. We have helped to support three mission meetings since Brother King's meeting here in June, and we have arranged with Brother King to hold a mission meeting in this part next year. Brother Gay is in a good meeting at White Hall, near here, at this writing, and we look for him to spend a few days with us after he closes there. It is our prayer that the faithful will remain true unto the end.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., August 14.—We had one of the most wonderful meetings ever held in this part of the state. Sixteen were baptized, one restored, and one took membership. The crowds were fine every night. Fifteen preachers attended the meeting, and the best spirit of fellowship among the brethren I ever saw existed in the meeting. Brother Frank Cope did the preaching and did it well. You can depend on him for a good meeting anywhere he is called. We hope to have him back with us again.

Clovis T. Cook, Lebanon, Missouri, August 11.—I recently held a good meeting at Mt. Home, near Crane, Mo. The attendance was good. Brother Joe Howard, one of our gospel preachers, attended some. It was my first time to meet him, and I enjoyed his association. I always enjoy meeting my preaching brethren. I am now in a meeting at Carter, Okla. I am glad to know that these brethren are worshipping according to the Bible way. I may visit Wichita Falls with a few sermons, also Sentinel, Okla., before returning home.

W. H. Hilton, Spiro, Oklahoma, August 14.—I am closing the meeting here tonight with eleven confessions. From here, I expect to go by way of McAlister to visit Brother Kirbo in his meeting, for a couple of days. Then, to Council Hill for the debate as announced in the OPA for August. After the debate, I expect to go back to Missouri for two meetings, and then return to Oklahoma for more work. I am working for the OPA.

G. P. Davis, Milano, Texas, Rte. 1, Augst 16.—Brother Freeman Jones conducted a series of meetings at Sand Grove, closing the 6th inst. with two baptized and one restored. The world was taught and the church edified. This was Brother

Jones' first trip here, but we learned to love him for his work's sake. He is able, sound, and gentle in presentation. We pray the Lord's blessings upon his efforts. We ask the brethren to remember the church here in your prayers.

S. J. Fulton, Rte. 4, Ada, Oklahoma, August 19.—We are now meeting for worship at 220 W. 6th St. in the above city. We are not only doing well since Brother King's meeting here, but we are growing by leaps and bounds. There have been 7 confessions of faults, and some have come over from the S. S. and cups. I was recently invited to the home of a Baptist man, and the effort was crowned with success, as I baptized the man, and his wife being an erring child of God, returned to the fold. Innovations are trying to creep in, but with so much light turned on, as long as I am here they will stay out. We ask the prayers of all the loyal brethren.

Barnie Welch, 10 N. 25th St., Temple, Texas, August 17.—I have recently enjoyed five visits to Brother Ervin Waters' camp meetings at Buckholts, Texas, embracing two Lord's days. I was edified very much by the preaching. I enjoyed the visits with friends and others, especially with Brother Speights and family, of Littlefield. The crowds and interest were very fine, and I believe that if the meetings could have continued longer much more good would have been done. I believe a strong congregation will develop there, and my prayer goes out to them. I expect to attend the meetings by Brother Gay in Temple, after which, I expect to go to Union Grove. Pray for me.

E. H. Miller, LaGrange, Ga., August 9.—We have our church building here just about completed, at a cost of \$3150.00. By having this building many precious souls will have an opportunity to hear nothing but the word of the Lord and obey the same, which will make them members of nothing but the Church of Christ, or Church of God, both being the same, since Christ said in His prayer, "All Thine are mine and mine are Thine" (Jno. 17). Then if they will continue in His word (Jno. 8:31), they will inherit the beauties of Heaven, as described in the word of the Lord.

J. C. Tate, 2603 Holliday, Wichita Falls, Texas, August 8.—The congregation here are all working in peace. Brother Clovis Cook is in a good meeting at Carter, Okla., with good crowds for the beginning of a meeting. Brother Harold Fleming is improving very rapidly in his preaching. In fact, he is a good preacher now, and is studying very much. I recently enjoyed a visit with the loyal church in San Antonio, Texas, where Brother Jesse E. James lives. They have a good church there, with good leadership.

M. Vandanam; care, N. S. Railway Indian School, Manmad, Br. India, June 30.—I am glad to report that the Lord's work is going on nicely. We preached in several villages, and the hungry masses are fond of hearing about our Lord Jesus

Christ and the plan of salvation. We have gained one religious Sadhu, a wandering preacher of Hindu-cult, named Somayajulu, being nearly 65 years of age. We pray for the unity of you brethren in America. I was delighted to note the statement of Brother Springs. Kindly pray for us. We are praying for you all. We are delighted to note your work in OPA.

Perry Allen, 529 Golden Gate Ave., Richmond, California, July 18.—On May 21, 1939, we established a loyal congregation in Rodeo, Calif., under the leadership of Brethren F. M. Jackson, of Crockett; Jesse Thompson, of Rodeo, and myself. We believe in speaking where the Bible speaks, and of being silent where it is silent. Therefore, we believe it scriptural to use one cup (drinking vessel) and one loaf in the Communion. We have begun this way, having had no other idea of starting any other way, nor of changing it in the future. We request the prayers of the faithful that we may continue faithful unto the end. We further request that our brethren investigate any evil reports concerning any brother, with intentions of trying to help that brother if said report is found true. Our services start promptly at 10:30 a. m. each Lord's day, with Communion at 11:30, and services at 7:30 p. m. We meet in Veterans Memorial Hall, Rodeo St. All are welcome to meet with us.

J. C. Jones, Shreveport, La., Aug. 1st.—Brother Homer A. Gay preached here at Velve Street Church of Christ, over the fifth Lord's day in July. This was brother Gay's first time to preach here in several years. He preached three times in town and once out at the little congregation, at Hall Summit. All at both places seemed to appreciate Bro. Gay's preaching. He is to be back with us for a protracted meeting, beginning the first of September. Judging by the crowds and interest shown during this brief visit, we are looking for a splendid meeting in September. We invite all who are in reach to come.

Clarence C. Snodgrass, Tuscola, Texas, July 25.—I closed a good meeting, of ten days duration, at Cottonwood School, about 20 miles from Coleman, the 23rd inst. There were sixteen baptized and one confession of faults. Others were almost persuaded. We had large crowds and a good interest. The support was good for such a small number. We received \$25.05, besides a nice shower of fruit and canned goods. I expect to return in August for three discourses. These brethren are true to the Book. I have two Lord's days in each month not engaged. If anyone needs me for an appointment or a meeting you may let me know. I preach the gospel without addition or subtraction.

James R. Stewart, Rte. 4, Box 97, Waco, Texas, August 1.—The meeting at Austin closed July 16, with three restored. The interest was fair, and all seemed to enjoy the meetings. We were glad to have Brethren James, Osteen, and others, from San Antonio; together with the brethren from Temple, White Hall, Huntsville, and possibly

others. I enjoyed my home with Brother Paul Willhoite and family. We visited the camp meeting at Dublin, where Brother Hughes is doing a great work. We had the pleasure of hearing Brother W. W. Wilks deliver a fine discourse. I, too, preached once while there. I am to leave for Tenn. the 4th inst., and my first effort will be with Howards Chapel, near Lawrenceburg. Bro. Tom Smith, of Healdton, Okla., recently preached a good sermon at my home congregation. We were glad to have him and family with us.

Frank Cope, Jr., Spring Hill, W. Va., August 1.—The meetings at Huntingdon, W. Va., continue with increasing interest. Thirteen have been baptized into Christ and one restored, and one has placed membership. One came from the Pentecostal Holiness people and accepted God's word. The old people made the confession and were baptized, after having supposed that they were members of the Church of Christ for 30 years. They had been what is called "shook-in" ("shook-at") the church on their sect baptism. In one of the sermons we were able to convince them that one must "obey from the heart that form of doctrine" (Rom. 6:17, 18); "from the heart (understandingly), mind you, and not accidentally! Yes, they are the parents of a certain preacher (?). Unto the Lord be all the glory and thanks for all things. Others are expected before we close. We have had about nine preachers in attendance. We were especially glad to have Brethren Grover White and H. C. Thomas with us. Brother Leonard has done a great work here, and is certainly able to carry the work on in a commendable way after we leave. Pray for me.

H. E. Robertson, Phillipsburg, Mo., August 12.—I have just closed (August 6) a series of meetings of two weeks duration, at Council Hill, Okla., with three baptisms and a number of confessions of faults. We have a good sized congregation here of loyal brethren. We had a very enjoyable meeting. We appreciated very much having Brother Orvel Johnson with us for a visit, while on his way to Missouri. He delivered a very able discourse, which was enjoyed by all. In June I moderated for Brother W. H. Hilton in a debate with the Pentecostal people, at Diggins, Mo. They discussed "Oneness" (that God, Christ, and Holy Spirit, are one and the same person) and "Baptism of the Holy Spirit." Brother Hilton did a good job of defending the truth, meeting every argument of his opponent, in a forceable way. We believe Brother Hilton is one of our best debaters.

T. E. Smith, Route 1, Wesson, Miss., August 18.—The meeting at New Salem, my home church, was conducted by Brother Homer L. King, and closed August 15. The average attendance was very large—perhaps the largest crowds in many years. The church was not surprised at the preaching done by Brother King, for to announce that Brother King did the preaching, carries with it the idea of very strong preaching. Three were baptized; one from the Methodists and one from the Baptists. The one from the Baptists is a woman of about 75 years of age, a former school

teacher, and having been a Baptist for about 50 years. Brother King begins a mission meeting tonight at Brother Levi Red's, in a new tabernacle, near Summit. This tabernacle was built on the strength of Brother Red's coming out of a cups church. New Salem church is co-operating in an effort to build up a loyal church there. In July I took a trip into Texas, visiting the churches at McKinney and Wichita Falls. At the latter place I found a large zealous church, but at McKinney they are badly in need of some work, which Brother John Jones expects to have done in the future.

Chas. N. Burnett, 3105 De Soto, Shreveport, La.—Beginning July 26th, I conducted a 12-day meeting, 22 miles northeast of Rayville, La. Bro. J. D. Tipton attended some first part of the meeting and assisted in preaching. He is a wonderful teacher, and I enjoyed his lessons and his associations. Had large attendance from the start, and many, who attended had not heard the gospel until Bro. Tipton preached there last summer, manifested great interest. I baptized five, and there was prospect of several more. Rayville is a great gospel field, and needs much more preaching of the truth. Any preaching brethren who shall go there will receive a hospitable reception. I greatly enjoyed meeting Wm. Freeman Jones for the first time, and having him in my home and his associations.

C. T. Springs, 722 N. Sutter St., Stockton, Calif., July 23.—We have planned for sometime to establish a new congregation in Tracy. We met with the brethren there for the first time this morning, with 41 present, 25 of whom were adults. 19 communed. We believe the possibilities are great there. After we get the work established there, we hope to establish a congregation in Oakdale. I wish brethren could be made to realize how difficult it is to work in these Coast States, with the support so meager, but by the help of God we are pressing on. May we have your prayers. We have been compelled to discontinue our affiliations with our home congregation, after working long and patiently with them. During the last year this church took on new life, did away with the Sunday school system of work and all that goes with it, but as is the case many times some never entirely get these things out of their hearts, and thus continue to yearn for the S. S., plurality of cups, and all the "garlick of Egypt" they had before. Therefore, the leaders informed us they were going to have these things again, hence we have "washed our hands" of the whole thing, and will let Balaam have his idols. Therefore, we are no longer identified with them, but our address remains the same. If you need my services write me as above.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., August 20.—I am to make a trip to San Francisco next week, and I plan to visit Crockett and Denair churches en route. I am studying so that I may some day be able to get out into the field to preach the gospel, for this country is much in need of men to spread the truth to the lost and

to call the churches back to the Bible way. Brother John Reynolds is now in a series of meetings in Monrovia, and will continue until the 24th inst. While there have been no additions, yet the crowds have been excellent, most of whom are from the S. S. people. I believe much good will be done. I am doing my best to help enlarge the circulation of the OPA in this part. I think it is one of the finest, cleanest and best papers I ever read. We are always anxious to get our paper. We are very thankful for the young people in this part, as they are all very zealous and full of interest. Prother Paul Nichols is to be commended for his ability and rapid development in the teaching services. I think he will become a preacher soon.

Homer L. King, Lebanon, Missouri, August 22.—After the meeting with the faithful brethren in Sentinel, Oklahoma, I went via. home to Wesson, Miss., where I began a series of meetings at the New Salem church, continuing for about 12 days. This was one of the best meetings of my life, considering the large crowds, attention, and interest. The crowds were estimated as high as 500 at times, and I never preached to a more attentive audience in my life. The singing was excellent under the direction of a competent leader, Brother T. E. Smith. While we baptized but three, yet "much people" were taught. One of those baptized was an old lady, who had been a Baptist for 50 years, and was now 75 years of age. Another was from the Methodists. I enjoyed the association very much and learned to love them all even more than ever. Although poor, they do not let the preacher go away "empty-handed." I enjoyed a short series of meetings at a new tabernacle, near Summit, Miss., where a Brother Red is trying to build up a good church. I see no reason why he should not succeed, since he is able, sincere, and a devoted Christian man, with a devoted family. It was my great pleasure to meet for the first time these colored preachers: Brethren Canfield, Walker, Franklin, and Gordon. All of whom are loyal. I go next to Washington, Okla., and to Healdton.

Homer A. Gay, Temple, Texas, August 14th.—Since my last report in the OPA I closed the meeting at Marion, La., with nice crowds and three baptized into Christ. I promised the brethren there that I would return again next year for another meeting, the Lord willing. From there I went to London, near Strong, Ark., where I preached ten nights to splendid crowds. Bro. J. D. Tipton, who lives there was with us twice in this meeting. Four were baptized and I think five were restored. While in this part I visited some with our beloved Bro. Wm. Freeman Jones. I preached over the fifth Lord's day in July at Shreveport, where I was delighted to find a splendid congregation carrying on the work scripturally, in peace and unity. From there I went to Ft. Worth, Tex., where I preached two nights. I believe good was accomplished there. I began the meeting at White Hall, out from Temple, Friday night, August 4th and closed last night. This is one of the best meetings I have held at this place.

We had splendid crowds at all services and all seemed to enjoy the meetings. Five were baptized and eight made acknowledgements. We had good cooperation from the nearby congregations. We were blest with visitors from Temple, Waco, Union Grove, San Antonio, and Littlefield, Texas; Wilson and Healdton, Okla.; and Lebanon, Mo. My wife and children visited us for four days of the meeting. I am to return to this place for another meeting next year. I preach at Waco this week until Friday night the 18th, when I am to begin in Temple, then to Shreveport, La.; to begin about the first of September, heading north after that. The cause is growing, brethren; let us work and pray.

Wm. Freeman Jones, Iberia, Mo., August 17.—I spent eleven day with Souls Chapel, Ark., in July, baptizing Wm. Patterson, a prominent physician of El Dorado. Bro. E. B. Patterson led song. Was with Sand Grove, Texas, 10 days, baptizing two and restoring one to duty. Bro. A. D. McNeil led song. One whom I baptized was a Baptist. The week's meeting at Pease chapel, La., resulted in one baptized. Bro. H. K. M. E. Tidwell and some other men led song. I think I never heard better singing. They used oldtime songs and tunes. We had a number of well-sung songs in afternoon, with a full house. The congregation will sing with Unity chapel brethren, near Atlanta, Texas, September 17th. I hope to be there. Pease brethren not only develop their singing talent, but also their teaching and hear the Bible, meeting 3 to 4 times a week in assembly. They command the respect of most all their neighbors outside the church, an asset toward increasing their membership in due time, and driving away doctrines of man from their vicinity. My last sermon, based upon Rom. 14, was devoted against neglecting weak brethren and against stressing some points of doctrine and practice to the neglect of all the rest: "Consistency in all things" (Rom. 2). Bro. and Sister D. A. Jones, Atlanta, Tex., came for the last three services. I was glad to meet them again, also to meet Bros. W. G. Tucker, the Senior Burnett and his son, Chas. N., Jule Jones, Ferguson, Kindrick and others of Shreveport. I enjoyed good visits with Bro. H. A. Gay, and in the home of his brother Dan Gay of Rustin, La. I plan to return to Texas (Mountain Gay) and Shreveport for meetings early in September. I write this from Moberly, Mo., beginning a meeting with Fairview, 14 miles south. Spent 3 days at home since July 2. I find much worldliness among members, hence preach much along this line. Am glad that Bro. Fred Kirbo's report, Aug. 1, declares the tobacco condition in our brotherhood. I pray and hope that all our preachers and local leadership quit the tobacco habit in all its forms; then we can present a united front against all others using it. It is sad for a preacher to receive so little for a meeting, while the local membership may spend several times that amount yearly for tobacco. Apologies do not meet the evangelist's travelling, clothing, stationery, home and other expenses. Preaching brethren and overseers, please read 1 Tim. 4:12; Acts 20:28; 1 Peter 5:3; 3:21.

Ervin Waters, 1118 So. 27th St., Temple, Texas, Aug. 14.—I closed the Equal Rights, Okla., meeting July 23 with one baptism. This was my third consecutive meeting at this place and had larger crowds and better interest than ever before. I appreciated the cooperation enjoyed during this meeting with the surrounding congregations. July 24, I preached at Dougherty, Okla., and then returned home for a few days' visit before going to the Camp Meeting at Bryant's Station Crossing, on Little River, which started July 28. My family and I with Bro. Luther Cryer and family, of Live Oak church, pitched camp the first day and remained throughout the meeting. During the meeting we had campers from Temple, Waco, Aquilla, Austin, San Antonio, San Angelo, and Littlefield, Tex., and Healdton and Wilson, Okla. Bros. J. E. James, J. E. Jones, J. V. Speights, L. N. Byford, J. C. Moore, J. B. Lassater, Luther Cryer, Derwood Bales, Ed Bates, Barney Welch, H. C. Welch, Glen Bray, Fred Kirbo, and many others contributed to making this meeting a success. It was sponsored by the Live Oak congregation and was my third consecutive effort at the same place. We are deeply grateful to these brethren for their zeal in having such a meeting. Bro. Barney Welch, a young preacher from Temple, preached both Sunday afternoons. Bro. H. C. Welch of Moody, Texas and Fred Kirbo of Wilson, Okla., preached once each during the meeting. We had day services for the edification of the church. Good singers from a distance added much to the interest of the meeting. Results of the meeting were 19 confessions for baptism, five of which were from the Baptists, and one restoration from the First Christian Church. Bro. Barney Welch preaches once each month at the Live Oak church and will do much good in instructing the new converts concerning their further duties. I attended Bro. Gay's White Hall meeting five days—heard him deliver 9 able discourses, and preached once at his request before going to Mountair, New Mexico, to start a meeting, which is in progress at this writing, August 13. Soon I go to Missouri for two meetings, at Lees Summit and at Vanzant. Let us work, brethren, with ceaseless and tireless activity.

VOCAL MUSIC NORMAL

The brethren in this part are considering a vocal music normal of 20 days duration, 6 hours each day, this winter, for the benefit of those here and elsewhere, who want to gain a more thorough knowledge of vocal music. We plan to get a good teacher for the advanced branches, viz.; Harmony, Ear Training, Voice Culture, etc., while Brother Gay or I can assist with the primary work, so as to make the expenses as low as possible, and at the same time give a full course in all the branches of vocal music.

The tuition should not be very high if we can get a good number of pupils. I should think a full course should not be over \$5.00, and possibly, as low as \$2.00. Board and room, I am sure can be had at a very reasonable price, for we are out in the country, where people grow most of their foods.

There is considerable interest for such a school by the singers of the Lees Summit congregation, and already, it is considered one of the best singing churches in the entire brotherhood. Too, a number of boys, from all over the country (girls, too) have expressed a desire to attend such a school. Here is a chance for you to become well informed in the God ordained music, vocal, at a very reasonable cost, where you can have the benefits of a loyal church for worship and Christian association. Many Christian (?) parents will spend hundreds of dollars to give their children lessons in instrumental music, but will spend nothing for the God ordained music, with which they can serve God all their lives. There must be something wrong here!

Let us hear from you immediately if you are interested in attending such a school, for we are anxious to get arrangements completed. You may address Homer A. Gay, Homer L. King, or Clovis T. Cook, all of Rte. 2, Lebanon, Missouri.

Ye num'rous sects
which all declare
"Lo Christ is here.
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

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No. 10

THE WORD OF GOD—(No. 4)

By Ervin Waters

Through years and even centuries, the Bible continues to be the Book of Books—the literature which heads all "best-seller" lists in modern times, which is found to be most popular among the millions who live in half the world, and which persistently makes its way into new languages and dialects.

Already it is a book of a thousand tongues, for only a few months ago the Bible societies of the world reported that the book is now available in Hkun, a dialect used by 100,000 persons living in the Kentung region in Burma. The Hkun version is the one thousand and twenty-first language in which the "Good Book" is being read.

The whole Bible is now being printed in 180 different languages, and the New Testament in 219 more. Portions of the great work appear in 622 other tongues. This accounts for the 1,021 tongues.

And it appears that its popularity never seriously fades even though it may waver momentarily. Each year an average of 35,000,000 copies are printed throughout the world. Scholars estimate that at least 1,015,000,000 copies have rolled off the presses since Gutenberg issued the first printed Bible in 1450.

Even in countries such as Germany, where biblical teachings are frowned upon by the powerful dictator, Adolf Hitler, the Bible continues to be purchased in greater quantities than any other book. It even exceeds the fabulous, although obligatory, sale of Hitler's autobiography, "Mien Kampf," by a total of 200,000 copies annually.

It is interesting to recall that a book which has had such a tremendous influence and appeal in such large scale and throughout so many years was once considered too sacred for ordinary men and women. In fact, early printers of the Bible were persecuted for daring to make it available to laymen.

It is, nevertheless, easy to understand the tremendous circulation of the Book when one considers that it is more than mere reading matter. It pervades thought, speech, and action of every human being and institution throughout half the earth. It influences every man and his world, whether he reads it or not.

8,000,000 Bibles are being printed in the United States annually, and, yet, there are 35,000,000 people in the United States without Bibles. Counting five members to a family, it would mean that 7,000,000 families are without Bibles.

The first complete English translation of the

Bible was made by Wickliff in 1384.

The first book printed from movable metal type was the Latin Bible in the year 1455.

The King James or authorized version of the Bible was first printed in 1611 by Robert Barker.

The first American edition of the Bible was printed in the Indian language, at Cambridge, Mass., in 1661 by John Eliot.

The Second American edition was printed in the German language at Germantown, near Philadelphia, by Christopher Sower in 1743.

The first Bible printed in the English language in America was published in 1752.

The Bible is composed of 66 books written by about 40 authors in a period of time covering about 1600 years.

In it are recounted the beginnings of sin, disobedience, and pain, the origins of the rainbow, of languages, and of the races of men. There are stirring stories of the Patriarchs, Abraham, Isaac, Jacob, and Joseph. There is the history of a little nation whose contribution to the world is unequalled by any of the mighty empires of antiquity. There are Psalms sung by the sweet singers of Israel, and Proverbs which contain the cool, distilled wisdom of the race. There are the impassioned utterances of the prophets who stand like a Himalayan range against Israel's skyline, and who were the social and religious conscience of Israel. There is the imperishable good news contained in the Gospels which tell of the life, and repeat the matchless teachings of the greatest soul who ever made his abode among men. There are letters written to churches and individuals by one of whom the historian John Lord could say: "After Jesus, the most Colossal figure of the ages." And at the close there is the book of Revelations which gives us a picture of a multitude no man can number, singing and praising God, the glorious vision of John who saw the Holy City coming down out of Heaven to make its abode among men.

The Bible is no mere book; it is a great literature. It is the literature through which men have been lifted out of the littleness of self to become a part of the imperishable and the eternal.

"Surest guide of all the ages,
'Tis God's Holy Book Divine;
From its pure and sacred pages,
Words of truth and beauty shine.

"If each day shall find us walking;
In its wondrous shining light;

Heeding all its admonition,
God will keep us in the right.

"Just one way to life eternal,
Offered in the gospel plan;
Just one name by which salvation,
Comes to lost and fallen man."
—Temple, Texas.

"THE DAY OF PENTECOST"

Acts 2:1

By Wm. Freeman Jones

We contend that (1) this day was the fiftieth after Christ's resurrection from the dead; (2) in it the church of Christ began her fact existence; (3) in it his people first observed the communion.

(1) and (3) are sustained by the typical pentecost for the children of Israel set forth in Lev. 23:15, 16. Here Moses instructed Israel to bring a wave sheaf (handful) of the first fruits of their harvest in the new land unto the priest, who should wave the sheaf before the Lord, to be accepted for them. He should wave it on the day following the sabbath. On that same day they should offer a male lamb of the first year without blemish for a burnt offering. And the meat offering thereof was to be fine flour mingled with oil, and the drink offering of wine. Nothing was said about dividing either the body of the lamb, the meat offering of bread, or the drink offering of wine. Read carefully Leviticus 23:9-16; Exod. 12:22, 46; John 19:36; 1 Peter 1:19.

Then Moses said, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Deductions and applications: (a) Christ is the wave sheaf of our first fruits of our first harvest, rising from the dead on the morrow after the sabbath, even upon the first day of the week. And he is a male without blemish as our "burnt offering" by way of the cross. Counting fifty days, beginning with the morrow after the sabbath before he arose from the dead, and counting seven sabbaths (49 days) even unto the morrow after the seventh sabbath (the fiftieth day) we have the first pentecost after his resurrection. (Acts 2:1) (b) This day of pentecost of the Jews is the fiftieth day on which a new meat offering must have been offered unto the Lord: After the "about three thousand souls" had been baptized on that same day, the historian Luke says, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." That is, they continued to make the offering of the prescribed unleavened bread and wine from Lord's day to Lord's day.

As an unleavened people (1 Cor. 5:7) in all their worship and work—that is, untainted by carnal elements, which would leaven them with wickedness—the church of Christ came into fact existence on that first pentecost following his resurrection: (a) The apostles had received the promised Holy Spirit with power; (b) they then began to preach the gospel; (c) the first converts

were made that day; (d) the apostles proved that the day was the prescribed fulfillment of old testament prophecies about the beginning of the gospel in fact and of the church; (e) from that day they continued to obey the apostles' doctrine; (f) "and the Lord added to the church daily such as should (were being) saved. "Acts 2nd chapter; Joel 2:28-32; Psa. 16:10; 110:1.

We note that the new converts broke bread (communed at the Lord's table) from house to house, or in small units. There is no instance in the divine word that they tore the bread in two, or divided the wine before communing together. Therefore, today we are guided by divine testimony in observing the unity and integrity of the elements of Christ's body and blood on his table which he has put into his kingdom as the common spiritual board for his family. Here, as in all other elements of the divine plan of salvation for the Lord's people, we can all fellowship together in purity, unity, love and peace. May the day be hastened when we will dwell together in unity (Psa. 133:1), that the Lord's prayer may be answered to the ultimate salvation of all professed followers.

The fact that the disciples of Christ were not designated by the title CHRISTIANS, or may not have had elders and deacons appointed over them, on the first pentecost, by no means implies that they did not have the nature and character of those at Antioch who were first called Christians, or were not worthy to worship God in the name of Christ. The membership need not be large, to worship acceptably, or to be a congregation. "Where two or three are gathered together in my name, there am I in the midst of them."—Christ. Every congregation worthy to call themselves the church of Christ (Rom. 16:16) is divinely accepted because it carries out the five items of the worship on the first day as divinely exemplified and precepted by the Lord and the apostle Paul. Here is our ground of unity and fellowship.

THE FIRST RESURRECTION

By Lawrence Leslie McGill

We read in the scriptures of men "who concerning the truth have erred (missed the mark), saying that the resurrection is past already, and overthrow the faith of some," 2 Tim. 2:18. Hence, even in the time of the apostles, professed Christians were not immune to "missing the mark." However it is one thing to miss the mark and another thing to change when shown the error. The stubborn usually go on in their own evil way as did Saul, 1 Sam 15:20, and lead others astray; But the righteous, when confronted with their mistake, like David say, "I have sinned against Jehovah, 2 Sam. 13:13. Hymenaeus and Philetus erred concerning the truth about the first resurrection and overthrew the faith of some, "but, the path of the righteous is as the dawning light that shineth more and more unto the perfect day," Prov. 4:18. "The righteous falleth seven times and riseth up again, but the wicked are overthrown by calamity," Prov. 24:16. May God in His wisdom lead us on in Jesus Christ to the knowledge of His truth that abideth forever, 1 Peter 1:25. Said Jesus, "Ye shall know the truth,

and truth shall make you free," John 8:32.

The Lord has always made a distinction between His people and the world. Hence, concerning the second coming of our Savior, the scripture says, "the day of the Lord shall come as a thief," 2 Peter 3:10, Rev. 16:15; 2 Thess. 5:2; "When they (the world) are saying, 'peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye brethren, are not in darkness that that day should overtake you as a thief: 2 Thess. 5:1-11. By this we see that the faithful Christian ever on the watch will be expecting the coming of the Lord.

No one knoweth the day nor the hour when He shall come, But when ye see certain events coming to pass lift up your heads and look up for your redemption draweth nigh, Matt. 24:32-34; Luke 21:28. Jesus and His angels are to come with the clouds, Rev. 1:7. The angels are coming with fire to burn up the wicked, 2 Thess. 1:7, 8. At the same time they will catch up the righteous to be with the Lord in the air. He cometh for His Own, Matt. 24:30, 31; 1 Thess. 4:17. Furthermore, when the Lord comes with the sound of the trumpet, His voice will bring about the first resurrection. "Blessed and holy is he that hath part in the first resurrection," Rev. 20:6. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise (be resurrected) first; then we that are alive, that are left, (shall be changed in a moment in the twinkling of an eye, 1 Cor. 15:51, 52), and together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. 4:15-17. Then the first resurrection spoken of in Rev. 20:6, is the same as that spoken of in 1 Thess. 4:16. There is no where in the whole New Covenant that emerging from the waters of baptism is ever spoken of as the first resurrection!

"And as were the days of Noah so shall be the coming of the Son of man," Matt. 25:37. In many ways the coming of our Lord is like the coming of the flood. When Noah entered into the ark, "on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened," Gen. 6:11. In like manner the angels are coming from heaven with fire, 2 Thess. 1:7, 8, and the depths of the earth are stored up with fire, 2 Peter 3:7 (margin). This shall burst forth in the day of the Lord. "The heavens shall pass away with a great noise and the elements shall melt with fervent heat, and the earth and the works that are there in shall be burned up." But according to Christ's promise "we look for new heavens and a new earth, wherein dwelleth righteousness," 2 Peter 3:10, 11, 13. The bodies of the wicked are to be burned up, 2 Thess. 1:7, 8. "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts," Mal. 4:3. We are to be ever with the Lord; part of that "glad time" will be spent on the new earth. If

not, why look for a new heavens and a new earth where in dwelleth righteousness?

First and Second Death.

If the first resurrection is a spiritual, then the first death must be a spiritual. In that case the physical death would be the second death. But the scripture says that those in the first resurrection will not be subject to the second death. Moreover the lake of fire is the second death, Rev. 20:14. Therefore, the first death, which is common to all, saint and sinner alike is a physical death. But if the first death is a physical death so also is the first resurrection a physical. 1 Cor. 15:35-53. For before there can be a first resurrection, there must be a first death.

The dead in sin never will be resurrected spiritually after this age. If any think so, they make a second chance theory foreign to the plan of salvation. But the spiritually dead will be resurrected physically. Nevertheless the dead in Christ shall rise (be resurrected) first, with celestial flesh and shall have no part in the second death, even the lake of fire. But the unregenerate shall be resurrected physically with immortal bodies and be cast into the lake of fire to suffer eternally. A mortal body cannot continue in eternal burning, (unless it be a fire that burns but consumes not, cf. Ex. 3:2), but an immortal body can consciously suffer in the burning brimstone without end. The consequences of sin are awful! Flee, O Sinner flee to the place of refuge in Christ—His church, your only hope. Soon it will be too late.

With regard to the foregoing I have searched the scripture for every thought. Life is too short and eternity too long for me to trifle with God's word in any way. Lord lead us on unto that perfect day. Amen. Come Lord Jesus.

OUR HELPERS

Below we give the names of those who have sent us subscriptions for the past month and opposite their names the number of subs. We appreciate very much this hearty co-operation of our friends in helping to circulate the OPA. Keep pushing the paper into new homes, but remember that the price to all now is \$1.00 per year.

Here they are:

Ervin Waters—12; Clovis T. Cook—10; Wm. Freeman Jones—10; W. H. Hilton—6; John L. Reynolds—5; W. M. Rollins—5; Homer L. King—5; Frank Cope—3; J. C. Jones—3; J. H. McKaig—3; James R. Stewart—2; D. E. Stone—2; Ryan Bennett—2; W. H. Galyon—2; Carl N. Nichols—1; T. M. Hoover—1; Fred Kirbo—1; Mrs. Troy Thomas—1; Perry Allen—1; B. F. Leonard—1; Sam Barrett—1; Mattie M. Loyd—1; Ray Roe—1; Homer A. Gay—1. Total 80.

A GOOD SUGGESTION

Brother D. E. Stone, Rivera, California, suggests that we ask congregations and individuals to send us a list of names of those who are not able to pay for the paper, but who would appreciate reading it, and that he will pay for some of these each month. So, send them in to us, brethren, for we certainly do appreciate this liberality and the mission spirit of Brother and Sister Stone. —Publishers.

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NOTICE TO ALL WRITERS

We are enjoying a feast of good reports from various writers, over all parts of the U. S., and they are very encouraging to our readers, and we urge every preacher and writer to send us a brief report of your work or the work in your part every month. However, since so many are reporting to the OPA, it has become almost imperative that we shall have to condense ("boil down") those reports, giving only the essential information, in just as brief manner as possible. Do not try to tell a long story, nor write an article in your report—"boil it down"!

Again, we send the copy to the printers about the 20th of each month, hence it would be well for you to mail your reports to me about the 15th of each month. If you do not know where I am, address me at my home, Lebanon, Missouri. It is better to send all matter for publication, all subs., and all remittance, to the publisher, Homer L. King, as this may save delay and mistakes.

Do not become impatient if you do not see your articles in the next issue after you send them to us. We try to get all reports, announcements, and obituaries, in the next issue, but we cannot publish all articles immediately, since we are so limited in space. We shall be glad to use your articles as we can and as they will fit into the make-up of issues. The publisher does not often write, in order to let others be heard. We are doing the best we can with the limited space we have.

We are delighted to have Brother Waters help with preparing this issue of the paper. He now knows something of the work that goes into each issue. He thinks this experience would do every writer much good.

—Homer L. King.

HILTON-LEIST DEBATE

By L. G. Park

The above debate was held at Council Hill, Oklahoma, August 20-24, before the largest crowds ever assembled at the church at this place; among whom were people, from McAlister, Eufaula, Checotah, Muskogee, Haskell, Boynton, and Henryetta.

Leist affirmed first two nights: "Resolved that one can act by divine authority and baptize in the name of Jesus Christ for the remission of sins."

Brother Hilton affirmed for one night: "Resolv-

ed that one can act by divine authority and baptize in the name of the Father, Son, and the Holy Spirit." Also, for one night: "Resolved that man has an immortal spirit and is conscious from death to the resurrection."

Brother Hilton offered to quit the debate and apologize to the audience, if Leist could give one Scripture showing that God had authorized his practice. Of course, it could not be done. All Brother Hilton had to do was write the words of Matt. 28:19, for his practice.

Leist had been boasting before the debate, reporting that Brother Hilton was afraid to meet him, etc. Hence, it seemed necessary to meet him. Brother Hilton is able to defend the truth on any occasion.

GETTING ACQUAINTED WITH OUR PREACHERS



Bro. George Hughes, of Desdemona, Texas, was born at Rising Star, Tex., Nov. 21, 1909. In 1919 he moved with his family to Desdemona, where he finished high school. In 1921 I baptized him into Christ. Bro. Hughes has been preaching for about five years. He is loyal, true to the book, lives a clean Christian life, and is a good preacher. He has held a number of successful meetings. He is fond of the Old Paths Advocate and works hard for it.

Bro. Hughes says, "I owe whatever success I have had to the God of Heaven, to Homer A. Gay, whom I esteem very highly as my father in the gospel, and to the faithful congregation at Ramsey."

I hope the brethren will call Bro. Hughes and use him for their meetings. His heart is in the work.

—Homer A. Gay.

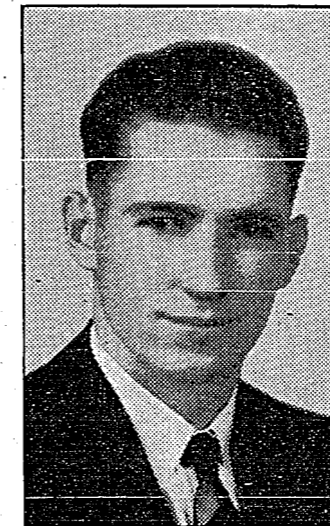
INFORMATION WANTED

If the disciples of Christ meet in a congregated capacity, sing, pray, set the Lord's table with one cup and one bread, once on every Lord's day (but one time), teaching the assembly, small or large,

young and old, great and small, one undivided assembly, said teaching all done by men; one speaking at a time; will such teaching and worship meet the approval of our Lord and Master? If not, why not? Furthermore, will not such teaching done in the same manner at any other time or place, also meet our Lord's approval? If not, why not?

—J. S. Hufstедler, Lubbock, Texas.

MEET BROTHER WELCH



Barney Welch, of Temple, Texas, was born in Grayson County, Texas, September 9, 1915, being the son of H. C. Welch, a faithful gospel preacher.

Brother Barney obeyed the gospel in 1928 and was baptized by Brother J. C. Hayes, at Gunter, Texas.

Brother Welch was married in 1934 to Alice Lasater, of Temple, Texas, who is a very sweet Christian girl, being modest and sincere. The ceremony was performed by the writer, under signed, in Temple, where Barney is now laboring as a printer.

For the last few months Barney has been preaching to nearby congregations and assisting in the work at Temple. He is a splendid singer and loves to sing as much as any boy I ever saw. May the Lord send us more like him. We look forward to the very near future, when he should be out in the field, pointing souls to the Lamb and to the true worship of His church. His character is above reproach, and to know him is to love him. May God bless you, Barney, in the noble work.

—Homer L. King.

ANOTHER PREACHER

Among the other encouraging things to happen this year we have become acquainted with another young preacher, who is loyal and true to the Book. He is Bro. Horace Hampton, of Shreveport, La. Bro. Hampton was born at Naples, Texas, Sept. 14, 1912. He was sprinkled as a baby and brought up in the Methodist church. He entered the ministry and began to preach the Methodist doctrine at the age of nineteen. He attended Methodist school and preached during the summers until a

short time before he obeyed the gospel in 1935 at Rodessa, La., under the preaching of Bro. Mayner. He has lived in Shreveport since 1932, and since he obeyed the gospel he has contended for the scriptural way in all things. He stands for a clean life, one cup, one loaf, and is opposed to all innovations. The loyal church in Shreveport is very fortunate in having Bro. Hampton and his good Christian wife to live and work with them. He is a mail carrier and preaches in and around Shreveport as he has the opportunity. I learned to love and appreciate him very much.

—Homer A. Gay.

PASSED ON

Nancy Ann, daughter of Mr. and Mrs. J. W. Warwick, of Axtell, Tex., was born September 20, 1938 and died August 15, 1939. The funeral service was conducted by the writer at the home of Bro. and sister Warwick, in Axtell, Aug. 15th. A very large crowd of sympathizing friends attended the funeral, and the floral offerings were profuse, thus showing the high regards for the child, parents, and grand parents.

Our love and sympathy go out to the bereaved ones.

—Homer A. Gay.



W. J. Clayton, Berryville, Ark., Sept. 8.—I have moved from Chappel Grove, Tenn., to the Kepper place, near Oak Grove, Ark. We invite all the brethren traveling through here to stop over with us. The above place will be easily located.

Barney Welch, 10 N. 25th St., Temple, Texas, Sept. 11.—I preached yesterday at Live Oak, with one restored. I recently baptized two at this place. My father, H. C. Welch, is moving to Littlefield, Texas, this week, where he expects to labor with the Old Bula church.

Frank Cope, Jr., Pine Grove, W. Va., September 4.—I am now in a meeting at the above place, having started last night with a full house. It looks as if we may be able to do some good here, especially in getting the church lined up for the Bible way. The church in Huntington is a good one, and I believe it will continue to build up, however, they are badly in need of a house for a place to worship.

Clovis T. Cook, Lebanon, Missouri, September 20.—After closing at the Carter church, near Davidson, Okla., I preached over Lord's day at Wichita Falls, Texas, and two confessed their faults. I enjoyed the visit very much. It was my pleasure this week to meet and hear preach for the first time, Brother Chas. Waller (colored). He is even more able and forceful than I had anticipated. Brother Ervin Waters is in a series of meetings

here, and is doing good preaching, with good crowds attending.

D. E. Stone, Rivera, Calif., Sept. 11.—Since the establishment of the congregation at Monrovia has left us a little short on membership here at Montebello, our crowds are not as large as we wish to see, but we are determined to go on, and we are encouraged by the zeal and development of our young men here. We are determined to press forward and help others on our way.

Ryan Bennett, Jonesboro, Ark., Sept. 15.—I baptized a man here about a month ago. I would be so glad if we had a congregation here. I was seventy-nine years old last July. I can't meet with the churches here. Pray for me that I may be faithful in all things.

L. L. Coleman, Aromas, Calif., Sept. 7.—The church at Watsonville is progressing nicely. There is an effort being made on the part of the Cups and S. S. brethren to get both congregations together. If they will take God's word and nothing else, unity will be obtained swiftly. I hope they will. We tried to unite a year ago, but they would not accept the Bible plan and we let them alone.

T. F. Thomasson, Trechado, N. M., Sept. 5.—I closed a short meeting here the fourth Lord's Day in August without visible results. Sickness, rain, and prejudice hindered. A few of us still meet regularly and carry on the work in the Lord's appointed way. We ask the prayers of all true Christians that we may, although in the middle of a crooked and perverse nation, stand firm unto the end.

C. C. Snodgrass, Rt. 1, Tuscola, Texas, Aug. 23.—Since my last report I held a ten day mission meeting near Burkett, Texas under a brush arbor. We feel like much good was accomplished, one being restored and many being convinced of the truth of our position. We were invited to preach in the home of a man, who doesn't agree with us. We received \$11.00 for this meeting. Bro. W. W. Wilks will begin a meeting here Sept. 1. The church at Cottonwood is progressing nicely.

Sam Barrett, Rt. 2, Harrodsburg, Indiana, Sept. 18.—Everything here is getting along fine. We have had good attendance at church and Bro. Chambers has been doing a good job of teaching the brethren.

Ray Roe, Dougherty, Okla., Sept. 19.—We are striving to complete our church building and we have completed the rock work. We yet lack the roof, windows, and doors. We will have to go in debt in order to complete the building before winter. I think that we will put a concrete floor in it and a shingle roof over it. We may ceil it with casiding, which would be attractive and economical, if we can get a little help from some surrounding congregations. Any assistance would be appreciated very much. I am sending my renewal to O.P.A.

George Hughes, Desdemona, Texas, Sept. 12.—Bro. J. R. Stewart held a mission meeting in Desdemona, beginning Aug. 27 and closing Sept. 3. We had the greatest interest I have ever witnessed here in any kind of meeting. Bro. Stewart is kind and humble and we need him in the mission field all of the time. The results of this meeting were 1 baptism and 3 restorations from the S.S. element. There were 50 out for service the last Lord's Day, of which 21 were communicants. Last Lord's Day we had 13 to commune. We are going to continue keeping the Lord's house here. We need the prayers of the saints everywhere that we may continue the fight.

Bill Milner, Wilson, Okla., Box 992, Aug. 26.—Bro. Abe Smith held a meeting at the old pump station two and one-half miles east of Wilson. He is really a splendid Christian and preacher and delivered some fine sermons. He isn't an educated man, but he is a talented gospel preacher. This mission meeting started July 30 and ended Aug. 13 with no visible results. We had good crowds and fine interest. The singing was fair. We had visitors from Healdton and Wilson.

Ervin Waters, 1118 So. 27th St., Temple, Texas, Sept. 20.—I closed the Mountainair, N. M. meeting Aug. 20, with 9 baptisms and then held a week's mission meeting at Claunch, N.M., baptizing 9, restoring 8, and establishing a congregation of about thirty members. We pray that this new congregation will have sufficient strength to continue on. I preached Sept. 10 at Union Grove, near Belton, Texas, where I again saw Bro. H. C. Welch. Sept. 16 I started a meeting at the Lees Summit congregation, near Lebanon, Mo., where I am at this writing. I will remain here until Oct. 1 and then go to Vanzant, Mo., for a meeting sometime during October. Bro. Chas. Waller (colored) is here at present and will preach for us tonight. Bro. H. L. King just returned home from Oklahoma.

J. D. Corson, Ft. Larmey, Wyo., Star Rt., Sept. 16.—Since my last report I closed at Lingle, Wyo. with nine baptisms. I assisted in a meeting at Ft. Larmey, beginning Aug. 6 and closing Aug. 20, with ten baptisms and five restorations from the Christian Church. Next I started a meeting at Gurnsey, Wyo. in the evening of Aug. 20 and closed Sept. 2, with two baptisms and one from the Christian Church. My brother and his family meet with them. They have about six for worship on Lord's Day. All of this work in Wyoming is mission work and if anyone desires to assist in carrying on this work they may send their support to the above address. I ask the prayers of the faithful that I may continue in the good work.

Carl N. Nichols, Hollywood, California, August 24.—Last year Brother King prepared the ground and sowed the seed in this field, making it possible for a harvest, we trust, next year. We look for Brother Ervin Waters around the first of the year, and we believe he is a fine boy and a good preacher, hence we are going to help him in every way that we can. Brother Reynolds is here now, preaching at Monrovia, and he is doing good

preaching, and we believe much good will be the result. Brother Chester King is back with us now, and will preach at Long Beach, August 27, and each Lord's day thereafter for a while. The brethren there are few in numbers, but strong in the faith. They need help, and some from Montebello and from Siskyou Street churches have been meeting with them.

J. C. Tate, 2603 Holliday St., Wichita Falls, Texas, Sept. 12.—The church here is doing good. On an average we have around 125 to commune each Lord's day at the morning worship. Brother Clovis Cook recently preached two very good sermons here, and it was evident that he had been studying his Book. May we all study more that we may "go on to perfection." With the cause progressing as it is, I think we can truly say with Paul, "Thank God and take courage." Of a truth I think we can utter the same words. I went to the Carter church, near Davidson, Okla., last Lord's day. We mean to send someone there twice a month, in an effort to build the cause in that part. Pray for me and the church here, that we may carry on the Lord's work in such a way as to please Him.

C. A. Canfield (colored), Rte. 1, Box 78, Marion, La., Aug. 26.—I have just returned from Brookhaven, Miss., having preached at a good many places in that part. No visible results, but the seed sown. I preached in that section for the first time last year and baptized the first member, I think. With the help of Brethren Chas. Waller and H. Hall, we now have near 50 members in that part. I met for the first time Brother Homer L. King, while he was in a meeting at New Salem, and heard him preach two fine discourses. The New Salem church is very loyal to the cause of the truth being preached to my race in that section. The Smiths in that part are the most zealous people I ever saw. I hope to return to that field this fall. Brother Alfred Walker, of Brookhaven, a man whom I taught the truth, came home with me for a few days. He is making a preacher, and I want to help him all I can, as he is of good reputation and sound in the faith.

J. H. McKaig, Huntington, Park, California, August 25.—A survey of the loyal congregations in Calif., collectively and individually, finds their minds becoming more open to the Truth. The zeal being manifested is worthy of special note. The short but fervent meeting, conducted by Brother Reynolds, at Monrovia, brings to a close another "love feast" at that place, resulting in one baptism and some restorations. The lessons given by Brother Reynolds were timely, and they contained warnings of the near approach of the time of the End of the Age, being well spoken and appreciated. One of the most outstanding and remarkable evidences, which marks our progress, is the remarkable development of our young people—well trained in singing and well on their way toward leadership. We rejoice over the return of our young Evangelist Chester King and his wife, Louise, who is convalescing from a serious illness. Brethren, pray for her recovery and for the work on the Coast.

Fred Kirbo, Wilson, Oklahoma, September 8.—I have recently closed a meeting at Old Bula, near Littlefield, Texas, with 6 baptized and 4 restored. Large crowds attended the meetings and the cooperation was fine. We were delighted to have Brother Glen Bray and Sister Helen Milner, both of Healdton, Oklahoma, to assist in the singing. I am to return for another effort next year. My next was with the faithful few at Cabiness, 18 miles west of McAlister, Okla., with 7 baptized and 2 restored. All loyal preachers passing their way have an invitation to preach there. I expect to return for another meeting next year. My next was at Roscoe, near Seminole, where I baptized 10 and restored 1. From there I went to Washington, Okla., where Brother King was in a meeting, remaining with him over Lord's day, we both went to Healdton for a few days. My next is to be at Long Branch, Tenn.

George Hughes, Desdemona, Texas, Aug. 21.—Since the last report I held a meeting at Tyson, from July 14th to 23rd. One was baptized. From July 25th to August 6th, I held a meeting at Bunion, with one baptized. Bro. James R. Stewart was with us two days, giving us a good sermon one night. Bro. Wilks also preached two good sermons for us. My next was at Ramsey, my home congregation, from August 11 to 20th with one baptized and three restorations from the S. S. We had brethren in attendance from Burnett, Goree, Brady, Alameda, Dublin, De Leon, Lingleville, Gorman, McCamey, and Bunion, Texas, and Hagerman, N. M. We feel that the time is ripe for a meeting here in Desdemona and we have made arrangements for Bro. J. R. Stewart to hold a mission meeting here in Sept. There are five members here now. Several of the S. S. brethren are becoming dissatisfied and we hope to convert some of them. We also believe there are those here who will obey the gospel. I appreciate the OPA very much. Let us press the battle in Jesus' name.

SUBSCRIBE FOR THE OPA—ASK YOUR FRIENDS TO.

Wm. Freeman Jones, Iberia, Mo.—At "Fairview" near Clark, Mo. I delivered four discourses, Aug. 18-20, on the unity of the divine plan as set forth in the old testament shadow and the new testament fulfillment. I set forth in plainness the prescribed worship of faithful disciples on the first day about the Lord's table, showing the divine integrity and unity of the elements of the table. Also I gave some private explanations to a few leading men of the congregation. But they set a table with two breads and two cups, so I did not commune with them. They acknowledged that it was only their custom, which had always been practiced there from the beginning of the congregation, and that they did NOT claim that they knew they were scriptural. But they said they were not prepared to accept my teaching, so closed the meeting with a large attendance present, telling the audience (at my request) WHY the meeting was being closed—"Bro. Jones cannot fellowship us in our communion service." I practiced what I preached. The leading men were courteous to me, and seem to be honest as to their conclusions. I trust that they will investigate Christ's word real soon and come to the inevitable conclusion to which I came, that the Lord's table has ONE bread and ONE cup, "sanctified by the word of God and prayer." And now, brethren, I challenge not only my preaching brethren, but also all church officials and local leaders to teach our brethren that the Lord's table is definitely divine, and to refuse to eat and drink at a communion(?) table which is NOT the Lord's arrangement and service! If Truth is to go over strong, we must be willing to sacrifice as our Lord

did! Preaching brethren, get out of the "circumcision" class, who seek "filthy lucre" and notoriety with prestige! Read Gal. 6:12-17, and quit doing evil that good may come (Rom. 3:8). I spent Aug. 24th to Sept. 10th with Mtn. Gap near Rusk, Tex. Found zealous brethren roofing their house. Had a great meeting, baptizing four male souls, and greatly strengthening the work there. Had many visitors in course of the effort, Houston and Pease chapel near Shreveport among them. The Pease brethren came in Bro. Rex. Beard's school bus one Lord's day (about 25 souls), and with Bro. H. K. Tidwell in his car. Bros. H. K. and M. E. Tidwell and H. E. Cole also came the last Lord's day of the meeting, and took me home with them to preach there a few nights. They helped much with the singing and in other ways at Mtn. Gap, and the brethren appreciated their help. Also Bros. Jordan and Thompson led song much of the meetings. I am asked to be with Mtn. Gap and Pease Chapel for meetings next year. I enjoy laboring with all these brethren. Bro. H. K. Tidwell (Houghton, La. R. 1) is ready to consider calls for meetings. You will find him firm in seeking for and divulging the truth, a man of sacrifice and zeal. I write this in the home of Bro. Tom Ferguson, Shreveport; and am visiting with brethren here a few days before going with the bus load of brethren of Pease Chapel to Unity Chapel near Atlanta, Texas, for all-day services, Sept. 17th. From there I will go home for a few days, then begin at Self Chapel near Glensted, Mo., to try to start a new work, where there never has been a church of Christ. I trust that brethren of means, who know me and my work, will remember that my financial support will be ordinary in this desert field, and that I will appreciate even small assistance. I have done much of this sort of work at a great sacrifice. At least pray for us while we labor to plant the true worship and work. Sorry I forgot to mention last month that I had a good visit with Bro. J. D. Tipton at Soul's Chapel.

J. C. Jones, Shreveport, La., Sept. 18.—Bro. Homer A. Gay of Lebanon, Mo., began a meeting here at the Velva Street Church of Christ, Sept. 2nd, continued over the following Lord's Day and then preached during the next week at Cross Roads. He preached here in town again yesterday and last night. I have been with the Velva St. Church almost since its beginning and I believe that this is the best meeting the church has had here. We had the best crowds, the best attention and the best unity prevailing among the members, and I think the best preaching that we have ever had during a meeting. One fine useful man was restored here at Shreveport. At the mission meeting, the crowds increased and much interest was manifested. I believe that much good will come from this effort. The Church of Christ meets at Velva Street each Lord's day at 10:30 A. M. and at 7:45 P. M. also on Wednesday night. We use one loaf and one cup, with one man speaking at the time in the teaching service. All are invited to come and worship with us. We arranged with Bro. Gay to come back in the winter for another short meeting, a protracted meeting in July of 1940.

Chas. Waller (colored), Box 353, McKinney, Texas, Sept. 20th.—Left McKinney the 1st of Sept.; for Dougherty, Okla. Met the following brethren; Roe, Brown, Walker, Bennett and many others. Preached two sermons; one addition (white school teacher) by transfer. Left for Sulphur, Okla. Two weeks meeting. Two additions, (one white lady from the apostate church, and a prominent colored lady baptized). Am now in Lebanon, Mo.; with brethren King, Gay, Cook Waters, Robertson, and Lee (sounds like a convention, doesn't it?). Will be here only a few days arranging a meeting on a return trip from Ottumwa, Iowa. Just received word from Brother Carlos B. Smith, Route 1, Wesson, Miss.; that the white church there is building a meeting house for the colored brethren there. Let us pray to God for other faithful congregations to follow this great and noble missionary spirit. NOTE—All subscribers of Mental Diet will not lose their subscriptions. We will, in the next 90 days begin Mental Diet again. Watch and pray with us. The church at Lebanon presented to me the following needs of life: one four piece dress suit, two shirts (one by Bro. Waters), one felt hat, one overcoat, \$4.38 train fare, and \$17.54 for expenses. I want to thank the church and friends for this much needed donation.

Homer L. King, Lebanon, Missouri, September 20.—I closed a series of meetings with the faithful brethren, in Washington, Okla., September 10, with 6 baptized and 3 restored. The attendance was hindered some by the busy season. I was delighted to have Brother Kirbo with me the last Lord's day. We were transported in automobile by Brother Rollins to Healdton, where I preached for five nights, baptizing 4. I was with the little congregation in Sentinel over Lord's day, Sept. 15. I arrived at my home the 18th inst. and found Brother Ervin Waters in a series of meetings at my home church, Lees Summit, and I am enjoying the sermons and association

very much. We were treated by a visit and a sermon this week, by our colored brother, Chas. Waller, who is one of the ablest and most forceful colored preachers I have ever heard, and I have heard the famous Keeble, also Hogan. He should be kept busy preaching to his race. I expect to be home through Brother Waters' meeting, after which I may go to W. Va. to assist in a meeting at Huntington. If not, I expect to assist Brother Kirbo in a meeting, in Ada, Okla.

James R. Stewart, Rte. 4, Bx. 97, Waco, Texas, Sept. 7.—The meeting at Chapel Grove, near Lawrenceburg, Tenn., closed August 24, with 21 baptized and 13 restored. The greater part of those baptized were from the Baptists and those restored were mostly from the S. S. and cups people. The crowds were estimated as high as 800 to 1000 at times. I consider this one of the best meetings I ever held. This is where I held a mission meeting in 1935, being invited by the Baptists, which resulted in about 60 additions, the Baptist church disbanding, a loyal congregation established, meeting in the same house; but the congregation grew until it was necessary to build a larger house. The last Lord's day I was there 114 communed. Brethren Rawdon and Weeks are the leaders, and I love them for their work's sake. From there I went home for a few days, visiting Brother Gay's meeting for two nights. My next was a mission meeting at Desdemona, Texas, with one (an aged man of 73, who had been a Holiness for years) baptized and several confessions of faults, some of whom were from the S. S. and cups brethren, and a congregation of about 25 members established. Brethren Hughs and Evett will be the leaders, and they can be depended on for successful leaders. The brethren at Ramsey and at this place supported the meeting above, Brother Hughs having made a great sacrifice. I also visited the church at Elmetta, where they have recently come out from the S. S., but still held to the cups. However, since I was with them they have agreed to have but one cup.

Homer A. Gay, Shreveport, La., Sept. 18.—I closed the meeting at Temple, Texas, August 27th, having preached at the church in Bell Mead between the meetings at White Hall and Temple. Two were baptized and one restored during this, my first meeting in Temple. I enjoyed the work with these good brethren. Our crowds were good during the meeting. Bro. Ervin Waters was with me some during the White Hall meeting but was gone during the meeting in Temple. I was very glad to have Bro. J. R. Stewart with me for two nights of this meeting. Bro. Gillis Spradley, of Bell Mead, led the singing during the meetings at White Hall, Bell Mead, and Temple. He is a fine boy, a good singer and was a great help to the work. Bro. Bernie Welch was with us some during the meeting. After closing at Temple I went home for part of three days, coming on to this place for the meeting, which is reported by Bro. Jones. I have enjoyed the meeting here. I have had a splendid home with Bro. Jones. The church here has had a hard struggle, being imposed upon by designing preachers. Two years ago I was locked out of the church house by the cups element, which is still trying to ruin the church, but I believe we have a congregation now that intends to worship and serve God in His appointed way. They have about forty members, under the able leadership of such men as J. C. Jones, W. P. Capps, H. E. Hampton, A. D. King, and others, who are determined to build up the church. They supported me well for my work. I go next to Summit, Miss. and then to Flemington, Pa., beginning October 15th.

THE CHRISTIAN LIFE

"Life hasn't any laurels
For cowards in disgrace;
Life hasn't any applause
For slackers in the race.

"Life hasn't any riches
For proud and selfish aim,
But life has countless blessings
For those who wear the name.

"Life may not be so cheery
For one who will retreat;
Life may be disappointing
For he who cries defeat.

"But those who face the battles,
Defending what is right;
Will surely win the victory
Will win at last the fight."

—Ray Roe, Dougherty, Okla.

Burley J. Black, 263 S. Moore St.

Ye num'rous sects
which all declare
"Lo Christ is here."
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, NOVEMBER 1, 1939

No. 11

VIEWS AND REVIEWS

By H. C. Harper

"Death is the capital punishment for sin."

—P. T. M., Adventist.

Wrong, as usual. There is a "sorer punishment" than "death," yes, than "death without mercy," for sin (Heb. 10:28, 29).

"By one man sin entered into the world, and death by sin, and so death passed upon all men" (Rom. 5:12). "By one man's offence death reigned by one" (v. 17). "For as in Adam all die" (1 Cor. 15:22).

All get a "mortal body" (Rom. 6:12; 8:11; 2 Cor. 4:11) and go down in death unconditionally through Adam; and all get a resurrection and an immortal "body" unconditionally through Christ (Jn. 5:28; Acts 24:15; 1 Cor. 15:22, 35, 42-45, 52-55).

It is for personal sins that man must give an account (Acts 2:38; Col. 2:12, 13; Rom. 6:17, 18, etc.), and for which, if not remitted in obeying the gospel, he must depart eternally with the devil and his angels (Mt. 25:41-46; Rom. 2:9; 2 Thes. 1:6-10). To obey the gospel, requires: Faith in Christ as the Son of God, for "with the heart man believeth unto righteousness" (Rom. 10:10), and for inducing such faith, the books Matthew, Mark, Luke, and John were written, as we find stated in John 20:30 and 31. And to this end, the preaching of the gospel was spread abroad, as we find it stated in Acts 16:31, 32; Rom. 10:10-18; Lk. 8:4-15; Mk. 16:15, 16; Acts 8:37. Repentance, that is, "a change of mind with a view to a reformation of life," makes a new life possible, as we find it stated in Lk. 24:47; Acts 17:30, 31; Acts 2:38. Confession with the mouth of Christ as the Son of God, as we find it stipulated in Rom. 10:8, 9, 10, as "the word of the faith, which we preach," "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (v. 10). God is the one who forgives; hence, the contact must be made with him. How is this done? This is very important. Let us look into it. Jesus says: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me" (Jn. 14:6). Hence, "We have an Advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1). He is, then, our attorney at Court, so to speak. That is, "he is the Mediator of the New Covenant" (Heb. 9:15), "now to appear in the presence of God for us" (v. 24), "to put away sin by the sacrifice of himself" (v. 26), that is, "by his own blood" (v. 12). Now, when will he make the contact with the Father in the

sinner's behalf? He says: "Whosoever - there fore shall confess me before men, him will I confess before my Father who is in heaven" (Mt. 10:32). Truly, then, we found in "the word of the faith, which we preach," that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And we find it exemplified in Acts 8:37—"See, water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Then came his baptism, an evangelistic ordinance, after which "he went on his way rejoicing," a "saved" (Mk. 16:16) man. This, we see, is as Jesus commanded, "teach (disciple), 'baptizing them'; and said, 'He that believeth and is baptized shall be saved'" (Mt. 28:19; Mk. 16:16). Philip joined him by direction of the Spirit (v. 29), and when the man was "saved" (Mk. 16:16); the work of the evangelist being completed, they were separated by the Spirit (v. 39). The evangelist who leaves his candidate unbaptized, leaves him un-"saved" (Mk. 16:16). Jesus said, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19). No man outside this "name" is saved; and no man can come "into" this name but by baptism. So we find in preaching the first gospel sermon under this commission, Peter, speaking as the Holy Spirit gave him utterance (Acts 2:4), in answer to sinners inquiring what to do (v. 37), said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (v. 38). "Then they that gladly received his word were baptized: and the same day there were added about three thousand souls" (v. 41). Not only were they to "repent" "for the remission of sins," but he adds, "and be baptized" for the same end. Hence "for" can not mean "because of," as some try to make it, without making the remission of sins come before repentance, as well as baptism. Moreover, for is here a translation of eis, and eis never means "because of"; hence, "for" can not, here, mean "because of." Hence, Thayer's N. T. Lexicon gives the meaning to be: "to obtain the forgiveness of sins, Acts 11:38." (p. 94.) And this is sustained by "unto" in the Revised version, for if the baptism is "unto the remission of sins," the baptism must take place before "the remission of sins" is attained. This can not be refuted.

Hence, Dr. Willmarth chides his (Baptist) brethren for their uncanny work on eis thus: "It is feared that if we give to eis its natural and obvious meaning, undue importance will be ascribed

to Baptism. . . . It cannot give undue importance to Baptism, for Baptism is here united with Repentance and Faith. It cannot undervalue the Atonement, for Baptism is one resting upon, and deriving all its value from, the name of the Lamb of God; and this is distinctly understood by the person baptized, who submits to the rite as a believer in that name. It cannot disparage the work of the Spirit, since he alone effectually calls men to Repentance and Faith; and it is by (Greek en, in, with the influence of) **one Spirit that we are all baptized into one body**, i. e., the Spirit leads the penitent sinner to Baptism and blesses the rite."—Baptist Quarterly, pp. 304, 305, July, 1877. Where the word of God leads, the Spirit leads. And where the "inspired word" is preached, the Spirit "speaks," just as he did on the day of Pentecost. And baptism is seen to be a faith service in obeying the gospel, just as was Naaman's seven dips (baptizo, same word used in N. T. as used in the Septuagint of the Old) for his leprosy, (2 Kings 5:14). The water did not take off his leprosy, neither does it take off sins. God healed the leper, and God remits the sins; but the sinner can no more have his sins remitted without doing what God tells him to do than the leper could be cleansed without doing what God told him to do. Herein is the test of living faith, that which will obey God, in contrast with "dead" faith, as set forth in James 2:14-26. "Ye were the servants of sin, but God be thanked that ye obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18)

DO MEN FORGET GOD?

By H. C. Welch

"And it shall be, when the Lord thy God shall have brought thee unto the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shall have eaten, and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 6: 10-12).

We realize the changeableness of our own hearts. When we would do good, evil is always present. Jacob, David, Paul and others found this to be true. We would like to die the death of the righteous, but in our living we follow the path of sin. Like Peter, we are brave one moment, but in the next we become cowards and deny our Lord.

God's goodness brought prosperity to Israel. He brought them into a good land that belonged to others. They occupied cities that they did not build. They had houses full of good things that they did not fill. They had wells of water that they did not dig. They had vineyards and olive orchards that they did not plant. With this prosperity God said to them, "When thou shalt have eaten, and be full, then beware lest thou forget the Lord."

In the twelfth chapter of Luke we read of a

rich fool who forgot God. He prospered because God was good to him. His land produced bountifully. But without sunshine and rain, which are gifts from God, his farm would have been barren as a desert. He gave himself credit for being a successful farmer. He had to build bigger barns in which to store his goods for future use. Many use the blessings of God daily without remembering the source from which they come. All that this man could see in his prosperity was his own rich land, and his own hard work, so he decided it was all of himself, and for himself. He might have thought he would make a change and do better next year, but next year did not come. He said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." God was forgotten. The poor was forgotten. The responsibility that wealth brought was forgotten.

But his dream perished; his false vision of life faded away. God spoke to him and said, "Thou fool, this soul shall be required of thee; then whose shall those things be which thou hast provided?" He had made money in order to keep it. He was rich for himself, but poor towards God. He was wealthy for this present life, but a pauper for the world to come. Wealth is a blessing when properly used; but it may be so used as to blind the mind, harden the heart, pervert the understanding and damn the soul. Wealth is a gift of God and should be used for His glory. This man was called a fool, not because he was rich, but because he forgot God. The destiny of this unfortunate man will come to you, if you forget God. If we escape his doom, we must avoid his folly.

We should remember that material things cannot satisfy the soul, and that wealth has never been, and can never be, a security against death. The world has not lost its need for God. Men have not out grown God. They have forgotten Him. This generation needs God for the same reason that all generations have needed Him. The world in which we live is just like it has always been. It is, and always has been, a world of uncertainty from a human view point. Disorder and confusion seem to rule. Our hearts crave peace that we have failed to find. Our hopes turn to despair. What is the matter? What do we need? Too many people have forgotten God; and the rest of us depend too much on ourselves, and too little on God. We have ceased to live the life of trust. We are trying to direct our own steps, and we are making a miserable failure.

Like the prodigal son who left his father's house to feed himself on husks; like a dog who laps dirty water out of every puddle in the road, instead of going to the clear brook; so man tries to find what he needs in every way except God's way. His circumstances force him to go beyond himself for something to lean on; and as the world is the closest thing to him, he usually tries to lean upon it first; but the world fails him; it becomes a broken reed, and his hopes are disappointed. When the prodigal son came to himself, and returned to the home he had forsaken, he found the peace of life that his heart craved. When every

thing else fails man, and he returns to God he finds that for which he has been looking. Here is a foundation that never gives way, a resource that never fails, a fountain that never ceases to flow.

There is no road that misses all of earth's misfortunes, but trust in God prevents despair. If God be for us, who can be against us? (Rom. 8: 31).

In conclusion, what did David say about those who forget God? The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17). Solomon says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Ecc. 8:11). But the day of vengeance will come. They who forget God are treasuring up wrath." Let no one flatter himself that there will be some way beside the gospel way to escape the wrath to come. One thinks that a God who has been so good to him in this life will not let him eternally perish. Another thinks that the doctrine of a future punishment may turn out to be false. Others are trusting that they may be able to be saved on their morality. But all these classes will at last lift up their eyes in hell, and there stripped of everything but their guilt, they will curse their delusion and the day of their birth.

Solomon says, "The way of the transgressor is hard"; but the hardships of this present life will be no comparison to his final doom. Why not, then, do the will of God now, that you may escape the danger that stares you in the face? "Set your affections on things above," put your heart above the world, God above men, eternity above time; and live for a crown that will outlast the glory of the stars.

"What shall I do?," says one. Hear the word (Jno. 6:45); believe in God (Heb. 11:6); repent of your sins (Acts 17:30); confess Jesus Christ (Rom. 10:9, 10); and be baptized in His name for the remission of sins (Acts 2:38). Then be faithful unto death (Rev. 2:10). If you will do the above things, you have the assurance of every protestant on earth, of Jesus, of the Holy Spirit, of God, and of angels, that you will "have a right to the tree of life and enter in through the gates into the city" (Rev. 22:14).

WOMAN'S INFLUENCE IN THE WORLD

Since the time Eve ate the forbidden fruit and influenced Adam to eat (I Tim., 2:14), woman has wielded a great influence in the world. It has been said a good woman is the best thing in the world, but a mean woman can drag a man deeper into hell than five yoke of oxen could pull him. It was the influence of a woman that caused David to place Uriah in the front of the battle to have him killed so that he could get her for his wife (II Sam., 11:2-18). It was the influence of a wicked woman that caused Ahab to put Naboth to death in order to get his vineyard (I Kings, 21:1-11). Through the influence of a Flippy Flouney girl and her mother Herod caused John the Baptist to be beheaded (Matt., 14:1-12). When Balak sent for Baalam to pronounce a curse on the camps of Is-

rael and he blessed instead, Balak sent him away (Num., 22nd and 23rd chapters). We learn from Josephus' history of the Jews that Baalam called Balak to him and said, "These are God's people and they will finally triumph, but I can tell you how you can hold them down for a while: Select a number of your prettiest women in your kingdom and send them to the camps of Israel." Balak did that. When the women began arranging to go home and the young men began begging them to stay and become their wives, the women said, "No, we have good homes in Moab." But the young men insisted so strongly that the women said, "We will remain and become your wives on condition that you discard your religion and embrace ours," and the young men agreed to do it. Thus we see, through the influence of woman the Moabitish religion was introduced in the camps of Israel (Rev. 2:14). I Cor. 10:7-8 tells us three and twenty thousand fell in one day.

I read an article in a magazine not long since in which the writer said that Hollywood producers were seeking to produce pictures that pleased the women, "For," they say, "if we can get the women they will bring the men." The writer further said that what the women like is Love, Glamour, and Romance. God pity the woman that is pleased with seeing her sex depicted on the screen in the embrace of another woman's husband, or almost nude. Satan began his evil work through the woman (Gen. 3:1-6). He and his ministers are still working in that way through their sweet words, and pretty things they place before her appeal to her feminine nature, and through the woman reach the man. The women mentioned in II Tim. 3:6-7 were no doubt Christian women lusting after something to bring into the worship. That is being fulfilled now by many women; not all, however, we still have a few Eunices and Loises in the world (I Tim. 2:9-15; I Cor. 14:34-35; I Peter 3:1-7; Titus 2:1-5). These will wield an influence for good which makes a strong church and a strong nation. But when the woman cuts off her hair (I Cor. 11:15) and arranges herself in men's apparel (Deut. 22:5), patronizes public bathing pools, and otherwise lays aside morality and modesty she is wielding an influence that will drag the Church down to eternal night and the nation to ruin.

The woman is forbidden to teach in the assembly. When she heeds that she is obeying God just as much as the man in the pulpit. Woman has the greatest place in the world to fill; that is the Home, without which we could have no church or nation. God help all Christian women to fill their places that we may have a strong Church and a strong nation.

—T. F. Thomasson,
Trechado, New Mexico.

NAMES FOR PAPER DONATION

Six names have been suggested, by Brother J. E. Newman, Edwards, Missouri, as a result of the offer by Brother Stone and wife, in the October issue. If you know of people who would be benefited by reading the paper, but who are not now getting the paper, send their addresses to us.

—Publishers.

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IS THE KINGDOM OF CHRIST IN EXISTENCE TODAY?

If So, When, Where and How, Was It Established?

About the year 60 B. C. Nebchadnezzar the king of Babylon had a dream, which affected him very much. The dream had gone from his mind and he could not recall it. He called for his wise-men and Astrologers to tell him what the dream was, and its meaning, but being idol worshippers, God had given them no power over such things. But God gave power to His faithful servant, Daniel, to both recall and interpret the dream.

By way of parenthesis let me say, God is ever merciful to His servants, whether at home or in a strange land, whether they are bond or free, "At home or abroad, on the land, on the sea, as thy days shall demand, shall thy strength ever be."

Daniel said: "God hath made known to the king what shall come to pass hereafter." (Dan. 2:4). So whatever it was, it had not come to pass prior to that time. Then it did not come to pass in the days of Abraham. We must look back through history and see whether these events have taken place. There is a conglomerated theory extant that tells us these events are still in the future. How can any one, not cross-eyed or wax brained, so interpret this plain language. TAKE NOTICE!

"Thou, O king, art a king of kings, unto whom the God of heaven hath given the kingdom, the power the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field, and the birds of the heavens, hath He given unto thy hands, and hath made thee to rule over them all; THOU ART THIS HEAD OF GOLD." And after thee shall arise another king inferior to thee, and another THIRD kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, foreasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush" (Dan. 2:37-40).

"Thou art this head of gold." Show me a ten year old school boy who cannot understand that. "And after thee shall arise another kingdom inferior to thee." What was it? The Medo-Persian Kingdom, represented by the breast and arms of the image. "And a third kingdom of brass, who shall bear rule over the whole earth." What was it? The Macadonian or Grecian kingdom with

Phillip, and his son, Alexander, who conquered all nations, and wept because there were not others to conquer. He was the Leopard of four wings of Dan. 7:6, and the He-goat of 8:4-7. Died at the age of 32 of debauchery having conquered everything but himself. The fourth (iron kingdom), is easily recognized as the Roman kingdom, or rule of the Caesars, beginning with Augustus and ending with Domitian. The Roman empire is said to have conquered the last Grecian province about the year 31 or 30 B. C. and was in full power when John began preaching in the wilderness of Judea.

Daniel says: "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed." In the days of which kings? Babylon? No. Medo-Persian? No. Grecian? No. Why? They have been destroyed. But the "leg, feet and toe kings." Those ruling between 30 B. C. and 30 A. D. Listen to Daniel: "Thou sawest till a stone was cut out without hands, which smote the image upon his FEET that were of iron and clay and break them to pieces." verse 34. Augustus Caesar was reigning when Jesus was born (Luke 2:1), and reigned till A. D. 14. Tiberius succeeded him and in the fifteenth year of his reign Christ began to preach (Luke 3:1). So, these two must represent the thigh-legs of the image. Then in the time of their successors representing the feet and toes of the image, the stone struck.

There is a point here to which I want to call the attention of all Christians. The prophecy concerning the establishing the kingdom of Christ, was written over six hundred years prior to its setting up, which proves conclusively the inspiration of the Bible.

Let us read a little more of the prophecy. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; and the Stone that smote the image, became a great mountain and filled the whole earth." v. 35.

Is there anything left of the Babylonian Empire? If so, what? What is left of the Medo-Persian? Echo answers, What? No vestige of the Grecian or Roman is left but their language, and it is so dead that every school boy wishes it had been buried with the rest of the carcass.

How beautiful, how plain, has our God made those things that pertain to our blessed Master and His Church. May he help us all to see it.

—E. A. Lowry.

CONCERNING THE WAR EXEMPTIONS

Some have written me about the exemptions, which we ask of the National Government recently. I sent a number of the forms last June, and I received word from the Adjutant General, saying: "Although the Congress gave certain liberties (referring to the church and worship) it (congress), also, had the power to raise armies in time of need."

I have word from Brother Reynolds, of Crockett, and he told me that exemptions had been

granted to the Church of Christ, January 26, 1938, file number A. G. 00031.

I sent all the forms I had received up to September 17, 1939, to Washington, requesting that they be added to the other list, and here is the reply: "Receipt is acknowledged of your letter of the 17th. inst., which has been filed together with its enclosures."

—E. S. Adams, The Adjutant General.

Hence, it would seem that we have been exempted, but not in so many words. I still have plenty of forms left. If any others wish forms, you may write me for them, and you can send direct to the address, above, Washington, D. C., with a request that they be added to file number A. G. 00031, which have already been sent; but do not send the forms back to me—this will cause delay.

—Howard Sharp, 225 E. Cleveland, Montebello, Calif.

OUR NEW SONG BOOK

"The King's Pilot" (Revised) is the name of our all-purpose gospel song book, just off the press. This splendid book was edited and compiled by Frank Grammer and J. A. McClung and revised by Frank Grammer. More than fifty gospel preachers and singers have pronounced it the best song book they ever examined. Plenty of old hymns, together with the latest songs you hear so much over the radio. About 25 pages of new songs never used before; 192 pages in all.

The new price is 35c per copy; \$3.60 per dozen; \$12.00 per 50; \$22.00 per 100, prepaid to you.

Send all orders to Homer L. King, Lebanon, Mo.

WORKING FOR THE O. P. A.

We want to urge all our friends to keep up the zeal you manifested in the drive to increase the circulation of the paper. We doubled our circulation as a result of your zeal, and we are so thankful for that, but you must remember that an increased circulation means increased expenses for the paper. Therefore, all should work to keep up the flow of subs. into the office. Do not forget to talk the paper wherever you go, urging all to subscribe for it. May we have a nice list from you this month.

—Publishers.

THE WORK IN VINITA, OKLAHOMA

Brother L. B. Badgett, of Port Arthur, Texas, and Brother J. W. Riffe, of Kitcher, Okla., held a meeting in this part last summer and again this summer, with 18 baptized and 2 restored. We are meeting for worship from house to house (in our homes), as we have no other place to meet, hence we need help to build a suitable house. We plan to use native lumber; cut trees, haul to mill, have them sawed, etc., but we need roof, windows, doors, floor, seats, etc., which will require some money, at least \$100.00. Now, will each church or individual send us a donation? We shall appreciate it very much.

This is a fine place for the true church, and people seem to be open minded and willing to accept the truth, when presented to them. Brother Rife baptized 5 after the meeting closed and bap-

tized one last Lord's day. Brother Rife cannot be beat for a young preacher. He is only three years old in the gospel, and is opposed to all innovations. He is ready to go preach the gospel wherever needed. Call him out for he is worthy.

Brother Badgett is a fine instructor, but his health is so poor that he is unable to hold meetings. We have three other young men, who are starting out to help all they can with the public work, and we want to see them become teachers of the gospel.

We think the OPA is a real good paper, and we are going to send in a list of subs. as soon as possible.

Send all donations to Ray Buris, Rte. 3, Vinita, Oklahoma.

—John Lim Davis, Vinita, Oklahoma.

THE SMITH-CASE DISCUSSION

The above named discussion was held at the Old Mt. Zion Church, near Brookhaven, Mississippi, September 30th and October 1st; two sessions each day of two hours each.

Bro. T. E. Smith affirmed the use of unfermented, non-intoxicating grape juice in the communion, and Bro. R. T. Case denied the first day. The second day Bro. Case affirmed the use of intoxicating wine in the communion service, and Bro. Smith denied. Bro. Jim Red moderated for Bro. Case and I for Bro. Smith. Or, rather, we kept the time—no moderators were needed, for this was the nicest discussion that I ever attended. Both speakers proved themselves to be real Christian gentlemen, and treated each other as such.

Bro. Case argued that wine was used in the Passover supper and all solemn feasts of the Jews, and that from these prepared elements, the Lord took the emblems of the Lord's supper. That it must be wine, "made from the juice of the grape," and "wine that will make drunk," in order to be pleasing to God. He contended that grape juice was unclean, hence, wrong. Bro. Smith argued that the drink element of the Lord's Supper, was never called wine in the Bible, that in the expression the "fruit of the vine," the word fruit comes from "Gennema" in the Greek, which means "produce," "product," "fruit." He contended that God made the grape juice, while man had to make the intoxicating wine. That God never did make a fruit that would make man drunk. God told man in the Garden (Gen. 2:19) that he may freely eat of all the trees in the garden (one excepted). God has always condemned drunkenness, hence, He did not give man something that would make him drunk. It is man-made.

Bro. Smith showed that intoxicating wine was made by a process of fermentation, or leavening, that the grape vine did not produce such a drink. But that the vine did produce a drink element, known as "grape juice," which was the direct produce, "Gennema" of the vine.

He showed that the body of Christ was unleavened, (1 Cor. 5). Also, that "a little leaven leavens the whole body." Hence, with an unleavened body-(congregation) and an unleavened loaf, but

leavened, (fermented) wine, that the whole feast would be leavened.

I believe that each man is the strongest on their respective sides of the question. And I am hoping and praying that the discussion will help them to get closer together.

They stated from the beginning that the discussion was not to see who could "whip," but to try to iron out their differences, the two men representing two congregations not but a few miles apart, which, were it not for this difference, would co-operate and work together for the good of the cause.

—Homer A. Gay.

From The Fields

W. H. Hilton, Mountain Grove, Missouri, October 17.—I am now in a meeting, near the above place. I was at home with Brother Waters in his meeting last week. There was one confession, and we look for a number to obey the gospel.

J. H. King, Garvin, Oklahoma, October 17.—I would like to have a copy of the O. P. A., if it is still being published. I am still for Primitive Gospel. I have had some wonderful meetings this year, and I am still busy and will be for sometime to come.

E. H. Miller, 710 Callaway Ave., LaGrange, Ga., Oct. 9.—The church here is still fighting the good fight of faith. 15 have been baptized since August 20. Our new house is now completed, and many who never attended before are attending each Lord's day, getting the seed of the Kingdom, which seed produces only the Kingdom, both in teaching and practice. We are for the Bible in all things.

Henry Crews, Lawrenceburg, Tenn., October 16.—Brother Fred Kirbo has just closed a good meeting at Long Branch, with 7 baptized and 6 restored, some of whom were from the S. S. and cups faction, who gave up the unscriptural practice for the Bible way. We all learned to love Brother Fred Kirbo for his work's sake, and we hope to have him with us again sometime. Pray for the work in this part.

C. C. Rawdon, Lawrenceburg, Tenn., September 22.—The Chapel Grove congregation is progressing nicely. In August Brother J. R. Stewart closed a good meeting with 21 baptized and 13 restored. Some came from the S. S. brethren, some from the Methodists and Baptists. This field is white to harvest. I recently held a short meeting at Barnesville, baptizing 2. We hope to establish a church there. We regret Brother Clayton's moving away to Arkansas, as he was a capable teacher. Pray for the work here.

Barney Welch, 10 N. 25th St., Temple, Texas, Oct. 19.—Since my last report, I have preached at Live Oak, Union Grove, and here at my home congregation, with one being restored at each place. I expect to go to the White Hall church next Lord's day. I have just received a card from Brother Chas. Waller (colored), concerning his plans for mission work. I shall help all I can in the good work. May God help them in their noble efforts to get the truth to the colored people.

L. R. Cullum, Springer, Rte., Ardmore, Oklahoma, Oct. 11.—Brother Abe Smith has just closed a series of meetings at Equal Rights, baptizing 2, from the Baptists. We commend Brother Smith as a true Christian and a splendid gospel preacher, who does not hesitate to declare the whole council of God. Brother Abe will be with us each 4th Sunday, and Brother Tom Smith (brothers), each 2nd Sunday, and both of them for a series of meetings in July, 1940. If you need a meeting, call them.

J. C. Tate, Wichita Falls, Texas, October 17.—The church here is doing fairly well. Our attendance is better than for sometime, especially, of the unconverted. We are glad to have the Meadows family back with us, after their stay at Fort Worth for about six months. Brother Hambrick and I went to Munday last Lord's day. Since Brother Cates is not there, we are sending someone twice a month. We have three fine young men there, who can take charge of the worship, and I believe they will develop into competent leaders. We are having all-day services, at my home church, Thanksgiving, and we look for a number of preachers and others, from other churches, to attend. Come and be with us.

James R. Stewart, Rte. 4, Box 97, October 14.—I recently closed a mission meeting about 10 miles from Waco, in a Baptist community. They, of course, refused to let us have their house, but we just placed some seats across the road from the house, and had an open-air meeting. The crowds were good throughout, and we baptized six and restored six, some of whom were the main leaders in the Baptist church. We plan to hold another meeting there in the spring. Those who became Christians will meet for worship in Waco, until we establish a congregation out there. We expect to assist in another mission meeting as soon as arrangements can be completed. This work was sponsored by the loyal churches in Waco. I appreciate the support given me by these and other churches this year for mission work.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Oct. 19.—I have recently discovered a congregation, about 30 miles from my home, near Richland, Missouri, with about 25 members. Some of them having learned of the Scriptural way to worship God, I was invited by one of the Leaders to come down for some preaching, and since my evangelistic meetings were over, I consented to be with them every Lord's day for awhile, at least. I am glad to report that they are now worshipping as

the New Testament directs. I have learned of other congregations in that part, and we want to make an effort to teach them "the way of the Lord more perfectly." It seems that new fields ("doors of opportunity") are opening up all the time, and we need to press the work with more zeal than ever before.

E. A. Eaker, Rte. 4, Box 245, Watsonville, Calif., Oct. 11.—The church at the above place is struggling along with the attendance from about 15 to 20, and even less at times, but we have not been started so very long (less than a year). We have had visitors from Stockton, Calif., from Milano, Texas, and from Oregon, this summer, and we hope to have some of these with us permanently soon. You will notice that we no longer meet in the I.O.O.F. Hall, but in my own home, above address. We shall keep you informed of any change. Brother Reynolds and family were with us in August, and we appreciated his interest in the cause, and he was an inspiration to us. We are glad to hear that Brother Chester King is back in Calif., as he helped us to get started out the Bible way.

Frank Cope, Jr., Spring Hill, W. Va., October 9.—The meeting at Pine Grove resulted in 18 baptized (6 from the Baptists) and 2 restored, and a large active and faithful congregation put to work. I am now at Spring Hill, attending a singing school. We are having a fine school and good attendance, with Brother Amos Owens, of Vernon, Ky., conducting the school. I expect to labor with the congregations at Spring Hill and at Mallory Chapel this winter. Things are looking brighter for the future work here. All contention over "Acts 2:42" as a "set order of worship" has been agreed to cease. We rejoice over this, and our aim is to devote our time to saving souls. Pray for us in the work here.

Ervin Waters, 1118 So. 27th St., Temple, Texas, October 18.—I closed the meeting at Lees Summit, near Lebanon, Mo., Oct. 1 with one baptism. Oct. 6 and 7 I attended the meeting in progress in Lebanon, which was being held by Chas. Waller (colored). Large crowds were present. Oct. 8 I started the meeting at Field Stone, near Vanzant, Mo., which is in progress at this writing. One (a Baptist) has been baptized thus far. Bro. Hilton was present during the first week of the meeting. Bro. Lee and Bro. Robertson were here last Lord's Day. I will close the meeting October 22. Nov. 10, I will start a meeting at San Antonio, Texas.

L. L. Red, Summit, Miss., October 8.—Brother Homer L. King started a series of meetings here at the tabernacle, August 18, but due to bad weather and other appointments, it was cut short, leaving lots of hungry souls wishing for more of the good plain sermons from Brother King, in his pleasant, kind way of delivering them. We became very much impressed by him while here. Then, Brother Homer A. Gay held about six nights, closing September 29. This was the best meeting ever held in this part since the cause was

established. The attendance, attention, weather, preaching, and all, were favorable to make a good meeting. Many of the sects complimented the preaching and gave money to help support it. Brother Gay hewed to the line, but he won the favor of all who met him. There was one addition, and we look for others. We had the good co-operation of the New Salem church.

Tom E. Smith, Box 893, Healdton, Oklahoma, Oct. 13.—The 1st inst. I preached at Ada, Okla., where Brethren King and Cook established a loyal congregation last summer. Their leader, Brother Fulton, is away temporarily, and they miss him much. If any of the loyal preachers are passing that way, they should stop over with them. Oct. 8, I preached at 1026 SW 29th St., Oklahoma City, and baptized a fine young man. He is a college graduate, and will be much help to them, since he has studied the Scriptures, and seems to know his duty, being willing to work. Brother John B. Hall is responsible for this congregation being started, which is a little over a month old. Brother Hall desires that if any faithful preaching brethren are passing this way, that they stop over and preach for them. They are in need of a series of meetings, but being poor and few in numbers, they are not able to support a man to hold it. Will some brethren or a church help them support a meeting in that city? If so send your donation to John B. Hall, Rte. 8, Box 262, Oklahoma City, Ok.

Homer L. King, Lebanon, Missouri, October 22.—I was glad to be with Brother Ervin Waters through his meeting with the home church, and to hear him preach. I was with the little band of faithful brethren, over Lord's day, October 15, near Emboden, Arkansas; where Brother C. B. Hufstetler is one of the leaders. They have had a division over the S. S., and the digressive ones pulled off to a school house, leaving the loyal ones with the house, where they are now at peace. I was glad to see old friend and brother, Ryan Bennett, again down there. I have had the pleasure of listening to Brother Waller (colored) in a series of meetings in Lebanon, for the benefit of the colored people. It was very interesting, and I think much good was done. I go next to Ada, Oklahoma, to begin a series of meetings November 5. I hope to have Brother Fred Kirbo assist me. I have prospects of three debates this winter, two on the cups and one on the cups and the S. S. So, it would seem that the opposition may have decided that they will have to do something besides ignore the plea we are making for the Bible way, since we are rapidly gaining ground. Pray for me and the work of the Lord.

Chas. Waller (colored), Box 142, Lebanon, Missouri, Oct. 19.—I assisted in a good meeting at Ottumwa, Iowa, with Brethren Black, Nelson, Mountain, and LaRuw; also, met Brother Meeker, of Moberly, Mo. The results were two restored. I was supported well for the work and was given the promise of a monthly donation to help buy a trailer for use in mission work. I am now in a meeting in Lebanon, with one colored sister plac-

ing membership. The brethren here have supported me well. I have been given a good suit by Clovis Cook; groceries; and interest from the members (individuals); and expense money from the church. The denominations and sects are forcing us to have to use a tent and trailer, as it is impossible to always get a house suitable for meetings. The brethren here have the tent. Now, will you help me get the trailer? One church has already donated \$10.00. I will appreciate all donations, large or small, and all donations will be reported in the O.P.A. The success of our future mission work will depend on this plan to a great extent. Will you and others help in this great work? Send all donations to me, address as above, or to Homer L. King, Rte. 2, Lebanon, Mo.

Homer A. Gay, Flemington, Pa., Oct. 16.—I had a good visit with the brethren at New Salem church, near Brookhaven, Miss., the last of Sept., and spent a week in a meeting in a tabernacle, near Summit, Miss., the last Lord's day in Sept., preaching up until Friday night of the next week. Here, I think, is a good chance to build up a good congregation. Bro. L. L. Red and family are doing a good work here. I reached my home at Lebanon, Mo., October the 2nd and was there until the 12th. This was the first I had been at home, except a part of three days, since the first of July. Found the wife and children very well, but badly over worked with things that I should be there doing. While at home I was with the home congregation, Lees Summit, for one Lord's day, and was with the following preachers: H. L. King, H. E. Robertson, S. J. Gay, C. H. Lee, Ervin Waters, Clovis Cook, Fred Kirbo, and Chas. Waller. I heard Bro. Waller a few times in his meeting in Lebanon. He was doing some mighty fine preaching. The white people were crowding the colored people out of the house. I began in Flemington, Pa., yesterday (Lord's day) morning. Our crowds are fair and the interest seems good. I am to be here for two weeks or longer. We have a splendid congregation here. I baptized an old lady (73) today.

WORDS OF ENCOURAGEMENT

"Here is my renewal to the OPA, and many thanks for sending the last issue, for I do enjoy reading everything in every issue."

—Mattie M. Loyd, Calif.

"Find enclosed another sub. for the OPA. I wish you and the other editors much success in its publication. I think it will do much good in the homes."

—E. E. Wright, Texas.

"I am glad the OPA is growing in subscriptions, and we are praying for you, wishing you great success in every way in the Lord."

—Carl N. Nichols, Calif.

"In behalf of the OPA, it is the best paper I ever read, and I am glad to know it is growing in circulation. It should be in every home, as it 'speaks where the Bible speaks and is silent where it is silent.'"

—Claude White, Indiana.

"I have received my first copy of the OPA (September issue), and I think it is a wonderful paper."

—Winford Reeves, Texas.

"Here is my renewal to your paper, and may I encourage all to subscribe for this paper. The value cannot be estimated in money. I pray for the editors and publisher, that they may always present the paper as it is now."

—T. M. Hoover, Calif.

"I pray that the OPA may find its way into more homes during the next year than ever before."

—Pete Howard, Missouri.

"As we are moving to Parkersburg, and we are letting you know so we will be sure to get the O. P. A., for we miss it, when it fails to come."

—Howard C. Thomas, West Va.

"We received the OPA, and was it good! I especially enjoyed the articles by Brethren Gay, Cope, and Cook, but it was all good."

Mrs. Huey Cook, Texas.

"I wanted to send in 25 subs., but didn't make it, but I am paying for some myself. Keep the good work going."

—J. L. Reynolds, Calif.

"I wish to say that a good clean paper, the OPA, is now coming to us. The September issue was especially fine. We hope you can keep it free from wrangling and strife. We shall work for it as long as it is."

—D. E. Stone and Wife, Calif.

"We want to send in a list of subs. to your paper soon, for we think it is a real good paper."

—John Lim Davis, Oklahoma.

"I enjoyed the last issue of the OPA very much, and was glad to note the success in the South. It was just like receiving a letter from home."

—Frank Cope, Jr., West Va.

"I am sure the cause of Christ will not suffer as long as we have such men as Brethren King and Gay to press the battle in Jesus' name. I am enclosing my renewal for the paper."

—L. L. Red, Miss.

FROM MITCHELL, INDIANA

We are a small band of brethren, near the above place, meeting for worship in a house, known as Fairview Church, owned by brethren who want to go beyond the New Testament in the worship, which makes it more or less confusing, since we cannot agree with them, and we are fully convinced that we should have but one cup and one loaf in the communion, one male member speaking at a time to the undivided assembly. We believe a man is not "crowned, except he strive lawfully."

Therefore, we are making an appeal to the loyal brethren, asking them to help us build a meeting house, where we may in peace, "speak where the Bible speaks, and be silent where the Bible is silent." We are poor in this world's goods, but rich in good works. The house will not cost much, but we are unable to meet it alone. We figure that we can build a house here, 24x34 ft., for around \$300.00, and will be secured by a deed, with the restrictive clause, prohibiting all innovations. Frank Cope, Jr., Clovis T. Cook, and J. D. Phillips, have preached here.

You may send all donations to either Claude White, Charles Burton, or Kenneth Doane, all of Rte. 1, Mitchell, Indiana.

—Claude White.

Ye num'rous sects
which all declare
"Lo Christ is here.
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

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

Vol. XII

LEBANON, MISSOURI, DECEMBER 1, 1939

No. 12

PAUL'S DESIRE TO DEPART

C. V. Tenney

"I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better. Nevertheless to abide in the flesh is more needful for you." Phil. 1:23-24 King James Version.

"I cannot tell which to choose: I am in a dilemma between the two. My strong desire is to depart and be with Christ, for that is far the best. But for your sakes it is necessary that I should live on here below." Phil. 1:23-24 Dr. Moffatt's Version.

"For me to live is Christ, and death is gain. . . . I cannot see which to choose. . . . My desire is to depart and be with Christ, for this would be by far the better." Phil. 1:23-24 Twentieth Century.

From these three versions, it is plain to see that Paul has reference to three things; namely, Living, Dying and Translation. He cannot tell which of two (living or dying) would be best, but he knows another thing which he desires and would choose, that is—translation. In no other way could he be with Christ, for if he died he would be in the grave until the resurrection.

To depart, here, does not mean death, but departing as Elijah or Enoch or Christ departed. It is to go as from one city to another.

In another place Paul tells us plainly that we mortals must put on immortality, as it is plain that we are not immortal now. We sleep at death, until the resurrection.

When Paul says: "The time of my departure is now at hand"—everyone knows that he is referring to his death. We must remember that there are two ways to depart from this life. Paul says, however, that we shall not all sleep, but we shall all be changed.—(at translation).

When Paul speaks of being with Jesus, it is to his second coming that he refers. (2 Tim. 4:7). He expects to have his crown of righteousness, when we get ours, all at the same time, at the last day.

He could choose between dying and translation, for he did, saying he had a great desire to be with Christ, which, we know, cannot be until the Judgment and Resurrection. Let us believe the plain words.

—Present Truth Messenger, Live Oak, Fla.,
of Nov. 16, 1933.

REPLY

The King James and the Twentieth Century do you no good. Both have it "better" as the Greek (kreisson) reads, and this explodes the "third thing" theory, be it "the returning and being with Christ" or "Paul's translation as Enoch and Elijah

were. "And since you take the "translation" theory, I suppose you repudiate "the returning and being with Christ" theory, as Adventist Isbell did, saying, "This version (Wilson's) has possibly given rise to the generally accepted interpretation of this scripture by Adventists. I have long thought such interpretation spurious and unsafe, and am not surprised at Mr. Harper's very convincing argument." (See P. T. M. of Mar. 31, 1916).

But Moffatt's "best" in this text is no better than Wilson's "the returning and being with Christ." Neither one is the word of God, and hence both are "spurious and unsafe." There is no place for either among honest people. Nothing but "the two"—life and death—is considered, and "better" shows this.

2. You say, "Depart, here, does not mean death." The Greek is *analsia*; and Liddell and Scott (Standard Lexicon for classic Greek) and Thayer (Standard Lexicon for New Testament Greek) say it does, and both cite this very passage. They have searched the whole field of both classic and N. T. Greek for the use of words in arriving at these definitions. And this alone refutes your theory of "Paul's translation." Moreover, you admit that "When Paul said, 'The time of my departure is at hand'—everyone knows that he is referring to his death."

Now, what word does Paul use here "in referring to his death"? It is *analsia*, "departure," a noun (2 Tim. 4:6); and *analsia*, "to depart" is an aorist infinitive (Phil. 1:23). And "everyone knows" your "legs are unequal," for you are among "the lame" here. You refute yourself in what you admit.

3. You say, "If he died he would be in the grave." You are long on assumption, but short on proof. Adventists say, "Absent from the body . . . in the grave," but Paul, the Christian, says: "Absent from the body . . . present with the Lord." (2 Cor. 5:8; Acts 25:28) (See my tract, Second Advent Christian Church Exposed, p. 5).

You say, ". . . translation. In no other way could he be with Christ" . . . We sleep at death until the resurrection."

You are prolific in assertion, but your proof is nil, not even a grain. You say, "He could choose between dying and translation, for he did." I will let him answer you. He says, "And what shall I choose I know not." (v. 22) And this was with reference to "the two," namely, "to live" or "to die." He kept considering both. He says, V. 20, Christ shall be magnified in my body whether by life or by death. V. 21, For to me to live

(is) Christ, and to die (is) gain. v. 22. But if I live in the flesh, this (is) fruit for me of my labor, and what I shall choose I know not. v. 23. For I pressed by the two, having the desire to depart and be with Christ very far better, v. 24, but to remain in the flesh (is) more necessary for the sake of you; v. 25, being persuaded of this, I know that I shall abide and continue with you all for your advancement and joy of faith. (Phil. 1:20-25).

"If I live in the flesh" implies that he could live out of the flesh. "To die" is gain: it is "far better," then. "To depart" and be with Christ is "far better"—it is "gain," then. Things equivalent to the same thing are equivalent to each other. Hence, "to depart" here is "to die." "To die" makes it so that he would not "live in the flesh." "To depart" makes it so that he would not "remain in the flesh." Hence, "to die" and "to depart" signify the same thing. Hence, for the Christian "to die," "to depart," is "far better" than to "live in the flesh" (v. 22), to "remain in the flesh" (v. 24), for this is "gain." Hence, says Paul, "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (For we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and at home with the Lord." (2 Cor. 5:6-8).

4. Every human being has a mortal body, Rom. 6:12; 2 Cor. 4:11; Rom. 8:11; 1 Cor. 15:35, 42, 54; and, truly, "We mortals must put on immortality," for—

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

II. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:54).

III. Therefore, every corruptible, mortal body of man shall put on incorruption, immortality.

Hence, the wicked shall go "both soul and body" into "hell," "into eternal fire prepared for the devil and his angels." (Mt. 10:28; 25, 41) And since—

I. The punishment of the lost is "eternal punishment," Mt. 25:46.

II. And the punishment of the lost is "tribulation and anguish," Rom. 2:9.

III. Therefore, the punishment of the lost is eternal tribulation and anguish.

Yes, "Let us believe the plain words," the words God put in the Book, for there is no place in honest hearts to harbor "spurious and unsafe" words such as Wilson and Moffatt have used in this text. And finally let me say this: When you use language correctly, you will not say, "He cannot tell which of two (living or dying) would be best." You will say better, as it is in the Bible; and this knocks your theory as to "another thing," as "translation," entirely out. "Desire" and "choose" are far different. Life and death kept him "pressed," agonized, perplexed; and contemplating them he said, "What I shall choose I know not?" He expresses his "desire" for the latter, for it was the "better" of the two for him, being

"gain," "but," he says, "to remain in the flesh," "to live in the flesh," is more necessary for your sake.

—H. C. Harper.

I WISH

Several have written or said to me since the Sept. issue of the OPA came out, "Bro. Gay, I wish you would write more on 'I Wish'."

Well, I Wish everybody felt that way about it. If all would appreciate the things that are good for them, it would be much easier for a writer, or, for a preacher. But when folks show an attitude of "will not endure sound doctrine", it makes it more difficult to write.

I wish all of our preachers would live the kind of lives they teach others to live, and realize that people are watching and listening, when we are out of the pulpit the same or even more so, than when we are in the pulpit. Paul told Titus, the preacher, "In all things showing thyself a pattern of good works: In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." (Titus 2:7).

I wish our brethren would "be kindly affectioned one to another with brotherly love; in honor preferring one another". (Rom. 14). Some seem to want to shun Christian company, and have for their closest friends and associates those of the world, and many times, those whose lives are very averse to the Lord's word and ways. Solomon said "he that walketh with wise men shall be wise but a companion of fools shall be destroyed".

I wish our brethren would "not be slothful in business, but fervent in spirit, serving the Lord". (Rom. 14:11). I have known brethren to let the church house go uncleaned until it was filthy, the windows all broken out and the doors falling off the hinges, the yard all grown up in weeds and grass. I believe that we should be interested in the Lord's business, and be "good stewards." Many times brethren wait until the last Sunday of the meeting before they inquire as to the financial condition of the church. I had a good congregation to wait until the last night of their meeting, after we had all said good by, (and they knew that I was to take the train that night for home), and then gave me a check for a hundred dollars. I had a few nickels in my pocket, and not a chance in the world to cash that check; hence, of course, had to miss the train and wait until the next day:—**Slothful in business.**

I wish you would all go back and read what Bro. King had to say in Sept. issue about the work being done by the faithful church at New Salem, Miss. Also, the faithful church at Flemington, Pa., have "sent once and again to my necessity", as I have carried the gospel into new fields. I wish that a hundred congregations, that I know, who are able and who say, "we are going to," or, "we sure ought to," would join hands with them in this grand work. Our ranks would soon be doubled!

I wish our brethren and sisters would stay away from the picture shows and other places of immodest amusement, and keep their children away (Jas. 1:27). By doing this it would save the influence of the church; save the nickels, dimes,

and quarters for the Lord's treasury, also save the morals and modesty of the children and the parents, too.

I wish that you would write along some of these lines.

—Homer A. Gay.

WHISPERINGS

2 Cor. 12:20

By Wm. Freeman Jones

The apostle Paul classes WHISPERINGS with the other works of the flesh. See Gal. 5:19-24. And James 3rd chapter forbids using the tongue to discount the reputation of either God or man. "A good name is rather to be chosen than great riches" (Prov. 22:1); "a good name is better than precious ointment" (Eccl. 7:1); he, who destroys a man's good reputation, takes what may not ever be restored. Sincere, honest people think more of their reputation, or good name, than of gold, or silver; however, either a good name, gold, or silver can be taken away from them. A good reputation for principle and honesty means that the bearer has sure friends in times of adversity. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). With a good name a man can carry on business on a credit basis; he can be heard by sincere people with confidence; he can rest assured that at death he will have respect of good people. Only its possessor can build up a good name.

To help worthy men to retain their good reputation, which it may have cost them years of care, toil, and sacrifice to build, the Spirit forbids WHISPERINGS among brethren—private, secret peddling of hearsays, or circumstantial testimony about someone else. As a rule, in difficulties among brethren tattling and busybodying with the tongue is the worst feature against early, peaceful settlement, or reconciliation between disagreeing parties. See 1 Peter 4:15; 1 Tim. 5:13; Tit. 2:3. If a brother finds a fault in another, he should NOT run all over the congregation and the outside neighborhood and peddle it, but go privately to the accused, unbeknown to any others, and talk with him about it in a kind, charitable manner (Matt. 18:15-17). A spiritual man will do this (Gal. 6:1, 2).

Sister A has an intimate friend, Sister B, to whom she tells everything immediately, even upon only mere circumstantial evidence. Sister B has an intimate secret-bearing (?) friend to whom she tells all she hears. And soon it is spread all over the congregation, and even to the outside world, although there is not a word of truth in it! Thus, a good name has been unlawfully taken away, maybe forever! Such tell-tales should be severely rebuked immediately.

Common sense teaches anyone, whose mind is sane, that it is not proper to run around telling everything we hear; but the Lord's people do NOT have to use merely human sense—we have the divine word to make us intelligent in all things. But so many brothers and sisters, whose tongues are lengthy, do not know anything except what

the preacher or teacher tells them at church, so they may be ignorant of some needed doctrine alone this line. Then, let us learn to keep family affairs in the family, for they are no one else's business; and we find people who do not want to be burdened with things that are none of their business. If I should hear a bad report about a brother or sister, whom my wife regarded beyond reproach, I should loathe the idea of her having to give up that good opinion of them until they were proven unworthy of her confidence and esteem. Hence, I would quietly investigate the matter spiritually, keeping my own tongue; that is, I should silently listen, not WHISPER.

What is to be gained by my telling others what I may have heard about someone else? "A man is not guilty until he has been proven guilty." "Hath no man condemned thee? . . . No man, Lord . . . Neither do I condemn thee: go, and sin no more" (John 8); "Doth our law judge (condemn) any man, before it hear him, and know what he doeth?" (John 7:51). Contrary to this, I have known men who would at once run to the accused and demand that he publish his acknowledgment abroad to the world—UPON MERE HEARSAY of someone else. But, thank God, He does not respect persons, but clearcut testimony; He saves us, or He would condemn us at the judgment ONLY ON DIRECT PLAIN TESTIMONY! Let man be as fair, lest he lose his soul. "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment" (James 2:13); "let us not therefore judge one another any more" (Rom. 14:13). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (vs. 19). Then, we will keep our tongues from evil, that they speak no guile, and not damage the church and the cause by tattling, busy-bodying, WHISPERINGS, slanders and false accusations. "If wisdom's ways you wisely seek, five things observe with care; of whom you speak, to whom you speak, and how, and when, and where."—Proverb.

WINTER QUARTERS

Why is it that preachers are required to go into winter quarters for the lack of support from the churches? Winter is a good time to visit and edify the churches (Acts 15:36), by a few nights preaching; line up the church for duty; and exercise discipline where needed. It usually takes about a week to get them all lined up during the summer meeting.

Why is it that brethren get the idea that meetings must be held during hot weather, usually during July and August?

Why is it that churches think that, when they have had one annual meeting for the home congregation, where most of those who hear the preaching are already members; they have done their whole duty?

Why is it that the churches do not see the need of reaching out in mission fields with their preacher, where souls are perishing for the want of the bread of life?

—L. G. Park, Council Hill, Okla.

Old Paths Advocate

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KEEPING THE RECORD STRAIGHT

Since I am acquainted with the conditions and the membership of the church at Council Hill, Okla.; having obeyed the gospel there; having held several meetings there; knowing the divided condition; and being familiar with the trouble that exists; knowing that the church cannot prosper so long as the trouble exists; I feel it necessary to make the following statements.

About two years ago trouble between two brethren rose, and I was called upon to try to make reconciliation. After several days of hard work, driving my own car, a private settlement was affected, and acknowledgments were made publicly; the same being published in the OPA, the Firm Foundation, and the local paper. Within about 24 hours one of those involved in the trouble came to me expressing dissatisfaction; organized a faction and began agitation, which has since continued. Several preachers were invited to make an investigation to determine who is at fault, but the faction refused to have a hearing or trial, saying that it was unscriptural. When pressed they told the preachers not to come. They withdrew from the regular worship, leaving the meeting house, secured the Christian Church house, held services there for four months, returned then and started trouble again. They now meet in the afternoon, being ruled by a dictator rather than the New Testament.

Preaching brethren, can we afford to encourage such action?

—W. H. Hilton.

PASSED ON

Sister Lou Stovall was born September 29, 1875, Gatesville, Texas; departed this life November 4, 1939.

In 1892 Sister Stovall married, becoming the mother of 7 children, 3 girls and 4 boys, who are all alive to mourn her passing. In 1900 she obeyed the gospel, at the Grove, Coryell County.

Funeral services were conducted by the writer, at Wichita Falls, Texas, where she died, and interment was in a nearby cemetery. To the relatives and friends of this dear sister we extend our deepest sympathy. "Blessed are the dead, who die in the Lord" (Rev. 14:13).

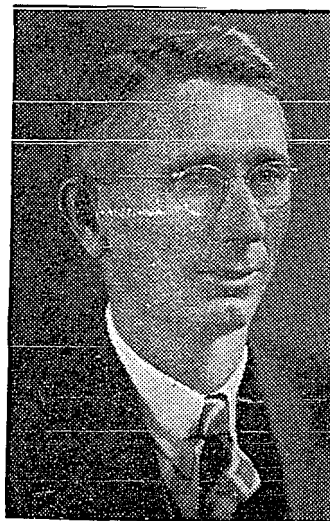
—Ervin Waters.

SINGING NORMAL

It now looks as if it would be about the first of the year before we can get the proposed vocal music normal started. It has not been definitely decided yet, but if you are interested in attending be sure to write us at once, as the more students we get the more certain it will be, and the less cost per capita. We would like to get enough students to reduce the cost of tuition to about \$3.00 for 18 days. Board and room should be obtained for about \$12 to \$15 for the entire term.

If interested write either, Homer A. Gay, Clovis T. Cook, or Homer L. King, all of Rte. 2, Lebanon, Missouri.

GETTING ACQUAINTED WITH OUR PREACHERS



John L. Reynolds, Crockett, California

Bro. Reynolds was born and grew to manhood, near Lamar, Arkansas. At the age of 23 years he married Mary Hickey, and to this union were born six children, three boys and three girls. Soon after his marriage he began to study the Bible, and at the age of 27 years he moved to Stidham, Okla., where he found several families of the Church of Christ meeting for worship. It was at this place that he first made an effort to preach the gospel. In 1929 Bro. Reynolds moved to California, being employed by the Standard Oil Co., and in 1930 he moved to Crockett, Calif., which was predominately Catholic in belief. There not being a congregation, Bro. Reynolds had the worship in his home. Due to the zeal and perseverance of Bro. Reynolds in preaching the word, a loyal congregation was soon established in Crockett. This congregation has sustained a steady growth.

Bro. Reynolds held his first meeting in 1932 at Stidham, Okla., baptizing 13 and restoring 5, and since then has held meetings over a great part of California. He has baptized many into Christ, established several congregations, and strengthened many weak congregations. He enjoys preaching in destitute fields. Bro. Reynolds has baptized

five of his six children. Recently he held a successful meeting in Monrovia, California. His uncompromising against innovations has made enemies among those who encourage "modernisms" in the church. He is worth much to the cause of Christ, being exceedingly zealous and tireless in the work. He is confined most of the time to his job in Crockett and is only available for meeting a part of the year. I am personally acquainted with this staunch soldier of the cross and commend him to the brotherhood as a preacher faithful to the truth.

—Ervin Waters,

OUR HELPERS

Below we give the names of those who have sent us subscriptions since the last acknowledgment, together with the number of subs. received. We thank all who are helping to increase the circulation of the OPA, and we urge all friends of the paper to send us a nice list each month. We must depend on the friends of the paper for help and support to keep the good work going. May we have your name next month? Act now!

D. E. Stone—12; Homer A. Gay—8; Ervin Waters—6; Homer L. King—4; W. P. Perser—3; Amos Allen—2; J. E. Spear—2; Mrs. L. J. Early—2; Isaac Smith—2; J. F. Cobbs—2; G. P. Davis—2; Ralph Fancher—1; A. Finley—1; G. A. Canfield—1; L. L. Red—1; Clyde Penner—1; Clovis T. Cook—1; Fred Kirbo—1; Andrew Parker—1; H. E. Thompson—1; W. E. Murry—1; G. H. Horton—1; O. B. Casey—1; G. W. Paslay—1; James R. Stewart—1.

A MEETING HOUSE FOR THE COLORED

Bro. Chas. Waller and Bro. G. A. Canfield have done a great work in this part of Mississippi among the colored people. And the good work still goes on, one recently being baptized by Bro. Shannon, a colored man here.

These colored folks are very poor, the most of them being "share-croppers" or wage earners, and so it makes it hard for them to have a place to meet for worship. But they are determined to build them a substantial house of worship, and I believe that all will be glad to know that progress is being made in that direction. They have the land paid for and have enough timber to make the lumber, but it will cost about one hundred dollars to have the lumber sawed and to get the roof and some windows for the house.

The brethren at Montebello, Calif., Harrodsburg, Ind., and Temple, Texas, have sent ten dollars each (\$30 in all) to apply on this work. Now if a few more congregations will do as these have done, the house will soon be erected, and the colored brethren in Lincoln Co., Miss., will have a meeting house of their own, which will mean the holding of the work thus gained.

You may send your donations to me at my address below, and we will make notice of it in the OPA.

Will you help us get these brethren housed before the hard winter begins?

—Carlos B. Smith,
Rte. 1, Wesson, Miss.

Note: We have labored in the above field, know

Brother Smith, personally, and we believe this is a worthy cause.

—Homer L. King.
—Homer A. Gay.



Frank Cope, Jr., Gen. Del., Saint Albans, W. Va. Nov. 20.—I am now in a wonderful meeting at the above place—the best we have ever had here. I mean to visit my home, near Wichita Falls, Texas, in December.

O. B. Casey, 1308 N. 6th St., Wichita Falls, Texas, Nov. 17.—Our fall meeting is to begin the 26th inst. and continue until December 10, with Brethren Ervin Waters and Fred Kirbo doing the preaching. The all-day meeting will be on the 30th. We hope we have a good attendance.

Isaac Smith, Sentinel, Oklahoma, October 23.—The church here is getting along very well, considering the obstacles in the way. We have recently improved our meeting house. We have recently enjoyed visiting brethren, from Healdton, Brother Bird and wife, Sister Ratliff; also Brother Fulton and family, of Ada.

C. C. Rawdon, Lawrenceburg, Tenn., Nov. 8.—Chapel Grove and Long Branch churches are doing nicely since the good meetings, which were conducted by Brother Kirbo; with seven baptisms and seven restorations at Long Branch and three baptisms and five restorations at Chapel Grove. Brother Fred did fine preaching. We now have a small church at Barnesville, meeting each Lord's day. We rejoice that a good teacher, Lynn Jones, of Piney, has taken his stand with us. And we are thankful for a young brother, Vernon Orten, who is developing into a worker in the church.

D. E. Stone, Rivera, Calif., Nov. 8.—The Montebello church is growing in attendance and liberality in giving; thus manifesting the spirit to serve in love. Our earnest desire is to learn and practice the will of God. We appreciate our young men in the church, realizing that they must take the place of older ones. Among our leading young brethren are, Howard Sharp, Alvin Oxley, and Ralph Mustard. Also, Brother Chester King, who has been giving us some fine lessons every other Sunday night. We appreciate his zeal, being so very young. We press on, awaiting the second coming of Christ.

J. C. Minnix, 1008 Speight St., Waco, Texas, Nov. 9.—I have been sick since the close of my meeting in August, at McDonald, N. M., but I am up now, and I hope to be at Artesia, N. M. and nearby places soon. The two congregations here seem to be doing nicely, but as expressed by Brethren Kirk and Moore, much teaching needs to be done, which is true of all places. Should anyone

desire my services they may write me at above address.

James R. Stewart, Star Route, Belton, Texas, Nov. 16.—Please note the change in my address, as I have moved from Waco, and we now worship with the White Hall church, which we enjoy very much. I have recently preached at Waco and at White Hall, with two confessions of faults at the latter place. I have some time not booked for next spring and summer. If some are expecting to use me for meetings in 1940, they should write me early, at above address.

Ervin Waters, 1118 So. 27th St., Temple, Texas, November 15.—I closed a meeting at Field Stone, near Vanzant, Missouri, October 22, with 5 baptized and one confession of faults. October 29, Brother Clovis Cook and I preached at Richland, Mo. November 5, I preached at Wichita Falls and at my home church November 7. I began a series of meetings in San Antonio, Tex., November 10, which is in progress at this writing. I forgot to mention two restorations at Wichita Falls. Brother Kirbo and I are to begin a meeting at that place November 26. The Lord willing, I shall leave for California about the first of the year. "Grace and peace be unto you."

A. A. Patterson, Ada, Oklahoma, November 18.—I have recently moved from Carter, Okla. to Ada, where I expect to live for a while, at least, worshipping with and assisting the new congregation on 6th Street, which was begun last summer by Brethren King and Cook. I wish to correct some confusion that is caused by, just simply reporting the Carter church, near Davidson, Okla., as "Carter, Okla." There is a town by that name in the state, and some have been confused. The Carter church is about six miles N. W. of Davidson.

Jess Fulton, Rte. 2, Stonewall, Okla., November 20.—Our meeting in Ada has just closed, with Brethren King and Kirbo doing the preaching and song leading. The preaching was fine, and we had large crowds. Our hearts were made to rejoice over 8 restorations and 4 baptisms. We appreciated the visiting brethren from other congregations, among whom were a number of preachers. We have grown rapidly and we hope to continue to grow. We invite loyal preachers to stop over with us if passing this way, or members from other congregations. You will find us meeting each Lord's day at 10:30 a. m., 220 W. 6th St. Pray for us.

J. E. Jones, Temple, Texas.—As a result of Brother Gay's fine work here, the church is in much better working condition, I think. In the meeting this summer, two fine young ladies were baptized and much good otherwise. No better preaching could have been done than we had at this place and at White Hall this summer, and everybody seemed well pleased. We hope to have Brother Gay with us again as soon as opportunity will permit. The attendance and interest seems to be improving since the meetings. (The above re-

port was delayed in reaching the office.—Pub.)

Chas. Waller (colored), Box 142, Lebanon, Missouri, Nov. 20.—I have moved from Box 353, McKinney, Texas, to the above address. I recently held a series of meetings in Lebanon, with one confession for baptism (white), and one transfer of membership (colored). I recently visited the churches at McBride and Claxton over Lord's days, with five confessions of error. Notice: The Mental Diet should be out December 15; watch for your copy about that time.

Abe Young, (colored) R. F. D., Box 213, Hallesville, Texas, Nov. 4.—This will let all the readers and friends of the OPA know that we at Ash Spring Church of Christ, are still on the firing line, growing stronger all the time. We are glad to report another victory over the Sunday school, Bible school, class system, etc. The writer arranged for a debate on the above issue, and after signing up propositions, when the time came, the man got up and confessed to the whole body that it was unscriptural, and gave me his hand. I hope he will keep at peace now.

Joe H. Howard, Lone Rock, Ark., Nov. 5.—I have moved to the above place, and expect to do much mission work, as I am the only loyal gospel preacher in this part, so far as I know. There are some S. S. churches around here, and I hope to teach them the way of the Lord more perfectly. I was with the church at Cedar Mound, near Jenkins, Mo., last Lord's day, and with the church here today. This is a small congregation, and the only loyal one in this part. I am now ready to devote my entire time to the work. If anyone desires my services, write me as above.

Homer A. Gay, Lebanon, Mo., Nov. 20.—I am now at home, I hope, for the winter. I have been in the evangelistic field almost constantly since early spring and am very glad to be with the family and the home church for a while. My last effort was at Flemington, Pa., where we have a splendid congregation. They have had a hard fight, but they are contending for the truth. I baptized three while there. On my way back home I made a short stop with Bro. and sister Bunderston at Fredericktown, Ohio, who are very true Christians. From there I went to Middletown, Ohio, where I had a nice visit with Bro. Hugh Milner and wife, Nola. They seem to be the only loyal Christians in that part, but they have the true worship in their home every Lord's day.

Homer L. King, Lebanon, Missouri, November 22.—I have just returned home from another meeting in Ada, Oklahoma, where I held a mission about six months ago, being assisted by Brother Cook in song at that time. We established a congregation of about 30 members. The congregation has made progress in spite of the opposition from the S. S. brethren, even gaining in numbers. In this last effort I preached alternately with Brother Kirbo, and the results were gratifying, there being 12 more additions, 4 by baptisms and eight restorations; among whom were some from

the S. S. church. We now have a loyal congregation of about 50 members, meeting each Lord's day, at 220 W. 6th St., under the able leadership of Brethren Jess Fulton, A. A. Patterson, and J. L. Simms. I hope to return next year for another effort. It now looks as if I shall have to be busy in the Lord's work (preaching) about all winter, and I may go to W. Va. soon for an unlimited time. Pray for me and the cause.

Tom E. Smith, Healdton, Oklahoma, September 27.—During my vacation I had the opportunity of visiting San Antonio, Texas, church, where I met a number of good brethren. I enjoyed a good visit in the Jesse James home, I had a glad surprise of meeting Brother J. C. Tate and family there, with whom my family and I went to Corpus Christie, on the Gulf coast. At Waco, we visited in the homes of L. N. Byford and J. R. Stewart, brethren in the Lord, and we enjoyed it very much. I closed a meeting at Flag Branch, September 3, with five baptized and one restored. They will meet with the Bit Shop church. This was a mission effort, being sponsored by the Bit Shop church. Brother Homer L. King came by Healdton in September, preaching five nights, with four baptized and the church much strengthened. It is needless for me to say that we enjoyed the good preaching he is capable of doing.

Fred Kirbo, Wilson, Oklahoma, November 20.—I recently preached three weeks, near Lawrenceburg, Tenn., which resulted in 10 baptized and 12 restored. Chapel Grove and Long Branch are thriving churches, under the able leadership of C. C. Rawdon, Perry Burns, Joe Crews, and others, who are making progress in the work. Brother King and I have just closed a fine meeting at Ada, Oklahoma, with 4 baptized and 8 restored. This congregation is growing rapidly, and their present house is too small to accommodate the large crowds, and the brethren plan to make arrangements for a larger house. We appreciate the cooperation and support in this meeting. I go next to Wichita Falls for a meeting, then to Lebanon, Missouri, for a meeting about Christmas time. Let us work while it is called today.

WORDS OF ENCOURAGEMENT

"The OPA gets better all the time. We enjoy reading every issue. Here is my renewal."

—James R. Stewart, Texas.

"I see where Brother Stone is offering to pay for some subs. to the OPA. We want every family in our congregation to have the paper, and we are willing to pay for half of them. So here they are."

—Isaac Smith, Oklahoma.

"The OPA is a fine paper and is doing a wonderful work, which should be appreciated by all. Here are two renewals."

—G. P. Davis, Texas.

"Enclosed find money for eight subs. to the OPA. I hope others will send the paper to those who would be benefitted by it. We wish God's blessings upon all your endeavors in the gospel."

—D. E. Stone, California.

"We think the paper gets better all the time. I am glad to note that you are not opening its columns to 'hobby riders.' I hope to see the time

when all the preachers can get back on the job, as they once were."

—J. E. Jones, Texas.

"Find enclosed my renewal for the OPA. I wish you and the other editors much success."

—Andrew Parker, Oregon.

"I think the OPA is improving all the time, and I certainly do not want to miss an issue of it. Find enclosed a renewal."

—O. B. Casey, Texas.

"We enjoy the OPA very much, and we think it is the best religious journal we ever read. You have our prayers always."

"Here is my renewal for the OPA. I do not want to miss an issue. Keep up the good work. We wish you much success in the work."

—W. E. Murry, Calif.

"I am sending you some subs., paying for them myself. I would be glad to see the OPA become a semi-monthly."

—W. P. Perser, Texas.

"We are so glad to see so many subs. for the OPA. We still like all of it, and we appreciate it so much."

—G. H. Horton, Oregon.

"I am sending my renewal for the OPA, and I am so glad to note the great work the preaching brethren are doing. I enjoy every issue."

—J. F. Cobbs, W. Va.

THE STATUS OF THE JEWS

By E. A. Lowry

There is much written, pro and con, on this subject today, and it seems we do not get anywhere. Why, I do not know, except it be that we do not divide the Scriptures aright.

When God called Abram from Chaldea (Gen. 12:1-3; Acts 7:2, 3), there was one great purpose revealed that God had in mind, and that was to select the most God-like man then living, through whom Christ should come, and the nations of the earth be blessed. Gen. 22:18.

If we want to understand the subject, we must not forget the purpose of the call. It is not, we think, because God loved Abram more than others of His creation, for God is "no respecter of persons," (Acts 10:34), but because God was beginning to demonstrate to the nations, His power, wisdom, and goodness; and especially select a people, and place them under such environment that it could be fully shown for all time and to all people the true lineage of Christ.

God said, "In thy seed shall all the nations be blessed; because thou hast obeyed my voice." Gen. 22:18.

It will not be necessary to our purpose to follow this people in all its travels, trials, and troublous temptations, but to find their final destiny as a nation. Before they entered Canaan, Moses warned them that God would require strict obedience at their hands. And after telling them what God required of them, he says, "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed." Deut. 4:26; 28:64-68.

The history of this people shows how God bore with them, chastening in every way possible to keep them pure and holy as a nation but in vain. Is. 30:8-11. They were chastened by other na-

tions, sent into bondage, punished by pestilence, famine, and sword; yet they became worse than the nations around them. Ez. 5:6.

God told Jeremiah to take an earthen bottle, call the leaders of Israel together, and break the bottle in their presence, saying thus: "Even so will I break this people and this city as one breaketh a potter's bottle, that cannot be made whole again." Jer. 19:11. If the vessel cannot be made whole again, can the people of which it is a type? Let us give another prophecy concerning the final disposal of this nation, which is as plain as words can make it, and we exhort those who talk about "God's favorite people," and "the return of the Jews to Jerusalem" to read carefully; yes, read what God through Ezekiel concerning the final disposal of those people.

Ez. 5:5-17. Read: "Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her, and she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them.

Therefore thus saith the Lord God; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations round about you; therefore, thus saith the Lord God: behold, I, even I, am against thee, and I will execute judgments against thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do anymore the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat the fathers; and I will execute judgment in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God; surely, because thou hast defiled my sanctuary with all the detestible things, and with all thine abominations, therefore will I also diminish thee neither shall mine eye spare, neither will I have pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into the winds, and I will draw out a sword after them. Moreover, I will make thee waste and a reproach among the nations that are round about thee, in sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgment in thee in anger and in fury and in furious rebukes; I the Lord have spoken it. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I shall send to destroy you; and I will increase the famine, and will break your staff of bread. So will send upon you famine and evil beasts and they shall bereave thee; and I will bring the sword upon thee: I the Lord have spoken it."

This terrible destruction of the Jewish nation came upon them according to history, in the year

70 A. D. under the reign of the Roman Emperor Titus. It was a most terrible judgment sent upon this most favored people, whom God had given every care, every protection, and had made every provision for their happiness.

For further proof of my contention, I ask you to turn to, and read Jer. 19:6-10. Such is the final end of a great nation. And such will be the end of all nations, people or individuals, who fear not the Lord, and disobey His commandments for this is evidently a type of God's final judgment.

Now let us examine their history in the New Testament, and see if God has changed His judgment. "But ye denied the Holy One and desired a murderer to be granted unto you." Acts 3:14; 7:51-53.

Again, what does Paul say to them: "It was necessary that the word of God should be spoken unto you; but seeing that you put it from you, and judge yourselves unworthy of everlasting life lo, we turn to the Gentiles." Acts 25:28.

Since the establishment of the New Covenant, there has been no distinction made between the Jews and Gentiles, for they are both under the laws of the New Covenant. Acts 15:9; 10:11-14; 11:17-23.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." 1 Cor. 12:13.

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall return, That unto Me every knee shall bow, every tongue shall confess." Is. 45:22, 23.

In conclusion, we will entreat you to read, Gal. 3:22-29.

ACKNOWLEDGMENTS

The following has been donated on our car and trailer (to carry the gospel tent):

Sand Grove, Milano, Texas, by Brethren McNeil & Davis	\$2.00
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Dear Brether, we appreciate this very much, and we thank you all from the depths of our hearts, but we have much more to do, but this amount is a wonderful start. Will others help? I have written many, but have heard from but a few as yet. Each month we shall report any amount sent to us. Send all donations to Chas. Waller, Box 142, Lebanon, Mo.