

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. XV

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No. 1

## "IF GOD BE FOR US, WHO CAN BE AGAINST US?"

By Ervin Waters

The above question was triumphantly pronounced by that valiant soldier of the cross, the apostle Paul. Certainly he was qualified by the many experiences of his life to answer the question. After his conversion and his subsequent entrance into the apostolic ministry he suffered hardships innumerable of which he says in 2 Cor. 11:23-27, "Are they minsters of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Far from being defeated by these hardships or being discouraged by them, Paul, to the contrary, was elated. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:10). Brethren, such courage and undying determination should inspire us to be stronger in these perilous times when men's hearts are failing them, when the world is gripped in perplexity, and when the sounds of war drums roll over the nations. I pray that the carnal conflicts will not hinder the growth of spirituality among us but that we will by unified exertions expand more rapidly to bear our duties and obligations.

The war in which our nation is engulfed will create in many a mind which is even more adverse to religious suggestion. Thus the necessity will compel the few of us to become stronger. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12-13). The above command must be heeded because there may be a tendency on the part of weak church members to slacken their efforts and to neglect the assembly.

Pessimism should not be ours but we should possess an unconquerable spirit. "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14). Sometimes we think that we have undergone much in our fight but it is as

nothing when compared with the persecutions which Christ suffered. He "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:2-3).

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:36). Is anything or everything able to hinder us in our onward march toward perfection? There can be only one answer. NO.

During the last ten years we have sustained the attacks of denominationalism and of infidelity. We have met the forces of the innovationists squarely, the I.M., and S.S., and the Cups, and yet we have continued to grow and to progress. They have ridiculed us, fought us, and tried to compromise with us. But we have more churches now than ever before and more congregations are being established continually. The flurry caused by the "order theory" momentarily hindered our unanimity but our forces rallied to put down the new rebellion. Of course there were a few casualties, but now the cause moves forward again. The rapidity of our progress will be vastly accelerated if all of us will work harder, and if the fifth columnists within will become loyal supporters of our efforts instead of saboteurs of scriptural work. The enemy in his death throes may resort to "foul blows" to stop us, but let us never waver.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). These things which may hinder our physical security cannot destroy our spiritual stability. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Let us say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). When from a human standpoint things may look dark and may seem to be going against us, let us have faith and say with confidence in him who "Will never leave us nor forsake us". "We know that all things work together for good to them that love God" (Rom. 8:28). When the battle rages and we are in the thickest of the fight, let us with the light of victory in our eye and unquenchable hope in our hearts shout "If God be for us, WHO CAN BE AGAINST US?"

—422 Whittier Blvd., Montbello, Calif.

## ONE AND MORE THAN ONE.

By H. C. Harper

"He refuses to see large churches—too large to drink from one drinking vessel."—C.M., Feb. 1934.

Reply: Yes; he refuses to see that which no sane man can see. Listen to this: "Every city had a congregation of Christian worshippers. They met, not in the synagogues, as did the Jews, but in private houses . . . They sang hymns, listened to the reading of the Holy Scriptures, and partook of a meal in memory of the Last Supper of Jesus with His disciples."—Early European History by Webster.

Can the C.M. refute this? There is plenty more just like this. "The oldest meeting-places of Christian worship were rooms in ordinary dwellings."—Schaff-Herzog, see under "Altar." "The places of Christian Assembly were at first rooms in private houses."—Neander, Vol. I, p. 402. "The congregation assembling in each place would come to be known as 'the church' in this or that man's house, Rom. 16:5, 15; I Cor. 16:19; Col. 4:5."—Jameson, Faussett, and Brown.

Yes, he evidently wants the truth, and not your soft sophistry, too soft for any sane man to be deceived by it.

This writer in the C.M. affirms: "The Scriptures authorize the use of more than one drinking cup for the fruit of the vine, after thanks, in observing the Lord's supper," with this note: "I am signing the above affirmative with the understanding that I am to define my proposition, and I shall use the term authorize 'to involve as an expedient'."

And why does he not want "more than one drinking cup for the fruit of the vine" before thanks? Do not the same Scriptures that authorize the use of one drinking cup for the fruit of the vine before thanks, authorize the use of one drinking cup after thanks? They certainly do. Just see: "And he took a cup, and gave thanks. (Mt. 26:27.) Here we have it one cup before thanks. "And said, Drink ye all out of it," and here it is one cup after thanks. The same Scripture that says one drinking cup for the fruit of the vine in observing the Lord's supper before thanks says one drinking cup for the fruit of the vine in observing the Lord's supper after thanks. And your "expedient" for "the use of more than one drinking cup for the fruit of the vine" after thanks comes in at the same "expedient" that admits the instrumental music in the worship, infant baptism, the Missionary society, the Sunday School, and every other innovation that man can devise.

Any man of sense knows that if one drinking cup will hold the fruit of the vine for your sizeable church for communion before thanks, it will hold it after thanks. Then, what are you arguing about? Have you tried any church of 3,000 and one drinking cup for the fruit of the vine before thanks? Have you tried a church of 3,000 with "one speaking at a time" for their edification? If so, try one of more than 25,000. You may be smart; but you are no smarter than is the other fellow in working in his innovation through the same human invention of "expedient." You better go to the Christian Church. They evidently will receive you gladly, for "expedient" is the chief

corner-stone of their building. Why spoil two houses? With your "more than one drinking cup for the fruit of the vine" at any time "in observing the Lord's supper" authorized in the Scriptures by expedient you are driven into "the individual cups" by this "expedient" in spite of all you can do. Great is "expedient" with the cups advocate, the organ man, and the man who sprinkles for baptism. Truly, "Birds of a feather do flock together."

The C.M., Dec. 1934, says in regard to the cup question, "Get the issue, and most of the trouble is over."

Yes, and when the silly contention that "The fruit of the vine is the cup" is exposed, the trouble is all over. What lexicon of the New Testament Greek says that the word translated "cup" denotes the fruit of the vine? What Bible translation gives "the fruit of the vine" as a translation of the word in the Greek that is translated cup? There is none. The truth is, the word does not mean such a thing. That word denotes "a cup, a drinking vessel" (Thayer, p. 533.) And when this truth is known, the trouble is all over with those who want the Bible for their faith and practice. "And he took a cup" (R.V.) or "the cup" (C.V.), Mt. 26:27.

"Drink this cup." (I Cor. 11:26, C.V.) "How can one 'drink this cup'? By drinking what it contains, and in no other way."—N. L. Clark. Where is your scholar that will deny this?

1. All cases of metonymy where "drink this cup" is used require the cup and its contents. 2. I Cor. 11:26 is a case of metonymy where "drink the cup" is used. 3. Therefore, to "drink the cup" in I Cor. 11:26 requires the cup and its contents. Here then, is a command that can not be obeyed without a cup to hold the contents, just as Clark has pointed out.

But the cups advocate asks, "Was Jesus praying that 'a cup, a drinking vessel' might pass from him?" (Mt. 26:39.) And I ask: If the fruit of the vine is the cup ("one and the same thing"), was Jesus praying that "the fruit of the vine" might pass from him?

The truth is: Jesus here uses "cup, a drinking vessel" in a metaphor, a figure of comparison, which is a contracted simile. That is, he compares his deep suffering to that of one who is made to drink a bitter or poison substance out of a cup, a drinking vessel. And poterion here translated "cup" denotes "a cup, a drinking vessel." What scholar will deny this?

The C.M., issue of Dec. 1934, under the heading "One Cuppers Are Not One Cuppers," says: "Although the brother favoring the one-cup idea decries the one favoring more than one, calls him digressive, withdraws from, styling him a 'cups' advocate, and quotes 'the cup', 'this cup', etc., he himself is a 'cups advocate.'" And to prove this, the C.M. says of this "brother favoring the one-cup idea", "He now says not 'the cup', but a cup for each congregation or church." And the C.M. man concludes, "Hence one-cuppers are not one-cuppers."

Reply: The C.M. is evidently trying to shoot a gun that is not loaded. It is evident to any sane man that "the brother favoring the one-cup idea"

does so in opposition to the one who favors the use of more than one cup for each congregation, or assembly. This fact, no one who wants to understand has ever failed to understand. And "one-cuppers" are "one-cuppers," so-called.

The advocate of "one cup for all the churches" is the fellow who makes the silly contention that "the fruit of the vine is the cup." This he does in the face of the fact that no lexicon that defines the word translated "cup" defines it to denote "the fruit of the vine," and no Bible translation translates that word "the fruit of the vine." He is in the same predicament surrounding the man who advocates sprinkling for baptism: he can not produce a lexicon that defines the word rendered "baptism" to denote "sprinkling," nor can he produce a Bible translation that translates that word "sprinkling." But still each keeps up his silly contention; the one that the fruit of the vine is the cup; the other that sprinkling is baptism. Poterion denotes "a cup, a drinking vessel" (Thayer, p. 533.) And baptisma denotes "immersion" (Thayer, p. 94.)

Paul advocates "one loaf." He says, "Because there is one loaf, we the many are one body, for we all partake of the one loaf" (I Cor. 10:17.)

Jesus is a "one-cupper," so-called. "And he took a cup." (Mt. 26:27.) Here "a" is from the old Anglo Saxon word meaning one. With Paul and with Jesus it was one cup, one loaf for a congregation, or assembly. And the cup was poterion, "a cup, a drinking vessel." And none so blind as those who will not see. And if the blind lead the blind, both fall into the ditch.

## HERE AND THERE

**The Old Year.** The year, 1941, will have closed by the time this reaches our readers. Thus we are one year nearer the end of our earthly journey and the coming of our Lord to judge the world. How well have we used the time offered to us the past 12 months? Have we "redeemed the time," knowing the "days are evil," or has it been just another year of lost opportunities to us? For me it has been another very busy year in the Vineyard of the Master, yet I realize that I could have done more, yes, and could have done better in many ways. We rejoice, however, as we reflect on the progress in our fight against error and digression in the church; over lost souls saved from past sins; and over the progress of the OPA. We now have over ten times as many subs as were turned to us by Brother Harper at the beginning of 1932. Let us "thank God and take courage."

**The New Year.**—As we contemplate the sacrifice, the trials, temptations, and battles, that, no doubt, will be ours in a world torn with strife, war, mass slaughter of human life and of property, we feel more and more the importance of walking closer to the Good Master and of being often in prayer. While there is never a time for compromise with error, and we must ever keep in mind to "earnestly contend for the faith once delivered," yet I do believe we should strive all the more to "endeavor to keep the unity of the spirit in the bonds of peace." May all bitterness, clamor, envy, gossip, evil speaking one of another, jealousy, especially preacher jealousy, and back-

biting be put away from among us as brethren, and may we be bound more closely together by bonds of Christian love. Being thus prepared, we should be able to accomplish much, even in the face of apparent obstacles.

**Appreciation.**—Since it is next to impossible for me to write all a personal letter, who have written me such nice words of encouragement as publisher of the paper, I take this means of saying to you all that words fail me as I try in vain to express my appreciation of the many nice things you have done and said for me and the paper. May God bless and keep you all in His love and care is my humble petition. Many thanks to all for the nice cards and letters the past few weeks. Pray for me that I may ever walk worthy of your continued co-operation and fellowship in these trying times. May God bless all the faithful preachers and crown their efforts in His cause with success throughout 1942. —Homer L. King.

## OUR HELPERS

Below are the names of the ones who have sent us subscriptions from November 20 to December 20, and following the names the number of subs. received by us. Check this list for any mistakes, and should you fail to find your acknowledgment here, report to the OPA at once. Many thanks to all for the hearty co-operation in keeping the OPA able to make its monthly visits. Will you not help us to keep it growing by helping us to increase its circulation and influence?

Ervin Waters—5; Homer L. King—4; C. H. Lee—2; Mrs. T. G. Cohea—2; Mrs. Verdie Poteet—2; Paul Nichols—2; Fred Kirbo—2; Mrs. Ellean Mynes—2; Jesse Smith—1; Paul Triplett—1; Ralph Mustard—1; T. M. Hoover—1; J. W. Barnes—1; Ralph Fancher—1; A. A. Patterson—1; Barney Welch—1; M. O. Engle—1; H. E. Robertson—1; F. R. Roberson—1; Mrs. Ruby Turner—1; H. E. Thompson—1; E. A. Lowry—1; Mrs. J. S. Thomas—1; Mrs. Martha Gallemore—1; George Hughes—1; Alfred Finto—1; L. J. Smith—1; Total 40.

## Acknowledgment

In response to the appeal for help in completing the OPA office by Brother Gay a few months ago, we wish to acknowledge a donation of \$5.00 by Brother and Sister Hugh Milner, Middleton, Ohio. Many thanks for this consideration and liberal donation. —Publishers.

"You cannot afford to give up essential liberty for the sake of temporary safety. I'd rather fight for the truth a life time than to be in hell for five minutes."—James L. Neal.

We do not see much chance for churches to do much toward "sending once and again" to the support of preachers out doing the work of evangelists or to do much toward taking care of the poor and afflicted right around them as long as "our institutions" keep them bled white.

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

## Old Paths Advocate

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### POLICY OF THIS PAPER

(A reprint of the "policy" as it appeared in the January number, the first issue under its present name, in 1932).

1. To judge no man's loyalty to his God by his loyalty to the paper.

2. To "earnestly contend for the faith, which was once delivered to the saints" (Jude 3), and thus complete the restoration started by the Campbells and others a century ago.

3. To oppose EVERY departure from the word of God in faith and practice; avoiding at the same time undue stress on any one sin to the exclusion of others. We expect to wage a war of uncompromising hostility against every sin, both in and out of the church.

4. To make the paper an open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of the soul.

5. To give the readers a balanced periodical, thus making it beneficial to both saint and sinner.

6. To manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language. We ask all our writers to say nothing in the columns of the paper, that they would be ashamed or afraid to say in the day of judgment.

7. To make field reports a special feature. Therefore, we insist that all preachers and leaders of the loyal congregations send in reports and announcements regularly; thereby encouraging others in the work.

8. Finally, to be true to the charge that God has given us; to glorify Him in all that we do or say; to urge upon all a closer walk with God; realizing that we have never dying souls to save, and to fit them for Mansions in the sky.

Signed:

—Homer L. King —Homer A. Gay.

### Comment

In as much as the policy of this paper remains the same as it was when we published the first issue, we think well to re-run it in this issue.

I am just now looking over the first issue of the OPA (Jan. 1, 1932). Bro. Homer L. King and I are the only ones left of the original four editors. Bro. King is still the publisher, and Bro. H. E. Robertson is still assistant. We see no reason why we should make any changes in the policy.

We still believe as we did at the first, and we still propose to do our very best to put out a paper true to its name—Old Paths Advocate. We still propose "to make the paper an open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of soul," but we do not propose to do the work and pay the expense of the paper in order to furnish space for the enemies of the cause of righteousness.

Bro. King has proven himself to be a good publisher, and the brethren prove to us that they want such a paper as the OPA. We now have over ten times as many paid up subscribers as at the beginning (our greatest progress being in 1939 to 1941). We appreciate our friends who subscribe for the paper, and also those who send it to others. With a greater determination and a stronger faith, we press on to victory.

—Homer A. Gay.

### LEADERSHIP

(No. 2)

We continue the discussion of the qualifications of Bible leadership. Our leadership must be an example to the flock.

**Hospitality** is commanded to be shown to strangers. In I Pet. 4:9, there is a direct command to use "hospitality one to another without grudging." Do we do it? How many of us obey this passage of scriptures? Not many of us, I'm sure. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach" (I Tim. 3:2). Brethren we should awake from this long sleep and obey the commandments of God. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

**"Sober Minds."**—They must be sober minded, not only when they are in the pulpit, or in the presence of their brethren, but always. It was designated to man to be **sober minded, and sound in the faith.** To be sober is, to be vigilant, and watchful. "Not slanderers, sober, faithful in all things" (I Tim. 3:11). Neither can they be "slanderers," as a great many are today. "For I say, through the grace given unto me, to every man that is among you, not to think himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). I would to God that we could be as the Apostle Peter admonished; "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour" (I Pet. 5:8). Yes, we should live "soberly, righteously, and godly, in this present world" (Tit. 2:12), if we expect to inherit the crown in that beautiful place called HEAVEN. What a pity it is to look at the church today, and see its condition! Why? Just because we have neglected to develop Scriptural Leaders. "Every man will be judged according to his works" (Rev. 20:13).

**"Just Minds."**—"Just," means, "dealing lawfully in all manner of questions." "Behold all souls are mine; as the souls of the father, so also the soul of the son is mine: the soul that sinneth it shall die. But if a man be just, and do that

which is lawful and right, and hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God" (Ezk. 18:4, 5, 9). So it is with the leadership as well as the other members, if they are "just" they shall live, but if they are unjust, unruly, or sinful, they shall "surely die."

**"Temperate."**—Paul teaches us that one "who striveth for the mastery is temperate" (I Cor. 9:25). "Meekness, temperance: against such there is no law" (Gal. 5:23). Always remember there is no law against meekness and temperance, and we should manifest it at all times throughout the Christian life.

**"Strong."**—"Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2:1, 2). This is the most neglected passage in the New Testament! Here we see the importance of the word "STRONG." How are we to become strong? I read "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). We then must study to become strong and active leaders. We have so called leaders in the church who want the position, as such, but they don't want to study. There are also those who want the other man to do the studying for them. Then we have those who are too weak to study for themselves. (Matt. 14:31), "O thou of little faith." You might have good and honest intentions in your position as a leader, but just remember, the road to HELL is paved with good intentions. We also have those who do not study God's Word enough. Will God be pleased with a man of this type? No. "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

**"To Feed Flock."**—The elders of the church are commanded to "feed the flock; not by constraint, but willingly; not for filthy lucre, but of a ready mind" (I Pet. 5:2). "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord" (Jer. 23:4). "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood" (Acts 20:28).

These are things we should think about prayerfully, and carefully, and if we are falling short of our duty, let us strive to do better in the future, so as to prepare ourselves for the judgment. "Let us press on toward the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3:14). "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4). Why do we not strive to do better? There is certainly a wonderful thought in the preceding passage. We can there be free from our sorrows and all our troubles, and there we can abide with our Heavenly Father in everlasting peace.

Ralph Mustard.

### WHEN SHOULD THE DAY BEGIN?

Brother McGill begins by saying, "A perfect understanding of the Scriptures on this subject may be had, not by considering that part that appeals to us, but by studying all the Scriptures say regarding to the subject."

Now that is a very good start Bro. McGill, and if you had just stuck to that proposition you would not have gotten lost in the woods. He then quotes Matt. 27:22, 23, which is as far from the subject as Genesis is from Revelations.

He thinks that the disciples have done a great evil in taking the Lord's Supper after the sun goes down on Saturday. Yes, my Brother, they did that very thing at Troas and continued to do it till the Roman Catholics stopped them from it some time after the Pope became universal ruler after 538, according to prophecy.

If the brother has introduced one single scripture to prove anything at all about the time the day should begin, I have failed to find it. And if it were not that he brought my name into it I should have passed it over.

Jesus Christ had absolutely nothing to do with changing the time when the day should begin. If He did it was when He prepared the earth for the habitation of man. What we mean by the beginning of the day is the cycle of twenty-four hours.

"And the evening and the morning were the first day." This was a Creative day, and I believe the same as the prophetic day spoken by Daniel (8:14). The day then was ruled by the sun, as it is now. God speaking of the evening first would show that He intended it to come first. Will the brother deny that it was thus kept from that time till the Roman Catholics changed it after 538? Now if this is correct, why does he want it changed to SUN UP? That is a "bran' new idea" to the whole creation, which no one has ever claimed but Bro. McGill.

Does the BEGINNING of the day have any thing to do with honoring or dishonoring Christ? Christ came to FULFILL the law, not to change it. Now we will give a few scriptures from the NEW TESTAMENT, and see who is doing "wishful thinking." Read Luke 4:40: "Now when the sun was setting all they that had sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Brother McGill will please tell us why they waited till SUN SET to bring their sick to Christ? ? ? Did the rulers of the Jews not forbid them healing on the Sabbath? Was that one reason that they sought to kill Jesus? Then SUN SET was the End of the Sabbath? If not, tell us why?

Now get this. If the Sabbath ended at SUN SET what followed but the first day of the week? Now turn to and read Mark 16:1, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices that they might come and anoint him. And early on the first day of the week, they came to the sepulcher at the rising of the sun." This shows us plainly that these women bought and prepared their ointment after SUN SET, ready to go as soon as it was light on the first day of the week to the sepulcher. Also, shows one who wants to know the truth, that the FIRST DAY

OF THE week began on what we now call Saturday night. Now follow, brother, and we will give you some more scripture. Acts 20:7. Be careful how you read. "And on the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow; and continued his speech till midnight." Now brother what did those disciples come together for? Is that the only time this was done, or were accustomed to come together at that time, for that purpose? No man can say truthfully that they did take the Supper at the time appointed. Then Paul preached till midnight.

Whoopie! If they took it at SUN UP, wouldn't that have been SOME SERMON! And if they had taken it at twelve o'clock. That would have been some, too.

Well, boys, theorize as you will, you cannot improve on God's law on the beginning of the day, nor on Christ's establishing the time of the Supper at the BEGINNING of the first day of the week. Wrest the Scriptures and philosophize, if you will, but there is a day coming for you and me, when we will wish we had followed Christ instead of Rome. Anyone that knows anything about history, knows that the Pope of Rome changed the beginning of the day from sun set to midnight. So there. Take it or leave it. Isn't it strange how some people when they have no proof will begin SLURRING their opponent? Who said that Jesus arose with the sun and changed time as well as law, but YOU?? And there is no other man in the UNIVERSE that ever said such a thing. Not one law for the government of the human race did Christ make. But we will not notice any more quibbles. If some one who knows what the scriptures teach, and wouldn't go "around the house hunting the FRONT door," would like, I will discuss this subject with him.

—Emmett A. Lowry.

#### PASSED ON

Cogburn.—Walter Franklin Cogburn was born July 30, 1888; departed this life, after a lingering illness, December 3, 1941, being 53 years, 4 months, and 3 days of age.

December 6, 1906 Brother Gogburn was married to Maud Gregory, to which union two children were born. The son died in infancy, but the daughter, Mrs. Stella Mae Park survives to mourn his passing.

Besides the daughter, his grand-daughter, Peggy, his mother, five brothers, five sisters, and a host of other relatives and friends are left behind to mourn his passing.

Brother Cogburn obeyed the gospel in 1908 and remained faithful until death. Since I have known him for about twenty years, and he has been very helpful to me in my effort to live the Christian life, I felt free to speak concerning his virtues. He will be greatly missed by all who knew him. The writer spoke words of consolation to relatives and friends. May they "sorrow not even as others who have no hope".

—George Hughes.

Note: Our beloved and lamented Brother Walter Cogburn and the bereaved ones are well known and loved by the editors of the OPA, and we join Brother Hughes in his words of sympathy and consolation to the bereaved ones. To know Bro. Walter was to love him. His home was the preacher's home, and he was a loyal supporter of the principles as advocated by the OPA, being an active worker for the paper. May God bless and comfort the dear bereaved ones in this dark hour.

—Homer L. King.

"Contend earnestly for the faith which was once delivered unto the saints" (Jude 3).

## From The Fields

Edgar Claywell, Fullerton, Calif., December 3.—Brother Waters closed a meeting at San Diego last Lord's day, with good results. Brethren Waters and Kirbo are doing some wonderful work here.

Ollie Jones, Kinston, Alabama, Dec. 1.—The church at Lowery seems to be doing nicely, with the young men making real good talks. We attended services at the Early church two weeks ago, and they had a large crowd. They are still rejoicing over the success of their meeting this year.

A. A. Patterson, Ada, Oklahoma, Dec. 2.—Brother H. E. Robertson recently visited us with three splendid lessons, but he failed to give satisfaction as all want him to come back again. Such preachers have a welcome here, at 405 W. 6th St., any time they may be coming this way.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Dec. 3.—We are getting along fine here. I intend to visit the brethren in Tuskahoma this Lord's day. I believe there are some good honest people there, who want the truth, and I am glad to assist them anyway that I can.

W. E. Shockley, Bx. 95, Sanger, Calif., Dec. 1.—Brother Fred Kirbo was with us at an all-day meeting, November 30, and he did some excellent preaching. There were visitors, from Montebello, Poplar, and Crockett. Bro. Waters is to begin a meeting here Dec. 7.

Clarence Kessinger, Spring Hill, W. Va., Dec. 15.—We are doing fine, and we hope it may continue. I have planned to visit Clovis Cook, near Lebanon, Mo., in the near future, the Lord willing. While there I hope to meet the other preachers in that part. May God bless them. Pray for us that we may continue in the good work.

E. Mynes, Huntington, West Va., Dec. 17.—There is much work that needs to be done in this town and around here. We are looking forward to a meeting in the spring by Brother King. We sometimes become discouraged because of the opposition by digressive brethren, who keep coming in, hence the need for a good meeting so much.

George Hughes, Rte. 4, Box 111, Brownwood, Texas, Dec. 12.—The church here is doing fine. We now have Bro. E. J. Smith, of Wichita Falls, living in Brownwood, also Bro. A. R. McMullan, of Lubbock, living in Comanche, and others have moved in. All of whom are very much appreciated and needed. Let us press on as never before.

Fred Kirbo, Davis, Oklahoma, Dec. 17.—We have just returned home from California, where I preached at eleven congregations. During the two months we spent there, five were baptized and three restored. We have some very fine brethren out there, who are keeping Brother Waters in the field. A lot of brethren in Oklahoma believe in keeping the preacher in the field, but the wrong field—the corn-field. Brethren, let us do some mission work! We are moving to Davis, January 1.

Walter Jones, 1417 Columbia St., San Diego, Calif., Dec. 16.—I am very happy to say that we now have a loyal congregation in this city. We meet for worship in the Chamber of Commerce building, corner of Broadway and Columbia, Broadway entrance. Brother Ervin Waters conducted a two weeks meeting, which resulted in establishing a loyal congregation of 15 members. We all love and appreciate Brother and Sister Waters, and our prayers are for their continued good health and success. All lovers of the truth will find a hearty welcome with us. We worship the Bible way. Pray for us.

Chas. D. Palmer, Lebanon, Missouri, Dec. 19.—Since my last report I have preached three times to the new church in Lebanon. Last week-end I was with the church, near Rich-

land, preaching once to a fair crowd. I plan to attend the Howard-McGinnis debate at Dora, Mo., Dec. 20, 21, en route to my home in Alabama. After an indefinite visit at home, I plan to return to the Ozarks of Missouri to visit churches where I have been invited, as well as some in Oklahoma and Texas, possibly in the early spring and summer. I now plan to devote my entire time to preaching the gospel. Note the change of address to Kinston, Alabama.

Sam Smith, Rte. 1, Wesson, Miss.—The interest at New Salem church seems to be growing, and all seem determined to carry on the work in the Bible way. The young brethren are developing in the work. I think any faithful preacher passing this way will find a welcome in this church. I fear that I shall soon be called to the service by the Government. Pray that I may be faithful until death.

M. J. Buffington, 929 S. Presa St., San Antonio, Texas, Dec. 15.—My last meeting was at Pleasanton, Texas, where we were hindered much by innovationists and bad weather. I have recently visited Sand Grove, Gause, Corpus Christi, Sabinal, and Fairview. I preach somewhere every Lord's day. I should be available for meetings next year (1942) by April 1. If it is a mission meeting, do not be afraid to call me. I believe the Bible teaches one loaf, one cup, no "class system of teaching" (Sunday school). "Let us hold fast our profession" (Heb. 4:14).

Joe Howard, Lone Rock, Arkansas, Dec. 21.—I have been working with the home church the past few weeks. I am now in the last night of the debate at Odom, near Dora, Mo. This debate is with Ross McGinnis on the cups question. I do not intend to do much protracted work this winter on the account of my failing health. Since my last report, I received \$20.00 from the Lees Summit church, near Lebanon, Mo., for which I am very thankful to all and to the Lord.

Joe Castleman, 110 Del Rio St., San Antonio, Texas, Dec. 17.—The church here has several young men who are studying carefully and prayerfully to make public teachers, and their ability to perform will verify this fact. The major factor for this development is the untiring patience and teaching of the elders. Preachers and teachers here are as follows: Everett Perkins, Merwyn Buffington, Cleddy Etheridge, Ben Fintrup, Woodrow Cox, Jack Jones, and Bro. Smith. "Let us labor to enter into that rest" (Heb. 4:11).

F. R. Robertson (colored), Lawrenceburg, Tenn., Dec. 7.—The faithful few (colored), meeting for worship in the Gandy community, are still rejoicing over the wonderful sermon delivered by Brother King to us the fourth Lord's day in August. It was food for our hungry ones, for we do "hunger and thirst after righteousness." This service will long be remembered by us, and we trust that the Lord will make it possible to have another such service sometime. We pray that many more faithful servants of the Lord will enter the Vineyard to carry on the work.

Gilmer Ainley, 526 W. Maple, Monrovia, Calif., Dec. 9.—Since my other report to the OPA, I conducted a short meeting (one week) in this my home town. True to the saying of Jesus, "A prophet is not without honor save in his own country and among his own people," proved to be true as far as visible results were concerned. The meeting was well advertised, and many of my old associates in the denominational world turned out to hear the truth. I was glad to begin the evangelistic work in my home community. I began in my "Jerusalem," and now I am ready for "Judeah" (near-by towns). We have some prospects for baptism in the near future. Pray for me.

Clyde Penner, Vanzant, Mo., Dec. 12.—Brother Joe Howard conducted a meeting for us in Nov. without visible results, but by his earnest labor privately and publicly, in teaching a "thus saith the Lord," and in answer to questions, he succeeded in clearing up some confusion, which had troubled the church. This confusion had come from the new "set order" of worship faction, over the "set order" and the use of the contribution. Brethren, let us fight the good fight, as such men as Joe Howard, Ervin Waters, and a number of other loyal brethren. I appreciate Brother Waters in his firm stand for the truth. Brother Howard did an excellent work in his

debate with Watson, near Diggins. Wife and I attended two nights.

W. M. Hopkins, Rte. 1, Decatur, Ark.—We would like to locate close to a loyal church, and we prefer Lebanon, Missouri. We are about 50 to 75 miles from Berryville, Ark. We have a good large house, large barn, brooder houses, cellar; 45 acres of land, fenced, good drilled well, plenty of wood, etc. We would sell or trade for a place close to a good loyal church. That is the reason we want to leave here. (If interested, or if you can help these Christians to locate, write them as above.—Publishers.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., Dec. 11.—I have recently (Nov. 26, 1941) taken one of the most important steps in life—I took unto myself a wife, Sister Odessa Henderson, of Hood River, Oregon. I was with Brother Kirbo for six days in his meeting at Corcoran, assisting in the singing and preaching. Bro. Paul Nichols also assisted in the same. We certainly did enjoy the association of all there. My next was with the brethren at Greenfield, with good crowds, and the church seemed strengthened. My next was at Deming, New Mex., where I preached over Lord's day, Dec. 7. I preached to a good crowd at Siskiyou St. church. I am now with Bro. Waters in a meeting at Sanger, Calif., with fair crowds. Pray for us.

J. W. Barnes, Green Forest, Ark., Nov. 23.—It seemed for a while that the S. S. brethren had just about crowded out the loyal gospel preachers in this part, and I, too, was just about "carried away with the dissimulation", but when some of us wanted to put out the literature, Rue Porter took a hand in it, and he said that the eating of meat in I Cor. 8, had reference to literature or anything else not mentioned in the Bible, but that is meant either way. Hence, they said there would be more offended to put it out than to use it, hence some of us dropped out. See Acts 20:30; Gal. 1:7,8. I once had much confidence in Bro. Porter, but when he perverted that plain Scripture, I had to give him up, as I think more of God's word than any man. This church was at Oak Grove, Ark. We are now meeting with Bro. Joe Clayton, with good interest.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Dec. 15.—I closed the San Diego meeting Nov. 30. I am thankful that a congregation was established there. There are several song leaders and teachers among the number and we have strong hopes for this new congregation. They are interested in the work and are liberal givers. They have decided to cooperate fully in our mission work. If every congregation would decide that, we speedily would have even more preachers in the field here. The California churches were strengthened much by Bro. Kirbo's strong teaching and desired him to stay longer with us. I preached at Siskiyou, Dec. 3, and started a meeting at Sanger, Dec. 7. Bro. Ralph Mustard is with me in the meeting. Pray for us.

H. E. Robertson, Phillipsburg, Mo., Dec. 15.—Since my last report, I held a meeting at Cable Ridge, near Climax Springs, Mo., with four baptized and one restored. We had good crowds most of the time, in spite of the rainy weather. We now have a good congregation at this place, and they continue to grow in number, knowledge, and zeal. Bro. C. H. Lee has done much to build up the church there. My next was at the Bitt Shop, near Healdton, Okla. Due to the late season the crowds were small. We were assisted much by the Healdton brethren. After this I preached a week at Healdton, with one confession of faults. On my way home, I visited the congregations at Ada and Sulphur. This was my first trip into this part, but I met some fine brethren at all these places, and I enjoyed their hospitality and Christian association very much.

T. M. Hoover, 2135 Alhambra Ave., Martinez, Calif., Nov. 22.—In September we moved from our old home churches, Montebello, Siskiyou St., and Monrovia to the above address. The ten years we were associated and labored with the faithful in that part were pleasant and profitable, and we learned to love them dearly, and our prayers are for them in their unending faith. We are now laboring with the church in Crockett, which was established by our beloved Bro. John L. Reynolds. Recently we visited the fine church at Stockton, meeting some of the members, from Lodi. These brethren are showing much zeal in the work. We had the good pleasure of meeting Brother Kirbo and wife. We are glad to learn that Bro. Kirbo will

labor with the brethren in Calif. in 1943; the Lord willing. The untiring efforts of Brother Waters are still bearing fruit. Since there is no stopping place, let us "go forward" in our duty, brethren.

Paul Nichols, 849 Wilcox Ave., Hollywood, Calif., Dec. 14.—Since my last report, I preached at Corcoran, where there are still a few that are fighting the good fight of faith, even though there has been a breach in that church. I preached one night at Stockton, and from there I went to Poplar, where I was with the brethren for two services, which I enjoyed very much. Since I returned home, I have preached three times at my home congregation. On the night of Nov. 26, I witnessed the marriage of our beloved Ralph Mustard, and Sister Odessa Henderson, of Hood River, Ore. Recently our country has entered into a great conflict; this is a time when every child of God must be strong in his faith in the omnipotent Heavenly Father. No matter what happens, let us put all of our trust in God and continue to work in His vineyard.

Homer A. Gay, Lebanon, Mo., Dec. 21.—For the past two months I have been kept at home by my work, and have not done any preaching, hence have nothing much to report. I have been helping as I could with the work of the home congregation in the way of singing, teaching, and praying. The congregation seems to be in pretty good condition, and we, together with the congregations at Lebanon and Claxton, are planning to keep some one busy preaching in the Ozarks the most of 1942. During these troublesome times of uneasiness, trouble, and blood-shed, let us contribute freely and liberally to the support of the cause, and let us see that the Old Paths Advocate is read by every family in the congregation.

Homer L. King, Lebanon, Missouri, December 21.—The meeting, near Clayton, Oklahoma, closed after one week, without additions, but we believe much good was done in the teaching against sin and digression. We found some fine people in that part, we think. We were assisted much by Bro. Lee Williams and family, of McAlester, and by brethren from Tusahoma. I recently preached to the faithful ones in the Claxton church, near Lebanon. I have just returned home from the Howard-McGinnis debate, on the cups, near Dora, Mo. About the usual line of arguments were made on both sides. Brother Joe Howard did his part well, and I consider it was another victory for truth. McGinnis was very common as a debater, I think. A Bro. Butler moderated for Bro. McGinnis and Bro. Robertson for Bro. Howard. Brother DeWitt Palmer, after spending nearly three months in my home and with others in the Ozarks, has returned to his home in Ala. We were glad to have him with us and we trust he was profited. 1941 was one of the busiest years for me.

### WORDS OF ENCOURAGEMENT

"I am enclosing my renewal and another renewal to the OPA. We do not think there is another paper as good, and we would like to have a long list of subs. to send you. Best regards to you and family." —Ellean Mynes, West Virginia.

"Please find my renewal enclosed. We enjoy the paper so much. All the faithful brotherhood should support this fine paper. Let us all try to double the subscriptions in 1942. May God's blessings be and abide with all the faithful throughout the new year." —T. M. Hoover, Calif.

"We anxiously await the coming of the OPA each month, and we don't want to miss an issue of it. We are praying that many more faithful brethren will enter the field."

—F. R. Roberson, wife, Mother-in-law, Tenn.

"Here is my renewal for the OPA. I enjoy reading the paper and look forward to each issue of it." —Alfred Finto, Texas.

"I am enclosing my renewal, another sub., and

an order for six copies of the 'Clark-King Discussion.' Keep what is left for your good work." —Mrs. T. G. Cohea, California.

"Here is my renewal. I enjoy the OPA very much. It seemed for a while that the S. S. preachers about had us here, but when we saw how they perverted the plain Scripture, we had to give them up." —J. W. Barnes, Ark.

"I am sending a subscription for my Aunt who is 81 years of age, but she likes to read the OPA. We think it is a grand paper." —Mrs. J. S. Thomas, Oklahoma.

"Here is my renewal to the dear old OPA. I certainly enjoy every word of it, and I wish that I could do more for the good cause for which it stands. I do wish we could increase its size." —Mrs. Martha Gallemore, Calif.

"Brother King, I would like to continue my subscription to the OPA, but my money is scarce and I am under the care of a doctor. I wish that I could be with you again." (Your paper is continued to you, brother.—Publisher).

—D. A. Jones, Texas.

"We enjoy the paper very much, and we hope it will continue to fight for the truth." —Mr. and Mrs. Edgar Claywell, Calif.

"Here is my renewal to the OPA. We enjoy every issue. We wish you and family a successful year." —L. J. Smith, Miss.

"Find one dollar enclosed to keep my name on the mailing list of the OPA. We like it fine." —Mrs. Ruby Turner, Missouri.

The November issue of the OPA was just fine. We enjoyed it very much."

—Mr. and Mrs. Ollie Jones, Alabama.

"Here is my renewal to the OPA. I don't know when my time expires, but just give me credit and keep it coming." —A. A. Patterson, Okla.

### QUESTIONS

1. Are the things in Acts 2:42 (teaching, fellowship, the breaking of bread, and the prayers) items of worship?

2. Do the scriptures say, or teach, that it is sinful to worship in the above manner?

3. Does the breaking of bread in Acts 20:7 have reference to the communion?

4. Is the teaching of the apostle Paul superior to the teaching of Christ and the twelve apostles?

5. Does Paul's teaching specifically set forth the whole duty of saints and sinners?

—Joseph Miller  
428 E. Kurzan St.  
Brazil, Indiana.

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).

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No. 2

### FORGETTING JEHOVAH

By T. F. Thomasson

In the June, 1941, issue of the OPA I read an article, under the heading "Is America Forgetting Jehovah?", in which the writer gave us a true, but sad, picture of conditions that prevail here. Since reading that article, I have been wondering why such conditions do prevail. Surely there must be a cause for such conditions. Shall we place the blame on the enemies of Jehovah? No, I think not.

I believe that the so-called friends of Jehovah are the primary cause of all the confusion that is in the world today. Let us consider the Jews and their condition. They were Jehovah's chosen people. They claimed Him as their God. He gave them a law as a rule of action. They boasted about it and were great sticklers for it. They pretended to have a deep and abiding love for Jehovah, but they would not obey the laws He gave them. They added to it, took from it, and substituted for it. Hence, their condition today. The enemies of Jehovah did not cause it. They brought it upon themselves. God was long suffering, bore with them, pleaded with them, sent His prophets to warn them, but they would not heed. So they were destroyed, and a perpetual shame came upon them, which will never be forgotten. When the Jews went down, God set up a new order. He gave a new law through His Son, Jesus Christ; this to all nations. Paul calls it "the law of the spirit of life in Christ Jesus" (Rom. 8:2). James calls it "The perfect law of liberty" (James 1:25). Paul says, "it thoroughly furnishes to all good works" (2 Tim. 3:16, 17). In it is revealed all things that pertain to life and Godliness, (2 Pet. 1:3). When God gave the Jews their law He meant for them to obey it without mixing any humanisms with it. Disobedience to that law brought shame and confusion to the Jews. Just so now, when we mix a lot of humanism with this new law the same results automatically follow, which are shame, confusion, and every evil work. Like God's law in the natural kingdom; when that law functions as it should all is well, but when it does not function as it should we have earthquakes, cyclones, hurricanes, and great upheavals. For example, consider conditions that prevail in the European countries. They have Jehovah's law. In fact, it was written in that country. Millions of people over there claim to be friends of Jehovah and His law, but they will not obey that law, only in part. Three-fourths of what they do in service and worship is human tradition and the doctrines and commandments

of men. We have the same Divine, God-given law, here in this country. Millions of people here claim to be friends of Jehovah and His law. Preachers will hold this law up and insist that we take it as a guide and at the same time practice things and teach others to do the same that they couldn't read in that law if their lives depended on it. Like the Jews, when we add to, take from, or substitute the doctrines of men for that law, we are then forgetting Jehovah and we need not be surprised to see any kind of an upheaval. We remember Jehovah by obeying His law without mixture. Jehovah has left us without an excuse. We have His law in all languages. We find it in every nation. It is said that more Bibles are published than any other book; more Bibles sold than any other book. We have His law to the Jews and all the prophets' admonitions to them. Paul says (1 Cor. 10:11), these are "examples: written for our admonition," and still the so-called friends of Jehovah will not obey it without mixture.

When our forefathers left Europe they did it to get away from the so-called Christian Religion they had over there, but they made the mistake of bringing some of it with them. So when they began to operate on these shores they wrote creeds and formed denominations. But these denominations did teach and practice purity of life, modesty and morals, and safe-guarding the sanctity of the home. These are things that enter very much into the making of a strong nation. So the nation grew and prospered. Denominationalism also grew, but worse and worse. When A. Campbell came on the scene his battle cry was back to Jerusalem, back to simplicity of the worship, as it was in the days of the Apostles and "speak where the Bible speaks and be silent where the Bible is silent." This spread rapidly for a while, but not for long. Even before Campbell died they began to build fine meeting houses, install fine organs, and organize all kinds of societies; thus forming the denomination, Christian Church. But there were a few who still contended for the principles of the Church of Christ. They made a long, hard fight and won a magnificent victory. But just as they won this victory the world and denominations gave them a few pats on the back, and they, too, fell in line. Now the majority of the Churches of Christ are running a close second. But I am glad that I can say that there are a few who are not forgetting Jehovah but are still contending for the old paths and will surely win in Jesus name. A Bible school, a Bible Church, a Bible home, and a Bible business certainly are fine things to have, but a school that trains young men to preach, and

sends them out to be "pastors" of local churches on a fixed salary (read Jer. 23rd chap., Micah 3:5 to close), and trains young men in all kinds of ball games; and young women to be "rooters" for them, with yells equal to a wild Navajo, is not a Bible school. A church that has in its worship breads and cups and classes with women teachers is not a Bible church (Please do not tell me that it is). A home that has two or more illegal wives or two or more illegal husbands, or where a dog has the pre-eminence over a baby is not a Bible home. A business where the greater takes advantage of the lesser and forces the lesser out, is not a Bible business. This will apply to farming as well as any other vocation.

When a church meets on the first day of the week to worship Jehovah, and a part of their teaching and practice are the doctrines and commandments of men, they are forgetting Jehovah. They, being the ones who claim to be obeying Him, are the very ones who are forgetting Him; not his enemies, for they never did pretend to remember Him. If people will accept the law as promulgated by Christ and the Apostles and practice the same, they will not then be forgetting Jehovah.

#### SPREADING THE GOSPEL

By Barney Welch

In Brother Kirbo's report in the last issue, he spoke of the brethren in Oklahoma wanting to put "preachers in the field, but the wrong field (the corn field)." There is more truth than poetry in that statement, but I think Bro. Fred was a little narrow when he spoke of such small territory. I believe the boundary line extends far beyond the state of Oklahoma. It seems strange to me that we can allow ourselves to be deceived into thinking we are free from so great an obligation. The Church is the "pillar and ground of the truth" (1 Tim. 3:15). Then, to think that a small band in the far West and a smaller band in the far East, are making the necessary sacrifices to spread the gospel, other than a short meeting in the summer. Paul said, "Be instant in season and out of season," and that doesn't mean about three months of the year. We often hear the statement that we need more preachers. Brethren, until the preachers we have are pulled out of those "corn fields" and supported, the cry will grow louder and louder, and the salvation of fewer souls will be the result. It is discouraging for a man, young or old, to consider leaving a good occupation to try to develop talent and become a proclaimer of the gospel, to engage meetings for about three months with only fair support. When the meetings close, his support stops, and he must hunt work to provide for his household or be "worse than an infidel." If he doesn't find work immediately, there is the discomfort of uncertainty. When spring comes, the wonder why that man doesn't spend all his time preaching.

Hitler is noted for his unmercifulness of humanity. I wonder if the so-called "loyal church" isn't noted for its unmercifulness of the soul. Every religious organization in the world is doing more than we are. Why? Are we trying to bury the truth? What will happen, when that

"rut" we have been in for so long, gets so deep, that we couldn't do any good if we wanted to? I believe it is so deep now that our hearts and our eyes are below the surface, and we cannot see the need of spreading the gospel. It is time we are waking up and seeing that it is not only our own soul, but the other man's soul as well, that we should be thinking about. Let us start working day and night to get out of that "rut" and travel above it, fulfilling our duty in setting an example for the younger generation to follow in Christian living and supporting the truth. We preachers have a grave responsibility on us that must not be shirked. Woe unto the man who preaches any other doctrine than that is taught in the word of God, and unto the man who doesn't practice what he preaches.

#### WHEN DOES THE DAY BEGIN?

By Lawrence Leslie McGill.

Bro. Lowry says that I quoted from Matt. 27:22, 23. This is not true. I did not quote from Matt. 27:22, 23. Let all readers refer to my article in December issue and see for themselves. He tries to make out that Paul and the disciples partook of the Lord's Supper on Saturday night. Let us search the scriptures and see! Acts 20:7, "And upon the first day of the week when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." The morrow after the first day of the week is the second day of the week, commonly called Monday. So the meeting began on the first day of the week and lasted until the second day of the week. Paul broke bread after midnight, then talked until break of day, and departed on Monday morning. Bro. Lowry would have Paul depart on the morning of the first day of the week and not on the morrow. Yes, I deny that it was kept on Saturday until the Roman Catholics changed it after 538. The Bibles proves it. The Roman Catholics dragged the day away back into black midnight. Bro. Lowry, the Seventh Day Adventists, Jews etc., try to take it away back beyond Rome to the old law. Hence Christ will profit them nothing. Jesus Christ had everything to do with changing the law and the time. You say Christ came to fulfill not to change it. Again, let us search the scriptures: Heb. 7:12; "For the priesthood being changed, there is made of necessity a change also of the law." Christ gave us a new law, a new testament, 1 Cor. 9:21; Gal. 6:2 etc. The things of the Old Law were shadows of the things to come, Col. 2:16. Therefore, the day began in the shadows of the evening, But Christ came and took it out of the way at the cross, Col. 2:14. He gave us a New Order.

The Creation of the world is the antitype of the New Creation Under Christ.

Let us observe this:—The children of Israel were commanded to keep the Sabbath, because that on it God finished the Creation and on the Sabbath they were especially to remember this and their deliverance from Egyptian Bondage, Gen. 2:2, 3, cf. Deut. 5:12-15.

God finished His work in the shadows of evening.

We, Christians, are taught to remember Christ, and His New Creation, John 3:5; Heb. 9:11; 2 Cor. 5:17; Gal. 6:15; 1 Cor. 11:23-26. He finished His New Creation when He was resurrected from the Dead. Without that event we would all be yet in our sins, 1 Cor. 15:17. Christ was resurrected from the dead "early on the first day of the week," Mark 16:9, and it was still "very early on the first day of the week when the Sun was risen," Mark 16:2. This I proved in March and December issues of the OPA. It is the teaching of the Word of God and therefore cannot be refuted.

I have always taught that under the Old Law the day began in the evening, so your efforts regarding that are spurious. Jesus lived and died under the Old Law. The disciples observed the Old Law until Pentecost. Even after that some Jews amongst them hung on to a lot of it and tried to persuade the Gentile Christians to do the same. Nevertheless, the Holy Spirit showed that Christ profited them nothing when they went back to some commands of Moses, Gal. 5:2.

Bro. Lowry, I am willing to leave it to Christ and the readers as to who is wresting the scriptures and slurring.

Yes, the beginning of the day has to do with honoring or dishonoring Christ. Those who honor Saturday evening are honoring a vain, human tradition. Those who remember Christ on His Day from Sun Up, when He was resurrected until Sun Up, when Paul departed from Troas are honoring Christ. The time appointed for the supper was on the first day of the week; therefore we truthfully say that Paul and the Trojans partook of the Supper on the first day of the week, The Lord's Day.

Does Bro. Lowry know all people under the whole creation, that he can truthfully say, "That is a 'bran' new idea to the whole creation, which no one has ever claimed but Bro. McGill"?

Apparently Bro. Lowry does not wish to discuss this issue any more, but I am ready to discuss it further. Our eternal salvation depends upon this great Truth as much as upon any other, for instance:—one cup, one body, etc.

"Beware therefore, lest that come upon you which is spoken in the prophets;

Behold ye despisers and wonder and perish;

For I work a work in your days,

A work which ye shall in no wise believe, if one declare it unto you." Acts 13:40, 41.

Those who deny this great truth or any other will perish.

#### QUESTIONS

Brother Harper: 1. In the Lord's supper are the bread and the fruit of the vine, after the thanks for each, turned into the literal body and the blood of Christ respectively, so that we eat the literal body of Christ and drink his literal blood? 2. Do we take the Lord's supper for the remission of sins?—J. D. Richards.

Ans.—1. The fact that Christ's literal body was right there and his literal blood in his body both before and after they communed, is proof that they did not eat his literal body in eating the bread after thanks nor drink his literal blood in

drinking the fruit of the vine. No one can deny physical facts. If we do not know physical facts, we do not know anything. The proof of physical facts demands no argument to sustain it. The proof is axiomatic, that is, self-evident.

2. The purposes for which the communion is taken, as stated in the Bible are: To remember Christ (1 Cor. 11:24) and to show His death (1 Cor. 11:26). The only way for the Christian to obtain remission of sins that I find in the Bible is to come to God (Heb. 4:16) in prayer (Acts 8:22) and repentance, confessing our sins (1 John 1:9; 2:1-2).

#### PREACHER IN NEVADA

I would like to see the churches of Christ support a preacher in Nevada and see the difference in what can be done side by side with the foreign field. I believe it is our duty to go into all the world with the gospel, but why not go into our own United States where the gospel is unknown in its purity. L. D. Perkins, F. F., Dec. 4.

Remarks.—Truly, why not. Simply because the preachers have gone to pastoring over the big churches that are able to pay a good salary for preaching them to death, and like a hen sitting on rotten eggs such a practice not only wastes the energy of the hen, but makes no increase of the flock. Such a practice is but to follow the Christian Church (Disciples) into the apostasy of Babylon. And "churches of Christ" are drifting farther and farther from "the faith once for all delivered unto the saints".

#### HOW READEST THOU?

(Lk. 10:26)

Content are they who walk in the counsel of the ungodly and stand in the way of sinners and sit in the seat of the scornful and their delight is in drinking, chewing, smoking, dipping, shows, novels; and in them do they engage and meditate day and night (Ps. 1:1, 2).

Having no promises let us not cleanse ourselves from all filthiness of the flesh and spirit nor perfect holiness in the fear of God (2 Cor. 7:1). That is the way it should read to harmonize with the practice of many of the brothers and sisters.

"How shall we escape if we neglect so great salvation?" (Heb. 2:1, 3). "If ye live after the flesh ye shall die" (Rom. 8:13). "They that do such things shall not inherit the kingdom of God" (Gal. 5:21). "They that are Christs have crucified the flesh with the affections and lusts" (v. 24). "Think on these things" (Phil. 4:8, 9). "When that awful day we see, Oh what shall our answer be?"

—A. A. Patterson.

#### MEDITATION

Far spent is the light;  
Now cometh the night,  
With evil abroad in our land.  
Then we who are strong  
Cheer the weak with a song,  
And help them for God to stand.

—C. H. Lee.

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### "THAT ORDER OF WORSHIP QUESTION"

Dear Brother Waters:

The OPA for October, bearing my question and your reply. I am glad to see this statement in your reply:

"If you think you have some evidence concerning that 'unvarying order' and will give it to us in reply to this, we shall appreciate it. If you have some truth that we don't have, we want it."

Again: "I do not contend that there is 'no order' of worship which can be followed by the churches of Christ. My contention is not a 'no order contention'."

We believe the scriptures "thoroughly furnish the man of God unto every good work". "Let us walk by the same rule", says Paul. Is there a "rule" to govern us in the worship?—an order which all can agree is scriptural? We believe it safer and more scriptural to observe the items of worship mentioned in Acts 2:42 in the order set down therein—namely, "the apostles' doctrine (or the act of teaching), and the fellowship from 'fee', money, and 'lag', a laying together), and the breaking of the loaf, and the prayers".

"How is it, brethren", says Paul, "when you come together, . . . as in all the churches of the saints . . . let all things (the 'all things' of worship are the items mentioned in Acts 2:42, singing included) be done decently, and in order" (1 Cor. 14:26, 33, 40). "In order"—kata taxin (Greek), "according to arrangement, disposition, or series" (Robinson's lexicon). The existence of a series, or an order, implies prearrangement, and the language in this case is intelligible only by supposing the existence of some form (or order), previously established, to which reference is here made" (Chapin's "The Primitive Church", P. 101). Wilson's Emphatic Diaglott (with which many other versions agree) renders Acts 2:42 thus: "And they were constantly attending to the Teaching of the Apostles, and to the Contribution, and to the Breaking of the Loaf, and to the Prayers". The King James and Revised Versions, fairly interpreted, convey the same meaning. While we admit that in a few instances in the Bible the chronological order is not closely followed, yet in by far the majority of cases the exact order is followed by the inspired writers. Some of the best authorities say that in fully 95 per cent of instances the Bible records them in exact chronological order. I see no reason why Luke should not have set down the items of Acts 2:42 in the exact order in which they were observed at Jerusalem.

Please answer these questions:

1. Can you make a better order than the one we think is set forth in Acts 2:42—namely, (1) the teaching, singing included, (2) the fellowship or contribution, (3) the breaking of the loaf or communion, and the prayers?
2. Is it scriptural to carry out the items of worship in this order?
3. Since this order of items can be read in the scriptures, is it not a divine order?
4. If you make an order different from this one, is it of human, or of divine origin? If divine, can you prove it to be? If human, can it be right?
5. In case there be one or more in a congregation who believe this to be a divine order of worship and has conscientious scruples against one (or more) admittedly not set forth in scriptures, what should the congregation do—cast him out as unworthy of fellowship or adjust the order (which they say is a matter of no importance) so as to make it satisfactory with him? "Destroy not him with thy meat for whom Christ died", says Paul.

6. In dealing with those who say there is no definite number of cups for the communion set forth in the scriptures, we tell them that all agree that one is scriptural and that since he agrees one is scriptural he should give up his plurality of cups for the sake of unity. In view of present conditions among us who believe in the use of one cup, wouldn't it be better for those who think it makes no difference what order of worship is followed to advise the brethren to follow the one many think to be set forth in Acts 2:42 for the sake of unity?

7. If a church decides to observe the order which we think is set forth in Acts 2:42, does their doing so make their worship less scriptural than if some other order is observed?

8. If you were to convince a church that observes the order which we think Acts 2:42 sets forth that your position is correct and they should decide to change to another order, what order would you advise them to adopt?

9. What objections have you to a church observing the order set forth (as we think) in Acts 2:42?

10. Is it not a fact that you, while fighting any "unvarying order" contend for "an unvarying and divine order" relative to part of the worship—the communion?—namely, (1) the leader takes the loaf, (2) he offers thanks, (3) he breaks, (4) he eats, (5) he gives to the congregation, who likewise partake; (6) he takes the cup, (7) he offers thanks, (8) he drinks, (9) he gives it to the congregation, who likewise partake? Is it not true, then, that you advocate an "unvarying order" relative to a part of the worship?

11. How, then, can you consistently oppose our practice of carrying out the items mentioned in Acts 2:42 in the order therein set down?

12. Since you have written a series of articles against our practice on order, will you be so kind as to give us something to substitute for it? (I mean something scriptural). If the order that we approve is unscriptural, you surely know of one (or more) that is (or are) scriptural.

13. If you were debating this question, would you deny its being scriptural to teach before giving, give before communion, and commune before the prayers? And would you write another (or different) order and affirm it to be scriptural?

If you will answer these questions scripturally you will do something toward teaching us. We want to know what is scriptural, therefore right.

As to the scriptures I gave you and asked you to harmonize them with your position that there is no established order, I knew they did not deal directly or alone with this question. But the command to "speak the same thing" suggests that the scriptures guide us in our worship. The command to "walk by the same rule" is worthless if there be no such rule, etc.

May we all become "one" in faith and practice, by all abandoning everything practiced not found in the scripture and adopting what is found therein.

—A. H. Pinegar.

### REPLY

Jan. 12, 1942

Dear Brother Pinegar:

I received your letter of Dec. 25. It also is sadly lacking in evidence concerning that "unvarying order." I am sure that if you had possessed such evidence you would have given it to us instead of using half the space in your letter to ask questions.

Yes, the scriptures "thoroughly furnish the man of God unto every good work" (2 Tim. 3:17) but the scriptures do not teach an "unvarying order." Therefore, the teaching that we must follow an "unvarying order" is not a "good work."

Yes, Paul says, "Let us walk by the same rule" (Phil. 3:16), but the Bible does not give an "unvarying order" as a part of that "rule." Therefore, they who try to bind an "unvarying order" on us do not "walk by the same rule" for they have made their own rule. Thank you, Brother Pinegar, for using those scriptures. I wish you would heed them.

Again, Peter says, "His divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3). His "divine power" didn't give us an "unvarying order." Therefore, the order of items does not "pertain unto life and godliness." Why don't you deal with essential questions, matters of faith, Brother Pinegar, instead of helping to disturb the brotherhood with an opinion?

Your statement, "We believe it safer and more scriptural," indicates that other orders, in your own estimation, would be BOTH safe and scriptural. Aren't you satisfied with that which is "safe and scriptural"?

In paragraph five of your letter you quote a part of 1 Cor. 14:26 and skip up to verse 33 to get the last few words in it

and then jump to verse 40. Why do you delete thus? Let's notice 1 Cor. 14:40, "Let all things be done decently and in order." Do we violate this? We don't pray while we are teaching, or contribute while we are communing. We are "decent and orderly." Two of us do not teach at once, nor do we sing two songs at the same time. Who told you brethren that we would need an "unvarying order" to be "decent and orderly." 1 Cor. 14:40 will apply to a Wednesday night assembly of the church. Where is the unvarying order for singing, praying, and teaching in such an assembly? But here's your comment on this scripture, "The 'all things' of worship are the items mentioned in Acts 2:42, singing included." What scripture says that the 'all things' are "items in Acts 2:42?" This is your own "ipse dixit." The Bible doesn't say so. Why don't you stay with what is written? You brethren are having a time with singing, aren't you? You know it is not mentioned in Acts 2:42 but you tried to slip it in when you said, "The 'all things' of worship are the items mentioned in Acts 2:42, singing included." Singing isn't mentioned in Acts 2:42. But on Page 2 of your letter, Question one, you refer to Acts 2:42 and say, "the teaching, singing included." So, you contend that the singing is part of the teaching in the church. But you prohibit a woman from "teaching" and, since this "teaching includes singing," you will have to prohibit her from singing. Since you say we must teach "one by one," you must now, to be consistent, contend that we must "sing one by one." I am sure that most of your brethren will not approve of these "solos." By what authority do you say that the word "doctrine" (Gr. Didachee) in Acts 2:42 includes singing? I am in possession of a dozen translations and not one of them so translates the word. I possess four Greek Lexicons and not one of them so defines the word. Do you wonder that we oppose your contention when it is based upon such misinterpretation, mistranslations, and such unfounded opinions? You are trying so hard to get an "unvarying order" that you seem to think you see it everywhere. If you will go to the Bible instead of to opinion, speculation, theory, and Chapin's "The Primitive Church," you will find the truth on this question.

I will notice some of your questions. In Question 1 you say, "Can you make a better order than the one we think is set forth in Acts 2:42?" You admit that it is only an opinion. I am not interested in what you "think." I don't just "think" that Christ "took a cup" or that Paul said, "It is a shame for women to speak in the church." Why don't you brethren stay with what is revealed?

As to Question 2, I will say that I am not opposing any order of items. I cause no trouble on that but I do oppose your speculation which is causing trouble. In Question 3, you conclude that which I do not believe, that there is a complete order of items found in the scriptures. This conclusion of yours is at issue. This also answers Question 4.

Now to Question 5. If one or more try to make a law where God didn't make one on "order" and try to bind this law on the congregation, contending that any order other than their's is sinful, the congregation should reject the one or ones for "heresy." "Heresy" is a "religious opinion tending to schism and strife." People should keep their opinions to themselves. Paul said, "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). Your contention is a "doubtful disputation." (You placed this order on par with meat-eating). But "Let not him which eateth not judge him that eateth: for God hath received him" (Rom. 14:3). You brethren judge us because we use an order other than your's. The man that didn't eat meat was classed as a "weak brother" and, since you place the order on par with this, you must admit that you are a weak brother. My brother, why don't you feed upon the scriptures and become "strong" on this question?

Question 6, I now consider. If I can't prove that the cups are wrong and sinful, I will not ask brethren to give them up to humor my whims and fancies. Likewise the S. S. You brethren haven't proved that these orders you oppose are "wrong and sinful." To Question 7, I will say that it would make their worship unscriptural if they bound their own traditions on the brethren. "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9). They had made their own commandments and bound them on the people. Jesus asked, "Why do ye transgress the commandment of God by your tradition?" (Matt. 15:3).

Question 8—I wouldn't. I would leave that up to the congregation. The scriptures are silent on "order" and I am also. To Question 9, I will say I have no objections. Of course if they teach that their order is the only one that can be used without sinning, I would have to oppose them as "heretics."

To Question 10. In the communion I contend that the bread should be taken before the cup because (1) Christ did it in our example (Matt. 26:26-27; Mk. 14:22-23 1 Cor. 11:23-25, and (2) Paul bound the keeping of this on us in 1 Cor. 11:2, 23. I do not just "think" he did it like that. I "know" he did. But you haven't produced an "unvarying order" for the items in the scriptures. In Question 11, you again conclude that which I do not admit, which you admit you only "think," and that which you cannot read. That is that Acts 2:42 contains a complete order of worship. As to Question 12, I will be "silent" like the scriptures are. They set down no order and, therefore, left it up to our discretion.

To the first part of Question 13, I answer "No." Would you contend that it was sinful to pray before the teaching, teach before the communion, and to commune before the giving? If so, affirm it and I will deny it. If you don't believe that, drop this contention.

We can "speak the same thing" (1 Cor. 1:10) by "speaking as the oracles of God" (1 Pet. 4:11). The Oracles of God give no "unvarying order." May we become "one" by "speaking where the Bible speaks and being silent where it is silent."

These letters will be printed in the O.P.A. We hope to see them in the Truth also. I pray that you will soon drop your unscriptural contention.

Ervin Waters.



C. B. Hufstедler, Imboden, Ark., Jan. 6.—We still meet each Lord's day for worship as the Bible directs, in spite of the opposition by the S. S. and cups advocates.

Clyde Middick, Davidson, Okla., Jan. 8.—The church here is progressing as well as usual under the serious conditions of the world today. We are determined to have two meetings (series) a year, and possibly, a singing school.

F. E. Bixler, Aromas, Calif., Jan. 14.—The church in this part is still meeting for worship in the home of Brother E. A. Eaker, as the Bible directs. We hope to soon be able to build a house in which to carry on the work of the Lord.

Z. J. Fancher, Bowie, Texas, Jan. 12.—We still have the Lord's day worship, as taught in the Bible, in our home. We are located about eight miles north of Bowie. Should any of the faithful brethren be passing this way they will find a welcome with us.

John Rogers, Davidson, Okla., Jan. 11.—We are still progressing very nicely in the Carter church, near the above place. All seem to be taking a stronger interest in the work of the Lord, in spite of the severe cold weather, which we have been experiencing.

C. Clarence Kessinger, Spring Hill, W. Va., Jan. 13.—I have preached several times during the absence of Brother Welch here. The results were one baptized and one restored. The one restored being my father, who is 59 years of age. Pray for us that we may continue the good work.

E. E. Wright, Lubbock, Texas, Jan. 5.—We continue to meet for worship in our new house, on 3rd St., 2012. We enjoy the work, for we believe that we practice the Bible way. Whatsoever we do, we do all in the name of the Lord (Col. 3:17). We had Brother Jack Bledsoe, from Hawley, the 4th Lord's day in December. We think he is making a fine young preacher.

T. F. Thomasson, Trechado, New Mex., Dec. 26.—The church here is doing nicely, with but a few of us to carry on, but we can read in Jehovah's law everything we do in worshipping Him. I am glad the OPA is increasing in circulation.

George Bowman, Pomona, Calif., Dec. 27.—Since coming here from Alpena Pass, Ark., we have been attending worship at Monrovia, about 30 miles away. The brethren there seem to be very zealous, and we find the worship practically the same as we had in Arkansas. The attendance is good.

Elmer Meeker, Moberly, Mo., Jan. 3.—We are still holding services each Lord's day in our home. We are few in number, but we trust we are doing our duty. Should any of the faithful brethren be passing this way we will be glad to have them stop with us. We would meet the train if called. Our phone is 172; shop number is 535 W. Coats St.

J. S. Shelly, Gunter, Texas, Jan. 9.—I have a son in Amarillo, Texas, who is not a member of the church, but he would like to attend services, where there is a loyal congregation, and I would like to know if there is such a church in that town. Any information anyone could give me would be appreciated. Write me as above.

John T. Davis, Box 764, Madera, Calif., Jan. 13.—We moved here recently from Vinita, Oklahoma, for our health, and we are anxious to find a loyal church near us or to find members, with whom we can work to build up a church at this place. If anyone knows of members in or around this place, please let me know. I enjoy the OPA.

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., Dec. 23.—We enjoyed the visit of Brother Kirbo and wife. He is a very able and loyal evangelist, and we hope that some day he will return to this field. It is refreshing and encouraging to note what zeal and accord the evangelists manifest in the field reports of the OPA. That department is growing in importance. I find myself scanning those reports more eagerly each issue. Till Jesus comes may we be alert!

C. H. Lee, Lebanon, Missouri, January 20.—While I have not done so much the last two months, I am still on the "firing line." I taught a singing school of ten nights duration at Cable Ridge, Mo., also preached some for the brethren there. I preached at the Fair View school house three times, and have aided in the work in the home and the Lebanon churches. I want to do more for my Master in 1942 than ever before. So, help me with your prayers.

Lynwood Smith, Rte. 3, Box 144, Brookhaven, Miss., Dec. 31.—We seem to be getting along well at New Salem, where we continued to meet regularly for worship. We are having good attendance, and the young brethren seem to be developing into able teachers. The cups and "fermented wine" people continue their efforts in this part. I recently made a trip to Port Arthur, Texas, to visit my sick father. I want to start the new year off with a greater zeal for the cause of the Lord than ever before.

E. L. Allen, Corcoran, Calif., Jan. 12.—We are still holding out faithful, according to the teaching of God's word. Although few in number, we believe the Lord is with us in our efforts to serve Him. Brother Russell, of Fresno, was with us yesterday (Jan. 11), and he gave us two good lessons. January 4, a sister confessed her faults, making us to rejoice over her restoration. Our song leader, Brother Cage, has been out for quite a while due to a broken leg, and we miss him very much. Our prayers are for his speedy recovery. Pray for us that we may remain faithful.

D. E. Stone, Rivera, Calif., Dec. 26.—The work is still going forward in this state, but with less visible results now as were manifest at the first. Brother Waters is still working at it hard, and we are going to send the gospel to every soul that we can reach through the means that we have. Brother Kirbo helped us a lot spiritually with his good preaching. We learned to love them very much. These are days, when we need to pray more, love more, fellowship more, and not faint in our minds, "But exhort one another and so much the more as we see the day approaching."

Clovis T. Cook, Lebanon, Missouri, January 20.—Since my last report, I have preached over Lord's day twice for the faithful at Richland. We had a nice crowd January 18. I am thankful that they are still carrying on in the Bible way. I plan to be at Wichita Falls, Texas, over the 4th Lord's day inst. We were glad to have Brother Barney Welch and family visit with us in this part recently, also a visit by Brother Paul Nichols and his father, from Hollywood, Calif. Brethren Barney and Paul both gave us good lessons, which were appreciated by all.

G. A. Canfield (colored), Rte. 1, Box 78, Marion, La., Jan. 19.—Just a few words to let all know that I am still living and planning to do all I can for the Cause of Christ in this

critical time. Millions of souls are being killed, who are out of Christ. Let us save all we can by teaching them the way of the Lord. I shall let the brotherhood hear from me through the OPA. I see a report from a colored brother, F. R. Roberson, Lawrenceburg, Tenn., and he seems to be strong in the faith. I want to encourage him all I can. I was at Bastrop, La., last Lord's day with a few members, and I encouraged them to meet for worship in a private house.

Homer A. Gay, Lebanon, Missouri, Jan. 21.—I held a mission meeting at Goodville, Mo., near Vanzant, January 10 to 18. Although none were baptized, I believe that much good was done. The little congregation at Drury, that arranged for me to hold the meeting, worked hard and faithfully. All seemed to be strengthened. Bro. Clyde Penner and others, from Vanzant, were much help to us in the singing. I have promised to return for another effort in the spring. We have a good little congregation there, and they are loyal and faithful. This week I am working with the church in Lebanon, doing personal work from house to house. These are perilous times when every member of the church should work and work hard for the Lord. Send the OPA to the boy in the army camp and to others.

M. J. Buffington, 929 S. Presa St., San Antonio, Texas, Jan. 13.—Since my last report I have done but very little preaching. Last Lord's day I preached at Fairview. On Nov. 27th, 1941, I was married to Miss Eupha Reynolds, whose home was at Fairview. Eupha is a good Christian girl, and was reared by parents who believe in letting the Bible be their guide. We need the prayers of all the faithful, that we may be able to go forth hand in hand to meet whatever may be in store for us in the future, whether it be good or bad, and that we may always remember that God hath said: "I will never leave thee nor forsake thee" (Heb. 13:5). Brethren, I would like to announce again, that I will be available for meetings about the first of April.

George Rozzell, Oklahoma City, Jan. 19.—It has been some time since I have reported to the OPA, but I have been sick, and in the hospital I underwent an operation in Dec. Thus, I have not been able to attend services for four weeks. Since our last report we have baptized one into Christ. Brother Tom Smith, of Haldon, preached for us the last Lord's day in December, and we were very glad to have him. The church is progressing very nicely in spite of the obstacles. The brethren have taken right hold of the work and carried on, keeping the fires burning, during my illness. Pray for us that we may remain faithful unto death.

A. A. Patterson, Ada, Oklahoma, Jan. 2.—We are moving along here about as usual. We now have our property half paid out, and the deed has been transferred to the church, making it nontaxable. We have the restrictive clause as follows: "No innovation (such as hired pastor, instrumental music, dividing the congregation into classes, a plurality of cups, containers, dividing the loaf into two parts at, or near, the middle, and any and all unauthorized things by divine authority. Should there be one or more of the above mentioned items introduced, and if one or more members in said church opposes them, the property shall revert to the one or ones opposing the same. If there should be no opposition, then the above mentioned property shall revert to the nearest Church of Christ that does oppose the same."

Arthur Wade, Lebanon, Missouri, Jan. 21.—I was glad to meet all the fine Christian people at the Ellis School house, near Mountain Grove, Mo. Due to the rains and high water, the crowds were rather small, but the brethren were willing to cooperate fully, and we had a good meeting in spite of the obstacles, three being baptized. We continued for a week in October. I was glad to attend the Howard-McGinnis debate, at Dora, Mo. Brother Howard showed his ability to uphold the word of God. I was with Brother H. E. Robertson at Drury, where we both preached to a fine band of brethren recently. I frequently preach to my home congregation in Lebanon.

H. W. Wood, Gravette, Ark., care, W. C. Crawley, Rte. 2, Jan. 14.—Here is my annual report of my work in His vineyard. I held four meetings in Oklahoma, near Jay, without visible results, but the seed was sown. At Gravette, Ark., Brother G. A. Wells and I held a meeting, without visible results, but good meeting. My next was near Flippine, Ark., and again without visible results. My next was at Peel, Ark.,

with five baptized and ten reclaimed. I hope to return there this year. In all I held ten meetings, with six baptisms and three reclaimed. Had one debate with Burton W. Barber, of the Christian church, on the music question, with much good done. I am at your service if you need me. The great need now is for people to turn to the Lord. To my mind the darkest cloud is over the U. S. A. since she became a nation.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Jan. 13.—The meeting at Sanger closed December 21, with one restoration. We then visited with members of the Denair, Stockton, and Crockett churches for several days. Dec. 28, I preached at Greenfield in the morning and near Watsonville in the evening. Jan. 1, we visited in the home of Bro. Miller at Graton, where four members worship scripturally. Jan. 2, we visited Bro. Smalling at Del Paso Heights, Calif. Bro. Smalling has recently moved there, and we hope that we can assist him in establishing a loyal congregation there. Jan. 4, I started a meeting at Lodi. This meeting continues with one restoration to date. The Lord willing, the next meeting will be at Greenfield, beginning Jan. 25. Jan. 10, I attended the services of the Seventh Day Church of God here. They keep the Sabbath Day. They gave me the opportunity to speak and I reasoned with them publicly for thirty minutes. Brethren, let's be "instant in season and out of season."

Barney Welch, Box 133, Spring Hill, W. Va., Jan. 17.—While visiting and working in Texas the last month, I failed to report in the Jan. issue, for which I am very sorry. I had a wonderful visit with the brethren in the Ozarks, at Lebanon and Lees Summit churches, with splendid hospitality shown by all. I preached once at each place, and I certainly enjoyed the fine singing, of which I had heard so much. I am back in W. Va. now to begin a work to continue for a year. We hope, the Lord being our helper, to carry the gospel into all communities, homes, and hearts we can reach. Satan, through our digressive brethren, says we cannot make any progress here as long as we advocate such doctrine as "one cup and one loaf," "unfermented grape juice," etc. But faithful brethren say, with renewed courage, "If God be for us who can be against us?" We ask the prayers of all Christians everywhere, and may God bless all, who are striving to do His will.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Jan. 11.—Last night marked the beginning of a series of meetings at the Montebello Church of Christ. Bro. Ralph Mustard and I are doing the preaching. Very recently my father and I made a trip to Missouri, where we enjoyed the company of some of our beloved preaching brethren whom we love very much. In that state I met, among others, Bro. Claud King, the father of Chester, and family. The brethren of that vicinity are certainly to be complimented for their hospitality. I was privileged to preach one night to the congregation at Lees Summit. The brethren of the Montebello and Siskiyou St. congregations have agreed to help support Bro. Ralph and me in the evangelistic field. Let us follow the example, brethren, and put more men in the field that they may proclaim the gospel to this "lost and dying world." There are people starving for lack of preaching; let's send the word to them. "How shall they preach except they be sent?" (Rom. 10:15).

Homer L. King, Lebanon, Missouri, January 22.—Early in December we were favored with a visit by Brother Barney Welch, wife and baby, which we all enjoyed very much. We were delighted to have them in our home, to sing with them, and to hear Barney preach good lessons at both Lees Summit and Lebanon churches. We hope to have him return for a longer stay sometime. Later in December we were the happy recipients of visits by Bro. Clayton Fancher and family, also Bro. Lyons and family, and two others, from Wichita Falls, Texas. About the same time we were very glad to have as visitors Brother Carl Nichols, his son, Paul, who is making a good preacher, and his daughter, Louise, who is now Mrs. Chester King, all from Hollywood, Calif. Paul gave us a good lesson at Lees Summit. We hope to have him with us sometime for a series of meetings, too. The churches in this part are putting on an extensive program of mission work, similar to the work in Calif. We propose to keep at least one preacher busy in the field in the Ozarks in 1942 and thereafter. Due to getting started late, we shall have to use home talent for most of the work this year. Already the work has begun by sending the preachers out to strengthen the weaker congregations. Next Lord's day, I am to be with the faithful at Claxton. Pray for us in the good work.

Clarence C. Snodgrass, Tuscola, Texas, Jan. 20.—Brethren,

I am sorry that I have neglected to report to the OPA; forgive me please. Last summer we held a meeting in Abilene, Texas, with one baptized and four restored, and two came over from the S. S. and cups. Brethren T. F. Stewart and Jack Bledsoe, W. W. Wilks, and others, rendered valuable services in this meeting. Bro. Barney Welch, of Temple, also was with us for one night. As for finances, Brother Paul Nichols donated a dollar; the Church of Christ at Cedar Gap, ten dollars, and a Baptist preacher donated some. We are fighting hard for an existence, but I believe we are doing good considering circumstances. We conducted a meeting for the new church, established two years ago, baptizing three. They have built a tabernacle, and I would be glad for any loyal brother passing that way to stop and preach for them. This church is 20 miles north of Brownwood, on the new Cross-plains highway. They have all-day services every third Lord's day, basket dinner and singing in the afternoon. The church at Cedar Gap is doing nicely. We did not have a meeting last year, as we gave most of our funds to help support the meeting in Abilene. We have all-day services here every first Lord's day. All who can attend here will find a hearty welcome. Let us all ever press forward to the prize of the high calling. Pray for us.

#### OUR HELPERS

Here is your acknowledgment of the subs. received by us. Many thanks for your hearty cooperation, and may you keep the good work going:

Homer A. Gay—9; Homer L. King—4; Barney Welch—3; C. C. Kessinger—3; Carl Nichols—2; D. E. Stone—2; Mrs. I. D. Russell—2; John T. Davis—1; Mrs. Fred Kirbo—1; Clovis T. Cook—1; Mrs. Osie Callaway—1; G. B. Harrell—1; G. H. Turnbull—1; C. H. Lee—1; Lynwood Smith—1; Franklin Meents—1; A. E. Wade—1; Elmer Meeker—1; Herschel Massie—1; Mrs. T. L. Modgling—1; Eston Catlett—1; E. E. Wright—1; John Rogers—1; Z. J. Fancher—1; Miss Leoral Massie—1; F. E. Bixler—1; Mrs. Pansy Turner—1; E. Yarbrough—1; Ervin Waters—1; Mrs. Alta Bunderson—1; H. E. Robertson—1; Lee R. Williams—1; Garland Smith—1; Total —51.

#### SOME GOOD SUGGESTIONS

Dear Brother King:—I am glad the paper is holding up so well and increasing in circulation. I am always glad to get every issue, and I look forward to its coming with eagerness. The only fault I find with it is, it just doesn't come often enough, and I find others making the same complaint. I think that if it could be made a semi-monthly, the circulation would double in a very short time.

It seems to me that there should be one or more loyal brethren, financially able, and who love the cause enough, to make this needed improvement. Surely this is one of the best ways to spread the truth—the printed page.

—T. F. Thomasson, Trechado, N. M.

#### ANOTHER GOOD LETTER

Huntington Park, Calif.  
December 23, 1941.

Dear Brother Homer and All:

Greetings and best wishes. I earnestly hope this finds you enjoying the best of health, and that our Heavenly Father has blessed and will continue to bless, your personal efforts.

We pray continually that God will bless the work reported by the preaching brethren. In a world, a large part of which no longer desire to read, or to hear God's holy word taught, it is refreshing and encouraging to note what zeal and accord the evangelists manifest in the field reports. That department of the OPA is growing in importance. I find myself scanning those reports more eagerly each issue, for they are "meat in due season."

These are the days that call for an increase in the support of the cause of Christ—now more precious than ever, for crushed and bleeding humanity, under the suffering of centuries of wrong, and the earth weary with the groans and sobs of souls dying, cries for peace, for all nations are full of broken hearts! Ah! Brother Homer, with the distress of the nations, grows our responsibility. May we rise to meet it!

We see by the latest release of Atheistic propaganda, "the accuser of our brethren," Satan, intends to siphon off the cream of the earth, by education with the absence of the Bible—praises for the creature, but none for the Creator. Hence, we repeat, more, much more support for the preachers of the gospel, and more preachers who will do something about it.

—J. H. MCKAIG.



## ARE FEELINGS AN EVIDENCE OF PARDON?

Feelings are not evidence of the truth of anything. Our feelings are only the result of believing or disbelieving testimony upon any question. He who believes that he is saved will feel happy; while he who believes that he is lost will, of course, feel unhappy. It is a question for anyone to say that he has absolute knowledge of his salvation from sin—that is that he knows that he is a Christian, just as he knows that he exists. Paul says: "We walk by faith, not by sight" (2 Cor. 5:7). Hence, it is a matter of faith, rather than knowledge. It is true that every Christian, based upon the confidence in the truth of God's word, may, in the light of that word, be assured by that truth, that he is in the kingdom mentioned in that word. But, after all, he depends upon his faith in the genuineness and authenticity of the Bible for information of his religious condition; so that he whose confidence in God's word is strongest, has grounds for being the happiest in his Christian walk of life. —M. J. Buffington

## SPECIAL PRICE

Yes, the special price to new subscribers is still only 50c a year; all renewals, \$1.00 the year. Will you not take advantage of this special low price to send the paper into new homes? Help us reach others with the truth, as well as to help the paper. Do it now! —Publishers.

## WORDS OF ENCOURAGEMENT

"Brother King, we really do want the OPA to continue coming to our home, as I do not see how we can do without it, and I hope to send our renewal soon." —Ozro Williams, Oklahoma.

"We think the OPA is the grandest paper published. May God bless you in your great effort to put the true gospel before the people. How we do enjoy your paper!" —John T. Davis, California.

"I find myself scanning the reports in the OPA more eagerly each issue. That department of the OPA is growing in importance. We pray continually that God will bless the work reported by the preaching brethren. Best wishes, and I earnestly hope our Heavenly Father has, and will continue to, bless your personal efforts." —J. H. McKaig, California.

"We received the OPA all right. We miss it so much, when we fail to get it." —Chas. Rawdon and Wife, Tennessee.

"I will let the brotherhood hear from me through the OPA. I will try to encourage my brethren through the paper." —G. A. Canfield (colored), La.

"Here is my renewal to the OPA, and the remainder is to help out in the work as you see fit. I most certainly enjoyed reading Brother Thomasson's article on The Home in the June issue. It certainly couldn't be improved upon, as it is according to the Bible teaching, which is our standard by which to live." —Mrs. Osie Callaway, New Mex.

"Another year has rolled around, and it is time for us to renew our sub. to the OPA. We surely would regret to do without it in these troublesome times, but I try to remember the dear Heavenly Father, Who watches over all of us who love Him. I pray that God will richly bless you all and give you the best the new year holds." —Mrs. Alta Bunderson, Ohio.

"Thanks for the sample copies of the OPA. I enjoy reading the firm stand taken by Bro. Waters, and Brother Harper—'though dead, yet speaketh.' And I rejoice to know that Brethren King and Gay are standing true and faithful as editors. I am wishing you a prosperous year." —Carlos Smith, Miss.

"Send my OPA to my new address, for I certainly do enjoy reading it. It seems like a letter from the family." —R. L. Baxley, Florida.

"I am glad the OPA is holding up so well and increasing in circulation. I am always glad to get every issue, and I look forward to its coming with eagerness. The only fault is, it just doesn't come often enough." —T. F. Thomasson, New Mex.

"Here is one dollar, for which put my name on your mailing list for the good old OPA for 1942. I surely do like to read the fine articles by the brethren. I hope we can increase its pages. I shall try to get some new subs. right away. So, best wishes to you and all the brethren in Christ." —E. Yarbrough, Texas.

"I am renewing for the little paper, as we wish to keep in

touch with the brethren. Best wishes for you and yours, also Bro. Gay." —Elmer Meeker, Iowa.

"Here are two subs. to the OPA. We think of you often, but don't find time to write as often as we should. I am wishing you and yours the best of everything and a profitable 1942 in all things." —D. E. Stone, Calif.

"I am enclosing three subs. to the OPA. Pray for us out in this part." —C. C. Kessinger, West Va.

"I am sending a sub. to the paper. I want to start the new year off with a greater zeal for the advancement of the gospel than ever before. Send me the 'Clark-King Discussion'." —Lynwood Smith, Miss.

"I am sending you a renewal for the paper. We are wishing you the best of success in the year 1942." —John Rogers, Okla.

"Here is my renewal to the OPA. We enjoy it very much. I hope it continues to bring forth the truth as it has in the past." —Z. J. Fancher, Texas.

"Find our renewal to the OPA. We would be very glad if the paper could be enlarged. It is very good as it is, but we can do with more of that kind of reading." —F. E. Bixler, Calif.

"I have just received another issue of the OPA, and it is plenty good. I wish every one in this community would read it for at least a year. Let me know when my time expires for I must not miss one issue." —C. B. Hufstедler, Ark.

"I have just finished reading the OPA through for the second time, and it is grand, but I think the Dec. issue is the best yet. I hope I never have to be without it. May God bless you all." —Mrs. L. J. Early, Sr., Ala.

## QUESTIONS

Brother Harper, please give me an explanation of Heb. 7:3, 4. R. C.

Answer.—Verse 3: "without father, without mother, without genealogy, having neither beginning of days nor end of life; but assimilated to the Son of God, abides a priest in perpetuity." Verse 4: "Now consider how great this to whom even the patriarch Abraham gave a tenth out of the spoils."

This is said of Melchisedek, king of Salem, priest of the Most High God, as shown in verse 1 here. This occurrence mentioned in verse 4 is found in the 14th chapter of Genesis. In a Messianic Psalm (110) we read: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedek" (v. 4). Then Messiah must be King and Priest at the same time. So in Zechariah's prophecy of Messiah we read: "Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne." (6:13).

Melchisedek, being "without father, without mother, without genealogy," was simply, as it means, without predecessor or successor in his office—none before him and none after him in his king-priesthood. So also of Messiah, Christ, He, too, is without father, without mother, without genealogy, in His official capacity of King-Priest. There was none before him, there will be none after him; no predecessor, no successor, just as was Melchisedek, each being the first and the last of his line, if we may call it a line, or order.

Melchisedek, simply as a man, had parentage and ancestry; and Christ as the "son of man" and "the Son of God" had parentage and genealogy; but neither has such in his office.

That Christ is now Priest the writer of Hebrews places beyond question. And Paul says of him: "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). And he says: "The last enemy that shall be abolished is death" (1 Cor. 15:26). And he makes known when death shall be abolished in saying: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

"... neither beginning of days nor end of life but constituted like the Son of God," was Melchisedek, this priest-king. That is, in his dual office, or work, he followed none, and he is succeeded by none. So also it is of the antitype, Christ. In fact, the two are compared in their official capacity only. The parentage and genealogy of Melchisedek, being unknown, place his priesthood in marked contrast with that of the Aaronic priests.

The priesthood of Melchisedek ended, not by a successor stepping in, but by reason of having fulfilled its mission. So, also, will that of Christ be terminated when he comes. Then there will be no longer time for 'repentance'. (2 Pet. 3:1-9).

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. XV

LEBANON, MISSOURI, MARCH 1, 1942

No. 2

## VIEWS AND REVIEWS

By H. C. Harper

Smite means to strike; and there is no weapon more powerful than the truth, the "gospel", which is the "power of God" (Rom. 1:16), which was "preached to every creature under heaven" (Mk. 16:16-20). Men ceased to worship the Emperors. Men ceased to honor the gods of the nation. Men beat their spears into pruning hooks; swords were moulded into plowshears. The truth of the gospel invaded even the royal palace. I quote Epochs of World Progress by Barnard and Roorbach: "The Christians would not attend the Roman temples or worship the Roman gods. They refused to mingle with the crowds and enjoy the cruel shedding of human blood at the gladiatorial combats. They would not enlist as soldiers; they refused to fight. They did not obey the Roman edicts concerning religion. What would become of an Empire whose laws were not obeyed, said the rulers." And again from Webster's Early European History: "Rome entered on the persecutions because it saw in Christianity that which threatened its own existence. The Christians declined to support the state religion; they even condemned it unsparingly as sinful and idolatrous. They refused to worship the genius, or guardian spirit, of the emperor, and would not burn incense before his statue, which stood in every town. Such refusal to take what was really an oath of allegiance was regarded as an act of rebellion. They refused to serve in the army. Every city had a congregation of worshippers. They met, not in synagogues as did the Jews, but in private houses. The meeting of each was called ecclesia from the Greek for assembly. They sang hymns, listened to readings from the Holy Scriptures, and partook of a meal in memory of the last supper of Jesus with his disciples." —H. C. Harper in Harper-Lunsford Debate on the Kingdom, 1931, Oct. But listen to Lunsford.

"The kingdom established on the day of Pentecost never broke or consumed one kingdom or was it intended to." —D. D. Lunsford in Harper-Lunsford Debate.

But now hear another Adventist: "It was the 'ministry of the Spirit' that began at Pentecost, which put the go and power and zeal into the Apostles and the early church, which enabled them to carry the Gospel to the entire Roman Empire within their generation and to cause that proud Empire to crumble and fall before the onward march of Christianity." —R. M. Simmons, in Present Truth Messenger, Adventist, Dec. 26, 1935. (The truth will come when there is no ax to grind—H. C. Harper.)

## THE MIND OF CHRIST

By Paul O. Nichols

"For to be carnally minded is death; but to be spiritually minded is life and peace." Thus comes the teaching of the beloved Apostle Paul found in Rom. 8:6. At one time the man who wrote this was the "chief of sinners." And if anyone should be able to give such teaching, it certainly would be one who had roamed in sin for as long as Paul did. To be carnally minded simply means to be fleshly minded; and he tells us plainly that it is death to be carnally minded.

Again in Rom. 8:13, the Apostle Paul says, "For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live." If we are going to have the mind of Christ, we are going to have to mortify the deeds of the body that are carnal. And if we are to keep our deeds from being carnal, we are going to have to incorporate the word of God in our every-day lives.

If we have the mind of Christ, what will our minds be dwelling on? Will we be thinking of new ways and devices of making more and more money so we will have a large sum to draw from in our old age, or will we be thinking of ways to send the gospel to the people of this lost and dying world? Will we be thinking about ways of pleasing our neighbors and friends, or will we be thinking of how we can please our omnipotent Heavenly Father? And if we are spiritually minded what will our conversation be like? Will we always be speaking of world events and world conditions, or will we discuss scriptures as well as the things that are taking place in the world? Christ said in Matt. 12:34, "Out of the abundance of the heart the mouth speaketh." If a person never speaks of things pertaining to life and godliness, of course you naturally get the idea that he doesn't think much about those things.

In Col. 1:10 we read, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Yet there are some in the body of Christ who claim to be living the Christian life who have increased either not at all or very little in the knowledge of God. Do these people believe that the knowledge that the writer was speaking of in this passage of scripture is a spiritual gift that one receives out in the corn-field, or in the cabbage patch? If not what is wrong with these people? How can a person possibly have the mind of Christ if he knows nothing of Christ?

Knowledge is one of the graces that Peter tells the Christian to add to his faith in 2 Pet. 1. Solomon said that, "The fear of the Lord is the be-

gaining of knowledge." (Prov. 1:7). If you would increase and grow in the knowledge of God, fear the Lord first, and then go to work and study. What must you study? Study the word of God; it's there that the knowledge of God is revealed.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. 8:5). Then if we have the mind of Christ, we must be minding the things that pertain to Christ and his kingdom. "And be not conformed to this world: but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2). The only way we can serve God acceptably is to be transformed by the renewing of our minds and not be conformed to this world. The trouble with so many people is that they want to be both transformed and conformed at the same time. But James said, "A double-minded man is unstable in all of his ways." (Jas. 1:8).

The Christian life is either worth living wholeheartedly or not at all. We ought to instill the importance of having the mind of Christ in the heart of every one who is a member of the body of the Savior, so that nothing could remove it.

#### WHAT CAN WE DO?

By L. N. Byford

We hear people asking every day, "What can I do to help during this war?" To the Christian I would suggest that he review the life of Christ, our Savior, who was on this earth nineteen hundred years ago. He was born in poverty, raised in obscurity, and His life's work was confined to a small part of the world. Yet His word has covered the earth. Books by the thousands have been written about Him, and songs, that fill our hearts from day to day, that will live until he comes again.

He taught by word and example, the laws of a perfect life. Herod could not kill Him, Satan seduce Him, nor death destroy Him. The grave could not hold Him, neither can wars, nor anything else prevent Him. His work shall live on and on.

He did not own any property, nor a mode of travel. The cradle in which He slept, the ship, nor the animal He rode were not His own; neither the tomb in which He was buried.

The stories of the rugged hills of Palestine, where Christ walked on errands of mercy, have filled pages of history. He had "not where to lay His head," but He never complained of His poverty, privation, nor hardships. He came for a noble purpose and was willing to pay the price.

We find the lives of the Apostles were filled with privation and hardships, too. The greater the persecution, the more the word spread. Paul preached even in chains and in prison. The word of the Lord increased, and covered the entire country.

The Apostles' mode of travel was by ship, the beasts of burden, or walking. Yet they kept busy in the face of all obstacles. They never passed by an opportunity to preach, whether it be to a few or many. Sometimes it was to only one or to a household.

Some of the early Christians had only the necessities of life to help spread the gospel, and some-

times not that much. But we see they were rich in faith and good works, willing to do all they could.

We hear many people saying the work cannot be carried on now because of the war. Yes, it can and it must be carried on. It may spread even more. The past few years we have had many blessings, we failed to appreciate to the fullest. Fast and convenient ways of travel, nice buildings for meetings, and plenty of lights. "Blackouts" were not thought of. Now things are changing. They are of a more serious nature. We will have to give up some of these things. But some of us have been standing "afar off" so to speak. Not taking the spreading of the gospel and living the Christian life as seriously as we should. Now is a good time for us to grow rich—rich in love, faith, sacrifice and devotion to the truth. We can do this even if we have to use the ship, beasts of burden, or walk. We may be denied the privilege of lights or even large buildings, but we can work by day. The audience may be small, an individual, or a household, but the Apostles and early Christians had these experiences. If the meeting place for Lord's day worship is in private homes, remember early Christians did the same. This work may even have to go on through persecutions as they had then, but let us rest assured the gospel will be spread, and we will be rich above any earthly possessions. Ours will be a Home Eternal in the Heavens.

#### NOW AND THEN

Dear O. P. A.: I see in the Christian Ledger, that a brother in comparing the church of Christ of today, with the church of nearly 2000 years ago, says: "We have previously set forth that the fact that the Church that Jesus Christ built nearly 2000 years ago, and that it is on earth today." The brother makes a fine thing of it till he comes to fitting up the church of today with the church that was established by Christ.

He gives the "Elders and Deacons as the only officers of the church, the congregation having appointed them." According to my Bible, the congregation has nothing to do in appointing them.

The Evangelists do, or, did (I should say), the appointing of the elders and deacons. (Acts 6:2-6. Acts 14:23; Titus 1:5; 1 Tim. 5:21, 22).

And, the Church of Christ had another officer, the Evangelist, whose DUTY was, not only to appoint these officers, but having been appointed by the Elders, was SENT TO PREACH THE GOSPEL to others. How is it NOW? Bro. A, are the elders and deacons selected by the congregation, and when they have the Bible qualifications, (1 Tim. 3; Titus 1) appointed by the Evangelist, as directed above? Is that done today? If not why not? Are young men brought up in the church, and prepared to preach the gospel, then ordained by the elders and SENT out to preach the gospel? If not WHY NOT? This was all done in this way then; why is it not now? If you will find ONE congregation in the U. S., and especially in DETROIT, that is organized this way, although I am 83 years, 2 months, and 2 days old, I'll move, or go all the way up there to see it, for it will be a curiosity, and I have not seen such a

#### NOTICE

It is so easy for us to forget that it becomes necessary every now and then to remind our readers, and especially the preachers, to work for subscriptions. In these trying times we are prone to busy ourselves with other things than the Lord's work. But if there ever was a time when we all need to be working hard for the cause of the Lord it is NOW. We are still continuing our special offer of only 50c a year to new subscribers, and we would be glad if every reader would take advantage of this very special offer, and send the paper a year to some one whom you believe would be interested in reading it. The cost of paper is advancing and we may not be able to run this offer much longer. Also, when your subscription expires, please renew promptly. All of our old faithful subscribers renewing promptly makes it possible for us to put on a special price to new readers, and thus, enlarge our subscription list. Preachers, or anyone, may receive bundles of sample copies of the OPA, if you will let us know that you want them, and will use them in trying to get subs. We would like for someone in each congregation to secure subscriptions in the congregation, and see to it that every family gets the paper.

—Homer A. Gay.

#### OUR HELPERS

Here are the names from whom we have received subscriptions to the OPA, from January 20 to February 20, and the number received by us. Many, many thanks for your interest and hearty cooperation.—Publishers.

C. B. Hufstedler—10; Barney Welch—7; Homer L. King—4; Sam Finto—3; Ervin Waters—2; John T. Davis—2; Mrs. Chas. Feagins—2; C. C. Kessinger—2; Mrs. L. L. Ladd—2; Alfred Walker—1; Mrs. Oliver Shaffer—1; Mrs. C. A. Allen—1; Earl Johnson—1; Mrs. Cora Campbell—1; Ralph Meents—1; Joseph Miller—1; W. E. Shockley—1; Mrs. Jim Perkins—1; S. E. Weldon—1; W. S. Tabor—1; H. C. Thomas—1; T. M. Hoover—1; Mrs. Fred Kirbo—1; L. H. Fletcher—1; Dora Barker—1; E. J. Smith—1; L. N. Byford—1; J. W. Stermer—1; L. L. Coleman—1; Total—54.

#### ACKNOWLEDGEMENT

In response to the appeal for help to complete the OPA office, we wish to acknowledge receipt of \$5.00 from the Spring Hill, Stop 12 church, by Brother George Cobbs. Thanks a lot, brethren.

—Publishers.

#### WRITE TO ME

I want to tell every tobacco user about a most wonderful harmless herb remedy that stops ALL craving for tobacco and how you can get the recipe to make this marvelous remedy and easily cure yourself of the filthy and expensive tobacco habit. It has cured thousands of people.

Your Invalid Brother, Loomis O. Hinton,  
Spencer, Ind.

thing since 1870. From that time on back to the Apostles it was done like the Bible says, but there was a man in Nashville at that time that assumed the prerogatives, or something else, of the POPE, and said "QUIT IT" and all the churches QUIT IT.

There is another ridiculous thing thousands of congregations are doing. They are SUBSTITUTING the cups of devils for the "Cup of the Lord." In the church of Christ they "sent" men to preach, now you call men to preach "for so much"? Is that Bible? The fact is, and I'll stand for it, there is ONLY ONE THING that the church today does as the Bible says they did from 1870 on back, and that is, they baptize people.

But we will wait to hear from the A's and M's. One who has fought for the truth,

—E. A. Lowry.

#### SYSTEMATIC MISSION WORK

For the last eight or ten years my home church has made a feeble effort to spread the gospel in "regions beyond" our immediate community, but it has been rather haphazard and "catch as catch can," hence unsatisfactory to most of us. We have for years seen the need of a more extensive and systematic effort. After observing the success of the manner in which the work in California has been executed, we have recently agreed upon putting into practice about such a plan for the next two years, at least.

Being unable to secure the services of a suitable evangelist for the entire time in 1942, since we were too late getting into action, we have decided to use the preachers in this part for most of the work this year. There are just seven preachers in the Lees Summit and Lebanon churches. Since it will be April or May before it will be advisable to try to hold mission meetings, it was decided to send these preachers out to nearby congregations, who are less fortunate in having competent teachers, that these weaker churches may be edified and built up to the extent that they may be able to cooperate with the two above churches more fully. Already Claxton, Richland, Clio, Ellis, Cable Ridge, and Lebanon churches are being visited by the preachers once or twice per month over Lord's days, regularly, with good results. This is to continue until time for mission meetings, which will take its place then. All of the above churches are cooperating nicely in a financial way, and the funds are building up, although the preachers are being supported adequately for these trips. In 1943, the Lord willing, we hope to have this plan worked up to the extent that we can put an able evangelist in the field full time in mission work, and keep up the work for the home preachers as well. We are trusting that other congregations will join in the work as they learn of it, and as we establish new congregations. We trust that Drury and Vanzant churches, also Cross Hollows, will soon be cooperating in the good work. In this way all the weaker churches will be able to have at least one series of meetings a year and some monthly visits. Hence, we look forward to greater things for God in the Ozarks of Missouri. Pray for the good work, brethren.

—Homer L. King.

## Old Paths Advocate

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### IS ACTS 2:42 GIVEN AS THE DIVINE ORDER OF WORSHIP?

If Acts 2:42 is given as the "order of worship" it is an imperfect order, there is no song mentioned in it, and we are commanded to sing—Col. 3:16, Eph. 5:19. If singing is included in the "teaching," as some contend, then the women take part in the teaching of the public assembly—the very thing that is condemned in 1 Cor. 14 and 2 Tim. 2. But if teaching is not included in Acts 2:42 then we wonder what number it is in the worship. Is it number 1? Is it number 5?

In Acts 20:7-11 we find the order changed. It is reasonable to suppose that they did the thing first, that they met to do. So, they came together to (1) break bread and (2) Paul preached to them. However, some contend that verse 11 has reference to the communion. If so, then we have part of the teaching first, then the communion and then more teaching. Either way, it shows they did not observe the teaching and breaking bread in the order as mentioned in Acts 2.

In 1 Tim. 2:1, we read that "first of all supplications, prayers, intercessions, and giving of thanks, be made for all men." I understand that this is also held by some good brethren as being the divine order of worship. How could we keep in harmony with 1 Cor. 1:10 "that ye all speak the same thing and that there be no divisions among you" etc. if we have in the same congregation brethren contending for each of these as the divine order of worship?

Events are not always recorded in their chronological order Acts 5:30, for instance: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree". Note the "order": (1) God raised him up (2) whom ye slew and (3) and hanged on a tree. Now note the "order" in which these events occurred: (1) they hanged him on a tree, (2) they slew him, and, (3) God raised him from the dead.

Also notice 1 Tim. 3:16, "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory". Taking this passage as it is recorded would have us believe that he had been preached unto the Gentiles before he was received up into Glory.

But again: does the word "fellowship" in Acts 2:42 have reference to the contribution alone, or does it have a broader meaning? It is question-

able as to whether the Jerusalem church had a contribution upon the first day of the week, for we read in Acts 2:44-45, "And had all things common, and sold their goods and possessions and parted them to all men, as every man had need." Also Acts 4:34-37. They had no need for a contribution, and evidently had nothing to contribute after they sold their goods and possessions and brought the price and laid it at the apostles feet.

The word "fellowship" as it is used in the New Testament carries with it the idea of: (1) a joint partition, as in 1 Cor. 10:20, and also 2 Cor. 6:14. And (2nd) Distribution. "Distribution was made to all as every man had need"—Acts 4:35. In Wilsons Emphatic Diaglott the word in Acts 2:42 is translated "Distribution".

Brethren, let us not strive about words to no profit; but let us follow after the things which make for peace.  
—Lawrence H. Bee,  
Cherry Tree, Pa.

### MISFORTUNES

Jenkins, Missouri, February 9, 1942.

Dear Brethren in Christ:—I am writing you about Bro. Clark Elliott, of the Cross Hollow congregation. He needs financial help very much. His daughter has been in poor health for some time, being bedfast since August. Her medicine costs him from one to five dollars per week since being bedfast, and besides she underwent an operation, which cost him \$200.00. He does not have all this paid yet. I am asking that those who know him, send him a special contribution. If he doesn't get help he may lose his home. Being unable to leave the daughter's bedside, he cannot work. The daughter is too weak to help herself, and his wife is not able to take care of her alone. Send all contributions to V. C. Elliott, Star Rte., Jenkins, Mo.

There was no name signed to the above, but we believe the above is worthy of any help you are able to give.  
—H. E. Robertson.

Davis, Okla., Feb. 16, 1942.

Dear Brother King:—Yesterday I preached at Seminole, and we started home in the evening, when we were caught in a blinding rain storm, which forced us to stop until it ceased; and after which we proceeded at about 45 miles per hour. Suddenly we ran upon a truck parked on our side of the road, being drowned out. I applied the brakes, they locked, causing me to lose control of the car, which was thrown sidewise, hitting the truck with a terrible crash. One side of our car was almost demolished, and we barely escaped with our lives. The wife suffered several bruises, as well as her mother, and I received quite a blow on the hip, making it difficult for me to walk. But, we are thankful that we escaped with our lives.

As to the damage to the car, it will cost \$250.00 to \$300.00 to repair it, and our money is getting scarce. I will be unable to get the car repaired without some help, and this is our dependence to get to church services and to much of my preaching. We have no insurance on the car, hence it is a total loss, the owner of the truck being too poor to fix my car. —Fred Kirbo, Rte. 1, Davis Okla.

Note:—It is my sincere desire that brethren, who are acquainted with Brother Elliott, send of

their means to his relief. I believe he is worthy.

As for Brother Fred Kirbo, he is too well known to the readers of the OPA to need commendation by me or anyone else. All who know him, know that he is worthy, being one of our very best evangelists, loyal, faithful, able, lovable, clean, and worthy of the esteem, support, and love of all faithful brethren. I am certain that his friends will see that he does not suffer and that his needs are supplied. I have known him to go to his appointments, when he would not receive enough support to pay his way home, and he would have to "hitch hike" back home, but still he continued to go.  
—Homer L. King.

### PASSED ON

Lewis.—Susan M. Lewis was born July 19, 1908; departed this life, after a brief illness of about six weeks, January 13, 1942, being 33 years, 4 months and 25 days of age.

The cause of Sister Lewis' illness was burns which she received when her clothing was ignited as she was trying to light a gas heater in her home. Death overtook her in the hospital where she had been for most of the time during her illness.

To her friends and loved-ones she was known as one who truly endeavored to live a life that she might worthily be called a Christian.

Recently she had moved to the state of California with her small son and her husband, who obtained a position working in a defense factory. Their former home was in Portales, New Mexico, where her body was interred.

Besides her small son and husband, her mother and father, four sisters, and five brothers survive to mourn her passing.

This humble servant of the Lord spoke words of comfort and consolation to the relatives and friends of Sister Lewis.  
—Paul O. Nichols.

Fairley—Brother D. T. Fairley died Lord's day, Jan. 11, 1942, being 85 years of age, after an illness of about 4 months, due to a fall. Being a pioneer preacher, he established a congregation at Ira, Texas, many years ago. He loved to preach and would make an effort as long as he was able to stand.

Brother Fairley leaves a wife and several children, also a number of grandchildren to mourn his passing. Interment was at Ira, 12 miles from Snyder, near the home of his daughter.  
—W. P. Perser.

Smith.—Sister Florence Smith, born Nov. 12, 1871, departed this life Jan. 29, 1942, being over 70 years of age.

On January 8, 1888, she was married to Bro. Perry Smith, which union continued until broken by death. To this union eight children were born, all of whom, together with her husband, grandchildren, and other relatives survive.

Sister Smith obeyed the gospel more than 40 years ago, and lived a faithful Christian life until death. She was opposed to all innovation, which ever came up, that would lead her children from the truth. We believe her life was an example for others to follow, being what God would have her live. She reminded us of David of old, who loved the habitation (church) of the Lord (Ps. 26:8).

She loved the services of the church, being faithful. Funeral services were conducted by Bro. Murphy Phillips and N. F. Jacks at New Salem church. Our sympathy to the bereaved.  
—Robert Falvey.

Neal.—Sister Georgia Ann Neal was born Aug. 19, 1924, at Braggs, Oklahoma. She died Dec. 28 at Salinas, Calif., being 17 years of age. She died of injuries sustained in an automobile accident, which placed both her mother and her brother in the hospital. Her mother, Sister Robert Stone, is still in the Salinas hospital. May she "sorrow not as others which have no hope." Georgia Ann obeyed the gospel and was baptized by Bro. Chester King in 1940 at Greenfield, Calif. She was one of the most consecrated young Christian women and one of the most accomplished singers of sacred songs it has been this writer's privilege to know. The writer conducted the funeral at King City, Calif., and interment was in a near-by cemetery. May we all live close to God and be ready when the hour comes.  
—Ervin Waters

## From The Fields

L. N. Byford, Bellmead, Texas, Feb. 16.—The work in Axtell is getting along nicely. There cannot be too much teaching on the spreading of the gospel.

R. L. Baxley, Bonifay, Fla., Feb. 9.—We were delighted to have Brother DeWitt Palmer with us last Lord's day, to give us a good lesson and to visit in our home.

E. J. Smith, Rte. 2, Box 46, Iowa Park, Texas, Feb. 15.—I hope to extend the limit of my labors more this year than for several years. I am working on a review of Van Bonneau's work on the cups question.

W. E. Shockley, Sanger, Calif., Feb. 2.—The church here is still pressing on in the work of the Lord. We are rather looking for Brother Robertson to come out this way in the near future, the Lord willing.

Chas. D. Palmer, Kinston, Ala., Jan. 30.—I have been quite busy with sundry duties since coming home. I have calls for several meetings from places where I have preached. As soon as the drafting of my brother is settled, I will know more about my future plans.

D. A. Murray (colored, Columbus, Miss., Feb. 10.—Due to the dislocation of my wife's arm, which caused considerable suffering, I have been confined to my home for near two months. But she is improving. Pray for her recovery. We have services in our home, when I am at home. We hope to establish the cause here.

George N. Cobbs, 1015 First Ave., Charleston, W. Va., Jan. 31.—We are doing fine here at Stop 12, Spring Hill. Brother Barney Welch is laboring in this field, and I believe he will be able to accomplish very much. Pray for us and the work in this part.

John Rankin, Maricopa, California, Feb. 17.—We are still struggling along here, our congregation being small. Some of our members moved to Texas last fall. We were glad to hear Brother Kirbo a few times while he was out here. We like him fine. We also like Bro. Waters, who is a good preacher.

John B. Hall, Arp, Texas, Jan. 25.—Since there are no true churches in this part, we have been meeting for worship in a private home for months. I plan to move back to Oklahoma, in the neighborhood of Tulsa, and would like to know of any loyal churches in that part. I want to find a loyal church where I may attend and yet find work.

Alfred Walker (colored), Brookhaven, Miss., Jan. 28.—We have a congregation here, and we ask the prayers of all the faithful brethren, that we might "walk worthy of the Lord, unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). We enjoy reading the Old Paths Advocate.

G. A. Canfield (colored), Marion, La., Jan. 26.—I am thinking of visiting the little congregation of colored brethren, near Lawrenceburg, Tenn. I would not hesitate to go anywhere, if I just had the money. I would be glad to hold a meeting for this faithful church, if I just had the means; for I am so glad to find my color standing firm for the truth.

Sam Finto, Floresville, Texas, Jan. 16.—Brother Buffington preached for us last Lord's day. He certainly does well and is improving all the time. We have a number of young men in the army now. These are trying times, and we should read the Bible more and be more prayerful. My grandson, Cecil Caraway, was drafted and is in Camp Walters, Texas.

Earl Johnson, Ada, Oklahoma, Jan. 30.—Brother Fred Kirbo preached for us last Lord's day on "Because Thou Hast Left Thy First Love" (Rev. 2:4). He gave us a good lesson, and this is, no doubt, why so many Christians have gone astray. But, if all would study (1 Tim. 2:16), they would not leave their first love. We invite all faithful brethren to visit us at the 405 W. 6th St. church here.

C. H. Lee, Lebanon, Missouri, Feb. 19.—Due to bad weather I was unable to fill my appointment at Mt. View, near Richland, the first Lord's day inst. I was with the faithful at Cable Ridge, the 15th inst., preaching three sermons to large crowds. We baptized two; a man and wife. My next will be at Mt. View the first Lord's day in March. I hope to return to Cable Ridge again in March and to be with the brethren in Lebanon the fourth Lord's day. May we remember the good old song—"Work for the night is coming."

Ray Roe, Dougherty, Okla., Feb. 13.—We are now about out of debt on our building, and it is almost completed. We are glad Brother Fred Kirbo has moved close to us, and was with us in January and again in this month. We certainly enjoyed the splendid lessons. We were also glad to have Brother and Sister Johnson with us. We had a Brother Rogers with us for a few sermons in January. Our prayers are for the preaching brethren everywhere and for all the faithful.

Fred Kirbo, Rte. 1 Box 16, Davis, Okla., Feb. 9.—I recently baptized one at Seminole. I was recently called to preach the funeral of Sister Ham, of the Washington church. I want to preach everywhere I can that lost souls may be saved. In Kansas City there is a motto, hanging on the wall of a Negro church, as follows: "Preach up, pray up, sing up, pay up, clean up; and never give up, back up, or shut up; until the cause of Christ in this community and the world is built up." May we ALL HEED this motto.

L. B. Badgett, Port Arthur, Texas, Feb. 15.—I was recently called to Votaw, Texas, where I spoke words of consolation to bereaved ones, over the death of Bro. W. F. Moore, a godly Christian. Since the weather is very bad here I am preaching some at home and near-by places. Brother John Tim Davis, of Vinita, Okla., has moved to California. Any loyal preacher in that part can depend on the faithfulness of Brother and Sister Davis. I mean to hold meetings in South Texas in March and April; in Louisiana, May and June; in Arkansas, July and August; Rio Grand Valley, September.

Clarence Kessinger, Spring Hill, W. Va., Feb. 17.—The work in this part is going forward. We are progressing rapidly with the aid of Bro. Barney Welch. I have preached several times, with one baptized into Christ. We have a better interest worked up here, and we hope it will continue. We are looking forward to a singing school and a meeting this summer, the Lord willing. Pray for us and the work here.

W. H. Jones, Alta Vista, Kans., Feb. 17.—After some delay, I am coming with another report to the OPA. Brother L. O. Jones and family have moved to Yellville, Ark., which takes five working members away from our little congregation. We miss them very much, but we are thankful to our Lord that He has blessed us with sufficient leaders to continue to meet for worship in the unity of the spirit. We realize that we are far away from any loyal churches, but we have the assurance that "where two or three are gathered together in my name, there am I in the midst of them." May the Lord be with you all.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Feb. 19.—I recently made a trip to Wichita Falls and visited relatives and friends around my old home. I preached in the private home of Bro. Cleo Fancher, restoring three. Due to the condition of the church there and arrangements by the brethren, services were held in this manner. The divided condition of the church there over the "set order" contention is a sad condition. The 2nd Lord's day in this month, I preached at Claxton to a good crowd. I go next to Lebanon the 4th Lord's day.

S. E. Weldon, Rte. 2 Box 532, Beaumont, Texas, Feb. 10.—It is with effort that I write this brief report. Since I last reported, I have been badly afflicted with rheumatism in my legs and arms, also hands, but I am thankful that I am improving some now. I have not been able to attend services for months, but my hopes are still centered on the triumphant resurrection of the saints. Hence, "our light afflictions are not worthy to be compared to the glory that shall be revealed in us." When you pray, remember me.

Lee R. Williams, McAlester, Oklahoma, Feb. 14.—We are still working for the Lord and meeting for worship as the Bible directs at 304 W. Chicksaw, each Lord's day at 11:00 a. m. Since Brother King held us a meeting last October, we have lost some members, by their moving to Calif., in search of work. However, we still see a chance for truth to prevail over the doctrine and commandments of men in this part, and we are looking forward to other efforts this year. Let us "earnestly contend for the faith once delivered to the saints."

Barney Welch, Box 133, Spring Hill, W. Va., Feb. 18.—Due to bad weather in this section, my work has been mainly personal since last report. I think that most of us, especially preachers, are falling short of our duty, when it comes to visiting and encouraging the weak members in these trying times, as well as to those out of the church, whose minds have been prejudiced against the truth, when preached publicly. I have been assisted in the preaching by Bro. Clarence Kessinger, a fine young man and a good preacher. Brother J. B. Lasater and wife, of Texas, who moved here, are a great help in the church. Brother Frank Cobbs is to be commended for his able leadership in the face of much opposition in the past here. Let us be faithful in the midst of this turmoil.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Feb. 11.—I closed the Lodi meeting Jan. 18, with one restoration and one baptism. I preached three nights, Jan. 20-22, in the home of Bro. Roy Smalling near Del Paso Heights, Calif. Jan. 25, I started a meeting at Greenfield, which has resulted in one baptism and which will close tonight. Feb. 12, we will be with the brethren that meet in Bro. Eaker's home, near Watsonville. Feb. 22, we will, the Lord willing, begin a mission effort at Del Paso Heights, Calif. Brethren, in the spirit of Christ let us stand together in these perilous days and build up the cause of Christ.

Homer L. King, Lebanon, Missouri, February 20.—The second Lord's day inst., I preached to the church in Lebanon, both morning and night services, with one confession of faults. The church there continues to grow in grace and knowledge, as well as in number. The first Lord's day in March, I am to be with the brethren at Drury and at Vanzant; third Lord's day, at Clio, near Crane, Mo. Recently, we enjoyed a visit by Brother Billy Modgling, for a few minutes, en route to his home in Ill., before going to the army camp, near Wichita Falls, Texas. He was accompanied by his mother. Our sympathy goes out to all Christian boys, who are being drafted, even into noncombatant services. Yes, and to their loved ones. May God protect and guide us in these "perilous times."

Joe Castleman, South San Antonio, Texas, Feb. 19.—I visited

for the first time, Feb. 1, the brethren at Sabinal, Texas, which I enjoyed very much. In the near future they plan on building them a meeting house; at present they meet in Brother Fowler's home. Brother Everett Perkins, of the San Antonio congregation, at Viendo and Catalina Sts., preaches for them once a month. I have been preaching somewhere every Lord's day since my last report in the December issue. Brother Buffington and I stopped by the Austin congregation one night. I go to Ft. Worth Sunday, (Feb. 22), the Lord willing. "By this shall all men know that ye are my disciples, if ye have love one for another" (Jno. 13:35).

Homer A. Gay, Lebanon, Mo., Feb. 20th.—It seems that the two weeks I spent with the church in Lebanon recently helped the attendance and strengthened the members. After being away from the home congregation for a month, I was at home the second Lord's day of this month, and assisted with the teaching service. Last Lord's day I was with the faithful at Clio, near Crane, Mo. We have a fine band of Christians there, and they are up and doing. They are to co-operate with us and other congregations in this part in a united mission effort. We are trying to visit all of the smaller congregations around us this winter and help them along.

Tom E. Smith, Healdton, Oklahoma, January 27.—This should have appeared earlier, but I misdirected it. Brother Robertson was at the Bit Shop for a week in Nov., then to Healdton for a week. We appreciated the humble and able manner in which he presented the truth. We learned to love him and commend him as an able teacher of the gospel. I have recently visited Washington, Carter, Sentinel, and the home church. These congregations are growing in grace and knowledge. We were glad to meet up with Brethren Clayton and Cleo Fancher, of Wichita Falls, on their way to Washington, recently. Recently, I have been going only to places near home, due to the tire situation, as I must use my car in my work. One was baptized at Baum, and two at Pike City.

C. C. Rawdon, McKinzie, Tenn., Feb. 15.—We have been driving about 150 miles to worship. The church at Chapel Grove, near Lawrenceburg, is still carrying on in the Lord's appointed way. It seems their talent is growing. Brother J. P. Burns made a real good talk on Christian living recently. Since we are living in such "perilous times", it seems to me that all Christians should live today as if it were their last day on earth. I think our brethren should give up their contention on the "set order" of worship, since they cannot prove it to be the Scriptural procedure. It seems that all should stand firm on God's word, for Christ will come, and His church must be without spot or wrinkle. May we all do our best to win souls for Him, and rid the church of unrighteous contention.

Bill Van Stavern, Lebanon, Missouri, Feb. 8.—Brother Homer A. Gay closed a two-weeks effort with the church here. The first week was spent in visiting from house to house. This house to house teaching was continued the second week, but in addition Brother Gay preached nightly. Brother Arthur Wade assisted with the personal teaching. A special effort was made to get the members aroused to their duty. While there were no additions, the interest was good in spite of the bad weather, and I think we all were helped by the teaching. Claxton, Lees Summit, and Lebanon churches are cooperating in a financial way and otherwise to spread the gospel in the Ozarks. We have already begun to try to build up the churches in this part by sending the preachers out to edify and arouse them. Brethren Robertson, King, Wade, Meents, Wilkerson, and Smith have been selected to look after this work, and they seem well qualified to do the job.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Feb. 13.—At the writing of my last report Bro. Ralph Mustard and I were in a meeting at Montebello, which closed January 18. Since the close of that meeting, I have preached at my home congregation several times, and on January 25, I preached, for the first time in over seven months, to the congregation at Monrovia, which was established about two and a half years ago under the preaching of Bro. Homer L. King. On February 1, at Siskiyou, we had one confession of faults and one young man made the good confession for baptism. The work in California continues to grow. It is certainly good to hear

that the churches in Missouri are putting forth the effort that they are to keep a preacher in the field in that part. It is too bad that the churches in other parts do not follow the example. Let us do our part to spread the word, "For ye are the light of the world."

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., Feb. 6.—I have recently done considerable preaching for the various churches in Calif. Bro. Paul Nichols and I closed a series of meetings with the church in Montebello, January 18, without visible results, yet the church seemed edified and strengthened. My next was at El Centro, where I delivered a discourse to a very large crowd. They seem to be zealous and faithful to the Lord. I was with the brethren at Oceanside, preaching there. I was much surprised to find them practicing an error in the worship. I hope they will decide to give it up that we all may work together in unity. I am to preach at Poplar, Feb. 8. We all regret very much to learn that Bro. Bill Modgling was forced to enter the army against his will and against the teaching of the Bible. We learned to love him very much while he was in Calif. May God's blessings rest upon him and his mother and other relatives. May truth continue over error.

S. J. Gay, Lebanon, Missouri, Feb. 9.—On Feb. 5, in company with two of the Lebanon brethren and two of the Lees Summit brethren, my daughter and I went to Fort Leonard Wood, where I preached in the W.P.A. chapel. The appointment was made possible by Bro. Frank Traylor, who is the chaplain at the Fort, being a member of the Church of Christ. I spoke to a crowd of about 200, who were W.P.A. workers. We had good interest and one confession of faults. I think about 50 asked when I could come back. I feel that this is a real mission field, as there are men from all over the state in this camp. Yes, there are several preachers (?), eight of whom were present. The preacher in charge, told me that what I preached was Bible, but that he didn't agree with me. Think of it, brethren, a thousand men there with eight preachers like that for their opportunity to learn (?) Are we afraid we will "soil our garments" if we go into such places? True we may risk our reputation to go anywhere, except to the loyal brethren; but as for me, when James said: "Resist the Devil and he will flee from you", it means just that. Let us not try to dodge him for fear that we will lose our standing with the brethren, but go anywhere we have the opportunity to do good, without questioning about the loyalty of them; for "the whole need not a physician, but they that are sick". Brother Traylor needs tracts to hand out, that will enlighten on first principles. If you have any tracts or leaflets for this purpose, send them to me, and I will see that he gets them.

#### WORDS OF ENCOURAGEMENT

"Here is an order for song books. I hope that you and family are well. I would like to see you and hear you preach again."—John Rankin, Calif.

"I have received three copies of the OPA, and I like it fine. I read them and handed them out to my neighbors, as I wish others to learn the truth. Wishing you the best of success."—Mrs. J. C. Wilson, Oklahoma.

"Brother King, please change my address to Rte. 5, Temple. Send my OPA here, as I do not want to miss an issue. It gets better all the time."—James R. Stewart, Texas.

"Find enclosed ten subs. to the OPA. I don't know of a better way to spend our money. I saw where we could send it to new readers for 50c per year, and Father and I thought we would send it to ten, and possibly one out of ten will see the error of his way."—C. B. Hufstedler, Arkansas.

"Here is my renewal. I am so glad you kept sending the paper, as I certainly would miss it

if it failed to come. The fifty cents is to pay for a sub. to the old brother, who preaches for us. May God bless your work." —Mrs. L. L. Ladd, New Mexico.

"I am enclosing my renewal to the OPA. I hope you don't think that I have quit because I have been silent so long." —E. J. Smith, Texas.

"Here is a new sub. to the OPA. I hope to get more soon. With prayers and best wishes." —W. E. Shockley, California.

"I am sending my renewal to the OPA. I am hoping the good work continues and that you are enjoying the best of health." —Mrs. C. A. Allen, Pennsylvania.

"Enclosed you will find my renewal. I enjoy reading the OPA very much." —Alfred Walker (colored), Miss.

"Here are two subs. to new names, who are interested. I want to send it to others soon. May God bless you in your work." —John T. Davis, California.

"Find my renewal and a new sub. I enjoy reading every word in the OPA. I wish more people would read it. I extend my best wishes for the year." —Mrs. Chas. Feagins, Iowa.

"Find my renewal of the OPA, which I appreciate very much, for its unflinching firmness in its contentions for the truth. May God's blessings be upon you and all the faithful." —S. E. Weldon, Texas.

"I was glad to receive my OPA, and I want it to continue coming to my home, as I do not see how I could do without it. May God bless you in your great work." —R. L. Baxley, Florida.

"Send the OPA to the following, and find money enclosed. Brethren, let us all take heed to this work. The OPA depends wholly on the brotherhood to send in subscriptions for its advancement. The work here moves along nicely." —T. M. Hoover, California.

"Here is the money for my renewal of the OPA. May God bless you in your work." —J. W. Stermer, Texas.

"I can hardly wait for the OPA to come each month. It seems it does not come often enough. Hoping you all are enjoying the best of health." —Robert Falvey, Mississippi.

"I am enclosing a sub. to the OPA. We hope to send a nice list of subs. to the paper by April. Keep the good work going." —L. N. Byford, Texas.

"The church here is sending you a check as a contribution to the OPA office fund. Hope you and family are fine." —George N. Cobbs, W. Va.

"Find seven subscriptions to the OPA enclosed,

Homer. That is the best I could do for subs. this month." —Barney Welch, W. Va.

"We anxiously awaited the arrival of the OPA this month. We pray that the word of the Lord may have free course, and that through your preaching and others, the name of our Lord may be glorified." —A. R. McMullen, Texas.

#### SOME DIFFERENCE

Adventist: "The dead in Christ are to be raised incorruptible 'in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed'" (1 Cor. 15:52.)

Reply: But the Bible says, "the dead" shall be raised incorruptible, as you have quoted; and "the dead" is more than the dead in Christ: it is both "the just and the unjust" (Acts 24:15), "all that are in the graves" (John 5:28, 29). Therefore, not only "the dead in Christ shall be raised incorruptible, as you say, but the dead out of Christ and the dead in Christ, as the Bible says. **Some difference.** One is what man says; the other is what God says. When Paul wanted to say "the dead in Christ", he could say it: 1 Thes. 4:16. And when he wanted to say "the dead", he could say it: Acts 23:6; Acts 24:15; 1 Cor. 15:12, 13, 15, 21, 29, 32, 35, 42, and Rom. 6:4; Col. 2:12. And was it just the good? No, it was "the just and the unjust."

When the Sadducees denied the resurrection of "the dead" (Mt. 22:31; Mk. 12:26; Lk. 20:37), was it just the bad? Was it just the good? Was it just a part of the good and the bad? No; it was "the dead", and that is all.

1. "The last enemy that shall be abolished is death." (1 Cor. 15:54.) 2. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:54.) 3. Therefore, every corruptible, mortal shall put on incorruption, immortality. And the wicked shall go "both soul and body" into "hell" (gehenna) Mt. 10:28, 29, "into eternal re, prepared for the devil and his angels" (Mt. 25:41), and "these shall go away into eternal punishment ("torment," 1 John 4:18, same Greek word), but the righteous into eternal life" (Mt. 25:46). "And whosoever was not found written in the book of life was cast into the lake of fire . . . and the devil that deceived them was cast into the lake of fire . . . and shall be tormented day and night forever and forever." (Rev. 20:10, 15.) And this is called "the second death," v. 14. And there is "tribulation and anguish." (Rom. 2:9.) "Knowing therefore the terror of the Lord, we persuade men," 2 Cor. 5:11. "Almost thou persuadest me to be a Christian," said King Agrippa to Paul, Acts 26:28. I beseech you, sinner, **Take heed.** —H. C. Harper.

Nothing is so powerful as God's eternal truth. If error you want to crush, just keep hammering away with what God has to say.

God says through Jeremiah, "And His word is like a hammer that breaketh the rock in pieces" (Jer. 23:29).

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. XV

LEBANON, MISSOURI, APRIL 1, 1942

No. 4

## NATIONS THAT FORGET JEHOVAH

By T. F. Thomasson

It is said in Dan. 4:17, that "the most high ruleth in the kingdom of men and setteth up over it the basest of men." Both profane and sacred history confirm this fact. God rules in the kingdom of men like he does in the material realm through a system established by him in the beginning. There are things a nation may practice that will make them strong and insure for them good rulers; on the other hand, they may practice things that make them weak and bring upon them base rulers. The history of past nations fully confirms this. We have many examples. In Gen. 6:1-8, it is said that the sons of God took for wives the daughters of men and the children born to them were giants and mighty men on the earth, but this generation was so wicked that God repented that he had made man and destroyed that nation with a flood saving Noah and his family, eight souls in the ark.

When the children of Israel practiced the things that made them strong they had peace and happiness, but when they practiced otherwise, some base rulers would overcome them. In II Kings, chapter 25, we read that the nation under Zedekiah became so wicked that Nebuchadnezzar went to Jerusalem, demolished the temple, tore down the walls, made the people slaves in Babylon, killed Zedekiah's sons before his eyes, and then punched Zedekiah's eyes out. That is awful even to think about but that is the result of a nation practicing things that destroy their strength, peace and happiness. But God was long suffering and gave them another chance. He bore with them until they became so wicked that He could put up with them no longer, so in A. D. 70 He destroyed them as a nation and brought upon them a perpetual shame and reproach that shall never be forgotten.

We are told in Dan. 5, that Belshazzar made a great feast to a thousand of his lords and while they were frolicking, feasting and reveling the fingers of a man's hand wrote on the wall. Belshazzar could not read it; neither could his magicians, so he called in Daniel, who read it. The writing was: "Thou art weighed in the balance and found wanting." That very night Darius, the Mede, came in, slew Belshazzar and took over his kingdom. This is another example of a nation practicing things that brought upon them swift destruction.

Rome was once the greatest and strongest nation in the world, but when the Romans began to spend the greatest part of their time in feasting, frolicking and reveling, and disregarded modesty, morals, and the sanctity of the home, they began to decline and finally went down.

But, coming down nearer our time, consider the downfall of France. Not long ago I read an article about one of the high government officials of France. The writer said this man and his wife were frequent visitors to a certain club house in Paris where hundreds of men and women frolicked, danced and reveled all night perfectly nude. We should not be surprised at what happened to France. This practice, no doubt, spread throughout the nation and to other nations. Hollywood, here in our own nation seems to be headquarters for nudity and divorces. These practices filter out through the screen to all of the nation until the entire nation becomes contaminated, and thousands of our people today think more of some movie star than they do of Jehovah. Even many who claim to be worshipers of Jehovah devote more of their time and money to the movies than they do to Jehovah. Too much feasting, frolicking, reveling and play, will ruin any nation, just as it will ruin an individual. I have known farmers to lose their crop by too much ball or croquet playing. I have known business men to lose their business by too much 42 playing. Reader, haven't you known of such cases? I maintain that if a farmer can lose his crop by playing, and a business man his business, isn't it possible for a nation to lose their freedom the same way?

We should take warning from past history (1 Cor. 10:7). My opinion is, and I believe it is based on facts, if this nation expects to win this war we will have to cut out all this God dishonoring stuff and after it is over, if we expect to maintain a lasting peace we will have to keep it cut out. Immodesty, immorality, and divorces will ruin any nation. The divorce evil destroys the home and when the home is destroyed the nation is destroyed for the home makes the nation. Immodest and immoral living are some of the things that lead to divorce. I do not believe in trying to legislate morals into people, but I do believe that the leaders and teachers of a nation should teach against these things, and be so persistent in their teaching that they would keep the sentiment of the people in the right channel and thus keep the nation healthy and strong. Especially preachers should cry out against these things but they will

not do it because they are afraid they would lose out on their salaries.

The love of money is back of all these things, (1 Tim. 6:10). Some church members have houses they rent out for whiskey dives and dance halls, but that is o. k., they are liberal contributors. Whole congregations will assemble and spend one short hour in worship and perhaps their mind, instead of being on the worship, is on the ball game or public swimming pool, where they plan to spend the entire Lord's Day afternoon. They cannot possibly have preaching on Saturday night because the members have to go to the movies and pay their devotions to their favorite movie star. The preacher says nothing about these things because they are paying him a nice fat salary. If he says anything, he endorses them. So the preacher that does not openly endorse these things, acquiesces in the matter. So they go on and on to hell with nations that forget Jehovah.

#### LET US GET OUR PROPER BEARINGS

I am quite certain, that the American people have not yet grasped the seriousness and gravity of the war. Even the utter destruction of the nation, should such be our fate, would not open the eyes of a vast majority of our people; for it will not be given to them to see the real cause of our national chastisement. The stubborn Jews of the first century, never saw then, nor do Jews see today, that the destruction of Jerusalem (A. D. 70) was due to their rejection of Jesus Christ through their traditions; and the probability today is, that none of the agencies responsible for our present war, will ever be brought to realize the fact.

Yet, it should be easily realized, if the people who profess to be children of God, actually believed his Word. God has plainly stated, that all religious bodies or plants not originated by him in New Testament times, form spiritual Babylon and are the object of his most devastating judgments. (Matt. 15:13; Revelations, chapters 13 to 21.) He has pronounced fierce judgments upon all parties and sects among professing Christians. (Gal. 5:20; 2 Peter 2:1.) He has arrayed his wrath against all divisions and party fellowships among his professing children. (1 Cor. 1:10; Rom. 16:17, 18; John 17:21.) Yet, not one of the guilty parties believes what God has said about it, and in that unbelief goes right on defying him to do what he has threatened. That is a clear challenge thrown into the face of the Almighty. Shall we expect him to bless America, when of her 130,000,000 citizens, 98% are zealously practicing the very acts he has pronounced anathema? Will they repent? No. Then America may well gird for "a long and hard war" indeed, and a possible invasion of long duration.

Do we expect the Catholic church to repent? Do we expect the Baptist church to repent? or expect the Methodist church to repent? Do we expect the Presbyterian church to repent? Do we expect the Episcopal church to repent?—or any other sect to repent? We do not, no matter how severe the plagues sent upon them. Why? Here

is the reason: "And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear nor walk; and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9:20, 21.) That shows the power of false doctrine: their love of it prevents repentance even under terrible plagues. We may expect, therefore, that all sects, Catholic and Protestant, will not only remain till the hour of their doom, but that they will grow worse until the end: "Evil men and imposters shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:13.)

While the Government is appealing for "every dollar" we can spare for Defense Bonds and Stamps, the radio and press ads are screaming into our ears that we should "buy a bottle of" the liquor recommended, not only for ourselves, but with which to "entertain" our friends! The breweries are vying with Uncle Sam for the money in our pockets, and they are getting millions of dollars, for which they give nothing in exchange but debauchery and shame. But they are allowed to crush the nation, financially and morally, while it fights to crush dangerous foes from without. Then, as though to "rub it in," they follow their wicked appeal to buy their debauching product, with the cry—"Be sure also to buy Defense Bonds and Stamps!" They come first; and Uncle Sam last! But America voted to have it that way, and apparently, America is happy with the deal. But stop that song—"You're a Sap, Mr. Jap," at least till some of the "Sap" can be drawn from Americans for inviting Liquor back into our streets and homes! Is it any wonder that America is humiliated by Mr. Jap? Liquor will humiliate any nation and finally destroy it.

While liquor is rapidly undermining the morals of America, religious error is rapidly driving God from our midst; and the two are handing us over to our enemies at least temporarily. The permanence of our humiliation will depend upon our reaction to our chastisement. As a nation, we will not profit by any punishment sent; but perhaps enough individuals will profit by it, to stave off complete destruction—at least for a while.

But remember, old Nineveh was threatened with a complete overthrow in "yet forty days" (Jonah 3:4); but because it repented (verse 10; Matt. 12:41), God preserved it. Later, however, Nineveh lapsed into sin, and for this it was mercilessly destroyed forever. (See Nahum 3:7; Zeph. 2:13.) The "World War No. 1" may have been "Nineveh's" try-out; and this may be the finish. Let us not be too sure.

The Roman armies laid seige to Jerusalem in A. D. 67—three years before its destruction. But without any apparent reason, Cestius Gallus ordered his troops to abandon the siege. This gave Jerusalem her last opportunity to show repentance; but (save for the Christians in the city, who, remembering Christ's warning— Matt.

24: 15-23—fled during this interval) she refused; and thinking she had over-awed the Romans, when, to her surprise, they returned to the seige, she met them with a "We-Did-It-Before,-and-We-Will-Do-It-Again" confidence. But this time she went down forever.

It is not impossible for that very thing to happen to the Democracies of the world today. At least this is no time for Americans to be drinking, dancing, shouting, and gloating in sectarian divisions. Nor is it a time for brethren to fill our pulpits and papers with inconsequential chatter, as though the "Romans" were not pounding at our gates. Nor is it a time to fill our journals with innuendos of a personal nature, reflecting upon the good name of brethren who may differ from "our views" on subjects open to question. Nor is it a time to quibble over "cups" and "classes" and "loyal brethren." Such conduct is equivalent to "fiddling while Rome burns."

This is a time for grave readjustment to righteousness; a time for deep repentance; a time for all who are in Babylon to "come out of her." (Rev. 18:4, 5.) It is a time for men to cease insulting Christ by claiming to be Christians and at the same time acknowledging themselves as Baptists, Methodists, Presbyterians, and other brands of sectarians. Until such provocations are laid aside, America, if she survives this war at all, will face another—and still another, then Adios!

—(Selected—Vindicator)

#### UNANSWERED QUESTIONS

by E. O. Evitt

In December I read a little 36 page tract on the cups question, and I sent the following questions to the writer, but I failed to get an answer. Hence, I wrote him to find out why he did not answer, and here is what he wrote:

"Some time ago a brother gave me a letter from someone, in which were a number of questions about the cup. It was easy to see that the person paid no attention whatever to pages 4-12 of the tract, which show what the cup is, and since the person paid no attention to that I was sure that he wouldn't pay attention to anything else that I might write, therefore I threw the letter away. Perhaps, it was your letter. Please, read the pamphlet. If pages 4-12 do not convince you as to what the Lord's cup is, I don't care to go any farther with it."

And, I have heard no more. But here are the questions:

1. Did Christ use a container for the fruit of the vine, when He instituted the Supper? 2. Is God the author of one cup (drinking vessel) in the Supper? Give Scripture, please. 3. Is God the author of individual cups in the Supper? Give Scripture. 4. As there is confusion in the church over the number of cups, is He the author of confusion? 5. How can one have a literal drink in a figurative vessel (Since you claim the vessel was figurative)? 6. Does your Bible really say, "This cup is my blood"? If so it is different from mine. But, if it doesn't say that, you should heed Rev. 22:17. 7. Was the fruit of the vine

divided into parts (volumes), when Christ gave thanks for it? If not, how and when was it divided? 8. How and when is it divided, where you meet for worship? 9. If the cup and the blood are the same, what was the container? 10. Phil. 4:9 says, "My God shall supply all your needs". Question: Did He do it? If so, and we should need cups, where did He give them? 11. How could all those children all drink of that cup of milk, without putting their lips to the cup, unless they sipped it through a quill, or add to the number of vessels their mother gave them (Rev. 22:18)? 12. Please, give name and address of that one cup preacher who said the King James version contained 20,000 lies. 13. If you can give me chapter and verse, where an assembly ever used a plurality of cups in the Lord's Supper, will you do so now? 14. Is it Scriptural to use but one cup (drinking vessel) in the Supper? Give chapter and verse, please.

#### OUR HELPERS

Below are the number of subs. received by us from February 20 to March 20, and the names of our helpers who sent them. Accept of our sincere thanks for your very hearty cooperation in helping us to keep the OPA making its monthly visits. Will you not continue this interest in the only paper of its kind?

Brethren in Huntington, W. Va.—17; L. N. Byford—15; Burley F. Black—9; Homer L. King—5; R. L. Baker—4; Mrs. M. F. Warwick—3; Clayton Fancher—3; J. T. Brose—2; Carlos B. Smith—2; Fred Kirbo—2; L. H. Stafford—2; T. F. Thomasson—2; C. F. Reese—1; L. L. McGill—1; W. S. Tabor—1; Mrs. A. B. Coble—1; Paul Nichols—1; W. H. Gill—1; Delmer Wilson—1; M. O. Engle—1; Grover White—1; Mrs. George Bowman—1; L. I. Ooley—1; E. O. Evitt—1; Mrs. Nova Hicks—1; J. S. Shelley—1; C. B. Hufstedler—1; Clarence Kessinger—2; Total 83.

#### SONG BOOKS

"Songs Of Zion" is our new 1942 all-purpose song book; 192 pages, about 95 new songs, 100 old standard songs and hymns. Price: 35c per copy; \$3.75 per dozen; \$7.25 per 25; \$13.50 per 50; \$26.00 per 100; prepaid.

"Revival Gems" is the name of a good book of the standard songs and hymns, especially for protracted meetings or small congregations. Price: 20c per copy; \$2.00 per dozen; prepaid.

Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

#### WELCH-COBBS

On February 19, 1942, at my home, I solemnized the ceremony, which united in matrimony Bro. Alfred Welch, son of Bro. Welch, Belton, Texas, and Sister Laurie Cobbs, daughter of Bro. J. F. Cobbs, Spring Hill, W. Va.

We wish for them a very long and happy Christian life in the service of the Lord. May this union be fruitful and prosperous in the glory and service of the Lord, in His vineyard.

—Barney Welch.

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### WHAT ABOUT ORPHANS?

The cries of orphans bring sadness and concern to every child of God, and we are often confronted with the question as to what is the duty of Christians with respect to them. Shall we establish orphan homes and maintain them, as some have done? I think the question as to what we should do from a Scriptural view is solved by an example I have observed.

In the homes of Brother M. D. Gaddis and his son, Curtis, of Huggins, Mo., is a practice that all Christians would do well to imitate. Brother Gaddis reared six children of his own in the "nurture and admonition of the Lord" (Eph. 6:4). But in addition to this, he has taken into his home and reared seven orphan children, bringing them up as he did his own. While in his home, I took the good confession of two of these children and baptized them. This is a wonderful work, and it shows what Christians can and should do. If all Christian homes were like this one, there would be no cry for orphan homes or institutions to do the work that Christians should do in their homes. How long shall we oppose the unscriptural methods, yet refuse and neglect to practice the Scriptural methods? But, Brother Gaddis brought up a son, who is following in his father's footsteps. Bro. Curtis has three children of his own and one orphan. I baptized one of his children and the orphan. Both of these homes are good Christian homes, where orphans may be brought up in the right way, as well as their own children.

Some say that the above cannot be done, and they beg the church and the world for funds to build costly institutions; but the above homes are living examples of good works, which will bring great reward to these good brethren. May God bless such brethren as we have mentioned, and may many more follow their noble example. Surely, the Lord will bless in such worthy efforts. What are we doing about it, brethren? But, what shall we do now about it?

—Arthur Wade, Lebanon, Missouri.

"Clark-King Discussion" is a neat tract containing a discussion of the number of drinking vessels to be used in the Communion. If you are bothered with cups or cups advocates, send for a number of these tracts to hand out. Price 10c per copy; \$1.00 per dozen.

### CARNAL WARFARE AND THE CHRISTIAN

By Paul O. Nichols

In his second recorded letter to the Christians at Corinth the Apostle Paul teaches, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:3-5). He teaches that the warfare of the Christian is not fought with carnal weapons. One who is living a Christian life can not take up a carnal weapon and shed the blood of his fellow-man. In order to please God we will have to fight a spiritual warfare and leave the fleshly warfare to those who are living after the flesh. The only weapons that the Christian is to have in his possession are those that are mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God. Those weapons are the only weapons that we can wield and still please the omnipotent Heavenly Father.

The Christian armour is to be found in Eph. 6:11-17 and Heb. 4:12. In vs. 12 of Eph. 6 the writer says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." No, we are not to fight against flesh and blood, but we are to fight against those things that are opposed to Christ and his teachings. What kind of weapons shall we use to battle spiritual wickedness? Shall we use guns, bayonets, and swords, or shall we put on the armour of the Christian and take the sword of the Spirit? Paul tells us to take the sword of the Spirit in Eph. 6:17. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12). Let's take the armour that God has provided for us and leave all carnal weapons alone. "For to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6).

In the garden of Gethsemane, Peter, in defense of the Saviour, when the wicked Jews laid hold on him and were about to take him, drew out his sword and smote the servant of the high priest and cut his ear off. But, Jesus said to Peter. "Put up thy sword into the sheath." And when Jesus said that, He sheathed the sword (carnal) of every Christian throughout all ages.

"What if the enemy were on your land and destroying your property?" Perhaps this question lingers in the minds of some. Well, what does the Bible say? After all it's what the Bible says that counts, not what man says. We read in Rom. 12:17, "Recompense to no man evil for evil." Again we read, "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals

of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21). Are we heeding what is taught in these passages of scripture, or are we doing what our friends want us to do in place of these commands?

As Christians, we cannot afford to shirk our duty, either to God or to man. If the government calls for our aid we should be willing to assist in anything that we can except what is contradictory to the will of God. We could be in the non-combative service, we could help to build roads, or we could serve in other parts of the service that do not require us to carry some kind of weapon. We cannot refuse to help our government, but we must submit ourselves to the ones who have rule over us; obey their laws so long as they do not conflict with the laws of God. "Not with eyeservice as men-pleasers; but as the servants of Christ doing the will of God from the heart." (Eph. 6:6). "We ought to obey God rather than men."

If we are ever to sweep through the gates of immortal splendor to rest in those mansions above, we shall have to live after the Spirit. In Gal. 5:22-23, the writer enumerates what the fruit of the Spirit is. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Can we conscientiously say we bear the fruit of the Spirit in our lives if we are bearing carnal weapons? Can a person say truthfully that he loves his fellow-man when he takes up a gun and sends a bullet through his heart? Is it possible for a person to truthfully say that he has any of the foregoing virtues if he kills his brother in Adam and in Christ? "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 the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8). Thus, we see that it behooves us to sow to the Spirit and not to the flesh. Let us, as Christians, take up our cross and follow after Christ, donning the whole armour of God, so that when it comes our time to lay down our lives and quit the walk of man, we can say as the Apostle Paul said, "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 at that day."

### PASSED ON

**Elliott.**—Mildred Dora Elliott, daughter of Brother and Sister Clark Elliott, of Cassville, Mo., was born Feb. 8, 1918; departed this life March 12, 1942, being a little over 24 years of age.

Sister Mildred was ill for some time, but she bore her suffering patiently. She obeyed the gospel at the age of 14.

She leaves to mourn her passing, her parents, four brothers, four sisters, and a host of other relatives and friends.

Our sympathy goes out to her parents and all her other relatives in their sad hour of bereavement. But, may we look beyond the cold, dark

tomb to the resurrection day. "Blessed are the dead who die in the Lord." Funeral services were conducted by the writer.

—Clovie T. Cook.

### TAKE ADVANTAGE

Take advantage of the special price of the OPA to new subscribers of 50c per year. Send us a good list of new readers. —Publishers.



R. L. Baker, Rte. 3, Cameron, Texas, March 16.—We have a place to meet at Marlow, and we have been meeting for worship about 20 years. We have not had a meeting the last year, but we hope to have one this year. We need some sample copies of the OPA to hand out here.

L. L. McGill, Orley, Sask., Canada, Feb. 19.—Please, note my change of address, from Waumpum, Manitoba, Canada, to the above. I am working now as a book-keeper, time-keeper, postal clerk and store-keeper in a northern logging camp. It is a full-time job and keeps me very busy. We are almost as far north as there are inhabitants in this particular part of the country. Sister McGill is teaching school.

L. O. Jones, Rte. D., Yellville, Ark., March 2.—I have recently moved here from Alta Vista, Kansas. We are meeting with the congregation located four miles north of Flippin, Arkansas, being six miles from where we live. While the church is small in number, yet they are large in loyalty and faithfulness. Please, send the OPA to our new address.

C. H. Lee, Lebanon, Missouri, March 20.—The first Lord's day inst. I was with the faithful few at Richland. Although few in number they are zealous of good works. The Lord willing, I am to be with the church in Lebanon over the fourth Sunday inst. Brethren, let us take the offensive and press the battle in Jesus' name.

Clovie T. Cook, Lebanon, Missouri, March 20.—The fourth Sunday in February, I was with the church in Lebanon; the first Sunday inst., with the brethren at the Ellis School house. The brethren there continue for the "Old Paths." By the time this reaches the readers I should be enroute to California, where I am to assist in a number of meetings.

Sam Smith, Rte. 1, Box 103, Wesson, Miss., March 18.—We continue to work for the Lord here, and the conditions seem some better. We hope that the cause will continue to grow in grace and in the knowledge of the Lord. I have not as yet been called into service of the army, but I may be called to some branch at anytime, it seems.

Fred Kirbo, Rte. 1, Davis, Oklahoma, March 16.—I have been preaching at several places around home, and I recently baptized a young man at Washington, Okla. I wish to express my sincere appreciation to all the brethren, who sent us money to help us get our car repaired. The liberal contributions make us realize how much we are obligated to the Church of Christ. Pray for us.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., March 2.—We are having good meetings on Lord's days by the brethren. We are looking forward to a series of meetings here, beginning the first Lord's day in May and continuing at least two weeks. Brother Homer L. King is to do the preaching. We trust that we shall have a wonderful meeting, with many souls added to the Lord. All in this part are invited to attend.

W. H. Jones, Alta Vista, Kans., March 9.—The small congregation here still meets for worship, and we hope that we can have a meeting soon. We are interested in the mission work as mentioned by Brother King in the March issue of the OPA. I believe the Lord's money should be used to spread the gospel, instead of leaving it in a bank. We are a long way from other loyal congregations, but pray for us that we may ever be faithful.

Clayton Fancher, 1304 N. 5th St., Wichita Falls, Texas, March 12.—The church here is now doing fine, but we do not have a building yet. I think we shall soon start building. All seem to be holding out faithful. We have received a contribution from Brother Zeph Fancher of \$20.00 to help get a house. We baptized a young man the "same hour of the night," recently.

S. E. Weldon, Rte. 2 Box 536, Beaumont, Texas, March 11.—I am improving some in health. If I am able, I plan to do some house to house work in this place. There is no loyal church here. I will need some sample copies of the OPA. If there should be any loyal members here or near here, be sure to look me up. This would be a fine place for a young preacher to locate, if he is willing to make a sacrifice. If interested, write me.

Roy Bill Modgling, 37th Air Base Squadron, Barracks 26, New Orleans, La., March 4.—At present I am fortunate to have landed a pretty good job in the recruiting office. This makes me appreciate more than ever many things in life, especially the glorious privilege of going to church services at will. No one here seems to have much understanding of anything Christian. I would appreciate a letter now and then from my friends.

J. T. Broseh, Dublin, Texas, Rte. 2, Feb. 21.—I preach each first Sunday at Ramsey. I hope this summer to be able to give more time to spreading the gospel. We have a few faithful brethren meeting here in Dublin, Brother Thompson's home, but we plan to buy a house for meeting soon. We invite all brethren passing this way to stop and worship with us. Does anyone know of a loyal church in East Texas, near Nocogoches? If so, write me.

Clarence Kessinger, Spring Hill, W. Va., March 16.—We are still working for the Lord and meeting for worship as the Bible directs at Stop 12 and at Mallory Chapel. We pray that the good work may continue. I preached last Lord's day (March 15), with one baptized. We invite all faithful brethren to visit us any time. Our prayers are for the preaching brethren everywhere and for all the faithful. "Grace be with all that love our Lord Jesus Christ in sincerity" (Eph. 6:24).

Joe H. Howard, Dora, Missouri, March 15.—I have been very busy recently, moving from Lone Rock, Ark., back to the above place. Correspondents will please make a note of the change of address. The past few Lord's days I have been working with the home church at the Odom School house. The church here seems to be doing very well. I was sorry to learn of Brother Elliot's sickness in his family, and I have asked the church here to help him in his distress, and I hope others will.

T. F. Thomasson, Trechado, New Mex., March 20.—The church at this place is still carrying on in the Bible way. Wife and I are away at present, visiting our son and family at Socoro, N. M. We worshiped in their home last Lord's day. We plan to visit our daughter at Arrey, N. M., the next two weeks, then back to the little church at Trechado. I plan to hold some meetings this summer. One at McDonald, N. M., where there is a small group of worshipers. I have labored much there 8 or 10 years ago.

Homer L. King, Lebanon, Missouri, March 23.—I was with the faithful brethren at Drury the first Saturday night and Sunday, inst.; three sermons, with a basket lunch at the noon hour; then to Vanzant for Sunday night. I enjoyed the visit with all. The third Lord's day, inst., I was with the faithful at Clio, near Crane, Mo. Had fair crowds in spite of sickness. Last Lord's day, I was with the home church, Lees Summit. I am to begin a series of meeting at Vanzant the first Lord's day in April. The first Lord's day in May, I am to begin at Huntington, W. Va., to continue at least two weeks. May visit others along the way. Pray for me and mine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., March 12.—Recently I made a trip into the northern part of the state, where I preached to several congregations. I preached one time at Rio Linda, three nights at Crockett, two nights at Stockton, one night at Lodi, and three services at Poplar. There was one young man restored at the place. I enjoyed the association I had with Bro. Waters and his wife, and Bro. Ralph Mustard and his wife. Since my last report to the paper, I baptized one at my home congregation where I preached last night. While I was at Stockton, Bro. Ralph and I both preached the truth to a congregation of colored Pentecostals. May the good Lord help us to let our light shine brightly in this world that is so filled with ignorance and darkness.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., March 13.—Since last report I have been very busy in the work. Feb. 19, Bro. Paul Nichols, wife and I went to Del Paso Heights, where we were with Bro. Ervin Waters and his wife in a mission meeting. Paul and I assisted in the singing and teaching. We certainly enjoyed the stay with all. Our next was at Stockton for 4 nights; then to Lodi. March 2, we preached to some Pentecostals (so called), who were colored people. I am now with Bro. Waters in a mission effort at Yuba City. We have located a number of loyal members, and we believe the cause can be firmly established here. In these trying times let us not forget to "pray without ceasing." Grace be with you all.

Arthur Wade, Lebanon, Mo., March 5.—Since my last report, I preached once at my home church, Lebanon, made two trips over Lord's days to Ellis School house, baptizing one. I preached one Lord's day for the good brethren at Claxton. Brother H. E. Robertson and I were with the good brethren at Cable Ridge. I preached Saturday night, and two responded for baptism. Bro. Robertson preached Sunday, and one was restored. I preached again Sunday night. We have a fine congregation there now. Brother C. H. Lee has labored much with them, with good results. We are glad to see some visible results from the mission work in this part. Let us remember the charge (2 Tim. 4:1, 2). The third Lord's day in March I go to Richland. "Let us rejoice in hope, patient in tribulation, continuing instant in prayer" (Rom. 12:12).

M. J. Buffington, 929 S. Presta St., San Antonio, Texas, March 8.—It is true that the Government is raising billions of dollars that they may have the very best of modern war equipment, and that they may send re-enforcements to the ones who are in need of relief, or who may be in captivity by the enemy. Brethren, in this great spiritual warfare, are we doing everything we possibly can to send relief to the millions who are being held in captivity by the enemy, Satan? There are, possibly, thousands in the U. S. A., who would "call upon the name of the Lord, but how shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14,15). We must have "charity" to be a Christianity, but "Charity seeketh not her own" (1 Cor. 13:5). May we do all we can that the gospel may be preached.

Barney Welch, Box 133, Spring Hill, W. Va., March 18.—The work here is progressing nicely. Weather conditions are improving, and we soon can begin our meetings. We plan to assist Brother King in all ways possible, when he comes to Huntington for a series of meetings, beginning the first Sunday in May. Personal work is still going, and we have recently baptized three and restored two. The young members are fast developing in the work. The future looks brighter

every day for the church here. We were especially made happy last Lord's day, when Bro. Morris Murphy's wife obeyed the gospel. Bro. Cook baptized Morris last year. Brother and Sister Cobbs have recently had a considerable increase in the family, there being three son-in-laws added. We ask the prayers of all the faithful.

Chas. D. Palmer, Kinston, Ala., Feb. 20.—Since my last report before leaving Missouri, enroute home, I attended the Howard-McGinnis Debate, near Dora, Mo. It was a complete victory for the truth. This was my first time to meet Brethren Joe and Pete Howard. They are strictly loyal. I was glad to find my home church (Lowery) doing better than I ever knew it to do. I would that all the churches would take on new life, and then use that money they have hoarded up to put loyal preachers in the field (but not "the cornfield"—Articles by Brethren Kirbo and Barney Welch, in OPA). I think it is time to get started. I preached the second week-end at Esto, Fla., to a fair crowd. I plan to preach some at Pansy, Ala., a mission place, soon. The 18th of Feb., I was called to conduct the funeral services of Sister Effie Reynolds, of Esto, Fla., being nearly 71 years of age. She was a member of the Church of Christ for about 40 years. She leaves to mourn her passing, 2 sons, 2 brothers, and a host of other relatives and friends. She was "faithful unto death" (Rev. 2:10).

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., March 13.—Feb. 15, I preached at Crockett, Calif., and Feb. 22, I started a mission meeting at Rio Linda, Calif., 10 miles north of Sacramento. Bro. Ralph Mustard and Bro. Paul Nichols assisted in this effort. May God bless these two young preachers. This meeting closed March 1. March 2-3, I was at Yuba City, Calif., investigating the possibilities of a mission meeting there. March 3, I preached to eight people in a trailer house near Yuba City. March 4, we went to Stockton, Calif., where Bro. Paul and Bro. Ralph were in a brief meeting. We heard them preach there and at Lodi the remainder of the week. Sunday morning, March 8, I preached at Stockton, and in the afternoon, at Bro. Ralph's request, at Lodi. March 10, Bro. Ralph Mustard and I returned to Yuba City. March 11, I preached in a private home in Yuba City and we will preach in that same home tonight. We will start a mission meeting in Marysville, one mile from Yuba City, March 15. There are several members here and we believe that our efforts will result in the establishment of a congregation. May God receive the glory through our Lord Jesus Christ. Bro. C. R. Worsham is trying to cause trouble out here on the Cups Question and we may have to debate him.

#### WORDS OF ENCOURAGEMENT

"I received the sample copies of the OPA last month and was very glad to get them. I enjoyed much the article 'Forgetting Jehovah' by Brother T. F. Thomasson. More articles like that would certainly be uplifting to the Body of



Christ." —M. J. Buffington, Texas.

"I have been so busy this month, that I have failed to get any subs. I am sorry, but I shall try to do better next time." —Barney Welch, W. Va.

"I have received five copies of the OPA, and I like it so much that I wish every Christian and sinner could read it. It will help us all. I am sending a sub., and will try to send others later. I hand my OPA to others to read. I give my children a Bible lesson each night. My prayers are that they will grow in interest and knowledge of Christ, and I am studying every day."

—Mrs. Nova Hicks, Oklahoma.

The OPA has become quite a newspaper, as to the doings of the church all over the country. I hope we will soon be joining these reports. Here are nine subs. for the paper."

—Burley F. Black, Iowa.

"I am sending two subs. for the OPA. Our prayers are for the preaching brethren and for all the faithful." —Clarence Kessinger, W. Va.

"Here are two new subs. and our renewal, and a small donation. We meet for worship in our home. I hope you are well and carrying on the work." —Mrs. M. F. Warwick, Texas.

"I am sending two subs. for the OPA. I want to see you soon. Where can we meet? It is time we were running into each other." —Fred Kirbo, Oklahoma.

"The OPA is the only loyal paper I know now. The \_\_\_\_\_ is a spirit of compromise. Here are two subs." —Carlos B. Smith, Miss.

"Here is the money for our renewal to the OPA. We certainly do enjoy the paper so very much in these trying times." —Mrs. George Bowman, California.

"I am enclosing the money for my renewal to the OPA, as I want to continue receiving it."

Delmar Wilson, Indiana.

"I am enclosing my renewal to the OPA. I don't know just when my time expires, but I don't want to miss an issue." —W. H. Gill, Texas.

"I am enclosing the money for my renewal. Thanks for sending on the paper. We usually look forward to receiving the OPA." —L. L. McGill, Canada.

"I am enclosing two renewals to the OPA. Thanks for continuing to send me the paper, for I really look forward to receiving it each month. I think we should stand firm for the truth in these trying times. I hope that you may continue to carry on the good work you are doing." —J. T. Brose, Texas.

"I enjoyed very much the articles in the OPA this month on 'Systematic Mission Work' and 'Now and Then.' We are almost like one crying

in the wilderness here, but pray for us that we may remain faithful." —W. H. Jones, Kans.

"Brethren, accept my thanks for past favors. I need some sample copies of the OPA to hand out here." —S. E. Weldon, Texas.

"Brother King: We are sending ten new subscriptions and five renewals. We are paying for these, but several others have promised to renew. We hope to send other names soon."

—L. N. Byford, Texas.

"I am enclosing two new subs. to the OPA. I pray God's blessings on you and your efforts in the work of the Lord." —T. F. Thomasson, New Mex.

"I think you gave us the best paper in March of any yet." —Sam Smith, Miss.

"Here is my renewal. I have been reading the OPA for about 4 years, and I still enjoy it very much." —C. B. Hufstedler, Ark.

"I am sending my renewal. I hope it won't miss the April issue." —J. S. Shelley, Texas.

"The OPA is a good little paper, and it should be in every home." —Mrs. Albert Agee, Mo.

"Enclosed you will find four subscriptions to the OPA, and I shall renew mine soon. Send me samples to hand out." —R. L. Baker, Texas.

"Enclosed you will find money for 17 subscriptions to the OPA, from the brethren here. We hope you are enjoying the best of health."

—B. F. Leonard, West Va.

### "A JOURNEY"

The Christian life is uphill all the way  
And there are trials as we climb.  
The journey will take all of life's day  
To reach that land sublime.

There are other wayfarers on this road,  
And many more have gone before.  
By faith we seek that blessed abode,  
Where our journey will be o'er.

—Mrs. L. N. Byford.

### A PRAYER

Give me strength dear Lord, to face each trial,  
Give me vision to see my way clearer,  
Give me wisdom to know thy way.  
As I journey from day to day.

Give me love that knows no hatred,  
Give me patterns that will endure.  
Give me a willing mind to serve thee,  
And let me ever feel thy presence near.

—Mrs. L. N. Byford.

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)."

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No. 5

### BEGOTTEN OR BORN, WHICH? QUESTIONS

By H. C. Harper

Brother Harper, — In First John 3:9 is it born, or begotten?—A. N.

Ans.—The accurate translation is begotten. See American Standard version, Bible Union, Living Oracles, Anderson, Berry, Emphatic Diaglott, Concordant, and other versions of equal merit. John is here combatting the Epicurian heresy that those converted to the Christian faith were allowed to live an unchanged life right on. The verb ποιεω, do, here has the meaning "to do, i. e., habitually," as Berry points out; and he translates literally: "Everyone who has been begotten of God practices not sin." These heretics would keep right on in their sinful course, and yet contend that they did not sin; hence John again says, "If we say that we have not sin, we deceive ourselves, and the truth is not in us." That is, such a contention is heresy. And he sets forth the "truth," saying, "If we confess our sins, he is faithful and just to forgive us the sins, and cleanse us from all unrighteousness" (I John 1:9), showing that they must quit their wrong course of life, and get right by applying the remedy, if they would be in the "truth." Hence he goes on to plead with them, saying, "My little children, these things I write unto you, that you may not sin (that is, God gives no permission to do so; and to do so they thereby come under condemnation-H), and if anyone should sin, we have a Paraclete (Intercessor, Advocate, Helper, a Go-between) with the Father; and he is the propitiation (mercy-pleader) for our sins, and not for ours only, but for the sins of the whole world," I Jn. 2:1. See also Heb. 4:16.

Begotten is the term when the generating agency is under consideration; as, God, the Spirit, the word of truth, the gospel. See John 1:13; I John 3:9; John 3:6; Jas. 1:18; 1 Cor. 4:15. Jesus makes it plain that the generation, or begetting, of the new birth is effected by the inspired word, or the word of the Spirit, in the parable of the sower. He says, "The seed is the word of God." (Lk. 8:11). Jesus, in giving the commission, said, "Preach the gospel to all creation. He that believeth and is baptized shall be saved." He is then a child of God. He has had the new birth. How so? Well, "faith comes by hearing; and hearing by the word of God." (Rom. 10:17). Here is the begotten child: "begat he us by the word of truth" (Jas. 1:18), "begotten by the gospel" (I Cor. 4:15), "not of corruptible seed, but

of incorruptible, by the word of God" (I Pet. 1:23), "begotten of the Spirit," John 3:5. Then "repentance" (Acts 2:38) and "confession" (Acts 8:37) follow in embryotic development, and "baptism" makes the "birth". "They went down into the water, both Philip and the eunuch; and he baptized him." He is now "born of water and the Spirit" (John 3:5), and is in the "kingdom" (Col. 1:13; John 3:5), and now has "the forgiveness of sins" (Col. 1:13) is "saved" (Mk. 16:16), has "the remission of sins" (Acts 2:38), has "put on Christ," Gal. 3:27. In other words, clothed as a "new born babe," I Pet. 2:2. And "as newborn babes," they are now to take "the sincere (enadulterated) milk of the word," I Pet. 2:2.

### THE WIDOW'S "MIGHT"

(Mark 12:41-44; Luke 21:1-4).

By Lawrence Leslie McGill

"Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came ONE poor widow, and she cast in two mites, which make a farthing (one half cent). And He called unto Him His disciples and said unto them, Verily I say unto you, This poor widow cast in more than all they that were casting into the treasury: for they all did cast in of their superfluity; but she of HER WANT did cast in all that she had, even all her living," (Mark 12:41-44).

What a comfort to the poverty stricken giver are the words of Jesus above! In God's way of reckoning, the value of the gift lies not in the quantity, but in the proportion. She who gave ALL, though it were but half a cent, gave more than all the rest, simply because they were not giving ALL. He who is worth ten thousand and gives all, may have given as much as the poor widow—no more—no less. Man may say he who gave the ten thousand gave more, but not so with GOD." Man looketh on the outward appearance, but GOD looketh on the heart" (I Sam. 16:7), and takes into consideration the circumstances. Man may make a great outward show of service to God, but it is he who gives or serves from the heart, who has the great reward.

Concerning these last days when lust, avarice and greed are so dominant, The Holy Spirit said, "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have LAID UP your TREASURE in

the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by FRAUD, crieth out: and the cries of them that reaped have entered into the ears of the LORD of Sabaoth (armies). Ye have lived delicately on the earth, and taken your pleasure; ye have nourished YOUR hearts in a day of slaughter (WAK). Ye have condemned; ye have killed the righteous one; he doth not resist you" (James 5:1-6).

The Lord's day of vengeance is at hand. Now are the rich beginning to pay as never before. "Better it is to be of a lowly spirit with the poor, than to divide the spoil with the proud" (Prov. 16:19). "Better is the little that the righteous hath, than the abundance of many wicked" (Psalms 37:16).

With the money question many will say, "This is a hard saying who can hear it." Nevertheless, let us know that "all things are possible with God" (Luke 18:27). Jesus said, "How hardly shall they that have riches enter into the kingdom of God" (Luke 18:24).

To the rich man in Hades Abraham said, "Son, remember that thou in thy lifetime received thy good things; AND Lazarus in like manner evil things; BUT NOW HERE he is comforted, and thou art in anguish," (Luke 16:25). It was too late for him to desire the salvation of his brethren or to do good to Lazarus. There is no change after death. All he could do was suffer and REMEMBER his good times on earth. Think of it!

Even so in our poverty let us remember that the widow's "MIGHT" lay not in the size of her gift, for she gave more than all the rest, because she gave ALL. GOD will surely reward us when we give our ourselves and all that we have.

### KEEPING COVENANT WITH GOD

By E. A. Lowry

(I Cor. 11:1) "Be ye followers of me, even as I am of Christ."

To keep covenant with Paul, is to keep covenant with Christ; to keep covenant with Christ, is to keep covenant with God, the Father, Paul says in Gal. 1:11, 12, "But I certify you brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He says further in 1 Cor. 11:2, "Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you." The first ordinance he discusses in this chapter, is the Lord's Supper.

After reproving them for the "make-shift" of the Lord's supper they have been using, he gives them the ordinance of the supper as the Lord gave it unto him; "How that Christ on the night on which He was betrayed took bread: And when he had given thanks He broke it, and said, 'Take eat; this is my body which is given you, this do in remembrance of me. After the same manner also he took the cup, when He had supped, saying, 'This cup is the new testament in my blood; this do as oft as ye drink it, in remembrance of me,' (v. 23-25).

He says also, to eat this bread, and drink this cup unworthily, is to eat and drink condemnation

to our own soul. Then am I wrong, when I tell people who drink a substitute, that "They will go to hell for it?"

The truth, is the truth, and it will be the truth in Judgement, as it is in the meeting-house. Now, here is where the big majority of the "so-called" churches of Christ, will be condemned. For nearly 19 hundred years the church didn't find any microbes on "the cup" but when they wanted to "keep up with the churches around them" they concluded to risk condemnation rather than "be a rag a long."

I very well remember, and those who are 50 years old remember that less than 40 years ago, the preachers began to discuss the idea of "asking wages for preaching" same as for carpentering and other secular work. Mind you they discussed it from a secular standpoint, very little was said about Paul's standpoint. Fact is, Paul was treated by them like he was by the women, when they began to "bob their hair and hike their dresses" "Paul was just an old bachelor, and didn't know anything about women." Well they and Paul for it; I don't want to start a racket in the family. But I well remember what great and glorious meetings we had, when the EVANGELIST came to hold our meetings. Every one began in the spring of the year to prepare for the meeting in August. The pig, the yearling, the sheep were consecrated, the "fatlings" were prepared, and, when the time came, everybody was ready. There was a "fifty-foot table" spread every day for two weeks, two sermons each day, and NO NIGHT SERVICE. The people would sit for ONE and a half hours and "listen and love it."

Now, which will you choose, a night and no day service, or two day and No night service. Which was and IS nearer the pattern?

But lest we worry you, we will pass to the next part of our subject. Paul said to Timothy, "Preach the word"—Paul also said, "How shall they preach, except they be sent?" (Rom. 10:15). We will answer that by saying, as quick, (or quicker) as you get out of the Bible school, hunt you a wealthy congregation, and "sit down on them."

But that was not and is not the Lord's way. Follow Paul "a foot"? UMH I might (if I had to) follow him in MY FORD. No you could not. You must have at least ten years of preparation, and consecration, before you could follow him or Christ either. But readers, please don't forget the word "SENT." Christ sent the first preachers out. Listen at Him in John 15:16: "You have not chosen me, but I have chosen you and ordained you to go and bring forth fruit, and that your fruit should remain." Those disciples were preparing for over two years in a greater school than was ever heard of in Nashville, or any other town. Timothy trained from childhood in the scriptures, was found fit and ordained by the elders at Lystra to go with Paul and preach the gospel.

There were no doubt a hundred others who were ordained and sent out to preach the gospel, in Paul's time, but that would be too slow for the "twentieth century" and when those good, consecrated elders of my young manhood passed

away, others were told by the POPES to "just grow up and take charge." And they did. And now look what a MESS they have made. In conclusion I will say, I have been fighting errors in the church ever since. And, their name is "LEGION."

### WATERS-RHODES DISCUSSION

March 22, I affirmed the following proposition with Bro. Frank Rhodes at Marysville, Calif., on the S. S. question. "Resolved that the Marysville church of Christ is unscriptural in classifying people into three classes (assemblies) for the teaching of God's word and in using women to teach and speak in these classes (assemblies)."

Bro. Rhodes admitted that they had a Sunday School and that in a sense it was organized. He also admitted that the teaching therein was public. This was an honest admission on his part since most of his brethren deny that such teaching is public. Bro. Rhodes is a university graduate and conducts himself becomingly in discussion. I sorrow to see such fine young men in error. The women teachers in the Marysville church for which he preaches resigned. After this one night session I preached two nights on the Communion and the next Sunday they ceased using their individual cups, began to use only one cup, and ceased their unscriptural method of breaking the bread. If this congregation will give up the classes and the S. S. preachers, they can unite with the congregation I established there and God will be pleased and the cause blessed.

April 12, Bro. Rhodes and I had another one night session on this question. He affirmed, "Resolved that a church of Christ is scriptural in classifying people into two or more classes for the teaching of God's word and in the use of women teachers to teach these classes." Of course I denied this. He could not produce an example of classification in the Bible, authority for classification, or a method of classification. When I pressed him on Matt. 28:19-20, which he said proved his proposition, and asked him if a woman could teach under that Commission then why couldn't she also baptize believers under it, he took the position that a woman could baptize scripturally providing no man would! I was amazed. May God help us to bring these brethren from these errors which are dragging them deeper into apostacy. Let us pray and work to that end.

—Ervin Waters

### NOTICE TO PREACHERS

The time is here, when you will be out in the evangelistic field among the brethren. This is an opportune time for you to show your appreciation of the OPA by soliciting subscriptions to the only paper of its kind. It has helped you; will you help it?

—Publishers.

### STUBBS-FANCHER

On March 22, 1942, I united in matrimony Brother Charles Stubbs and Sister Connie Fancher, daughter of Dowe Fancher, Wichita Falls, Texas.

The ceremony was performed immediately after the Lord's day worship, in the home of Brother and Sister W. E. Lyons, where we had met for worship. Brother Stubbs was recently baptized. He is a fine Christian boy and is taking active part in the services of the church. The bride, also is a good Christian. We wish for them a long and happy Christian life.

—Clayton Fancher.

### ACKNOWLEDGMENTS

Elliott.—We wish to acknowledge receipt of the following donations in response to the appeal in the OPA for us in our sickness:

H. E. Thompson, Los Angeles, Calif., \$5.00; Lees Summit Church of Christ, near Lebanon, Mo., \$10.00; Church at Axtell, Texas, \$10.00; Church at Amarillo, Texas, \$5.00; Church at Red Oak Grove, Summit, Miss., \$5.00; Church at Flemington, Pa., \$35.00; Church at Odom, Mo., \$5.00; A brother and sister in San Antonio, Texas, \$5.00; Total, \$80.00.

May God bless you all is our humble prayer. I was tied down by the sickness and death of our daughter, until I could not get out to work, and it looked as if we would lose all we had, as we had mortgaged them for hospital and doctor bills, but thank God, the brethren came to our rescue.

We want to thank all who assisted in any way during the sickness and death. We wish to thank Brother Cook, too, for the noble and comforting words at the funeral.

—C. H. Elliott, Rte. 2, Cassville, Mo.

Kirbo.—Here are the donations received by us in response to the appeal run in the OPA or otherwise:

From Oklahoma—Sulphur, \$13.36; McAlester, \$10.00; Ada, \$25.00; Oklahoma City, \$5.00; Carter, \$35.00; Washington, \$5.00; Seminole, \$57.00; Sentinel, \$5.00; California—Montebello, \$75.00; El Centro, \$30.00; Siskiyou St., \$50.00; Poplar, \$6.00; Taft, \$10.00; Texas—Belton, \$25.00; Temple, \$5.00; Littlefield, \$35.00; Wichita Falls, \$10.00; San Antonio, \$10.00; Iowa, Ottumwa, \$10.00; Mississippi—Wesson, \$8.00; Pennsylvania—Flemington, \$50.00; Missouri—Claxton, \$7.00; And donations from individuals too numerous to mention.

We sincerely thank all for the liberal contributions received, which enabled me to repair the car, that I may use it to keep preaching the Word. Pray for us.

—Fred Kirbo, Davis, Oklahoma.

### SONG BOOKS

"Songs Of Zion" is our new 1942 all-purpose song book; 192 pages, about 95 new songs, 100 old standard songs and hymns. Price: 35c per copy; \$3.75 per dozen; \$7.25 per 25; \$13.50 per 50; \$26.00 per 100; prepaid.

"Revival Gems" is the name of a good book of the standard songs and hymns, especially for protracted meetings or small congregations. Price: 20c per copy; \$2.00 per dozen; prepaid.

Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

## Old Paths Advocate

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### THE LATTER END WORSE THAN BEGINNING

"For if after they escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Pet. 2:20). I have just learned through the columns of the Church Messenger and, also, the Firm Foundation, that Brethren D. J. Whitten, Deming, New Mexico, and Murphy D. Phillips, Bogue Chitto, Miss., have returned to their former position and practice, concerning the Sunday School, with its classes and women teachers. I was not aware of the fact that Brother Whitten had once been connected with the practice of the S. S. until I read his own statement in the above journals. Here is his own statement:

"Twenty-six years ago, last July, I obeyed the gospel at Stockdale, Texas, under the preaching of Brother A. E. Wood, of Sabinal, Texas. The congregation there used the class system of teaching. There were about five or six classes, all being taught at the same time in the same room, and some of the teachers were women." The above statement, among others, appeared in the April 1 issue of the Church Messenger, under the caption, "My Attitude Has Changed." He further states that he soon began to oppose this method of teaching. Among other things he has this to say about his recent change:

"After much and careful study, I have come to the conclusion that we have been wrong in opposing the class system of teaching, and that we have been wrong in making the question a test of fellowship. However, there are a number of abuses connected with class teaching, as practiced in some congregations, that I still oppose, but class teaching itself, I have come to believe, is one of the most effective ways to teach. I am sorry that I have encouraged the strife that has been over this question, and I take this opportunity to ask the forgiveness of all whom I have offended, and ask all such to pray for me." He further states that it was after his written debate with Roy H. Lanier, that he had been wrong in opposing the class system of teaching.

Not one passage of Scripture did either of these brethren give to show the rest of us who oppose the S. S. system of teaching, that such system is

Scriptural. And, since we are commanded to "Prove all things and hold fast to that which is good"; "Proving what is that good, and acceptable, and perfect, will of God," we must confess that we are unable to find such proof, hence must continue to oppose the man-made, unscriptural, class system of teaching, along with all other unauthorized practices, which have disturbed the peace of God's people. If these brethren could give us just one statement from God's good Book, authorizing their class system of teaching with its women teachers it would suffice. There are still a number who insist on a "Thus saith the Lord" and they want to "Speak where the Bible speaks, and be silent where the Bible is silent."

I believe it was in 1937, in Deming, New Mexico, that I engaged Brother Whitten in an oral debate on the Communion question, as pertains to the number of cups (drinking vessels) and the manner of breaking the loaf. I was fully convinced by that experience, that one is very inconsistent, who tries to defend his unscriptural practice of cups, and yet oppose the S. S. and other innovations. While I believe these brethren have gone deeper into innovations and have farther departed from the Bible plan, yet they are more consistent than their brethren who oppose the classes, but advocate loaves and cups for one assembly. Brother Whitten has just gone back into the entanglements of his early life, hence the above Scripture: "The latter end is worse with them than the beginning."

We should not be surprised, when brethren depart from the faith, for so we have been warned. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20:30, 31). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). These are perilous times, when men and nations are breaking away from their anchors, and we must be on our guard, watch and pray!

—Homer L. King.

### STUBBORNNESS VS. STEADFASTNESS

By Barney Welch

In writing this article, I feel that I have not underestimated the awful condition that exists in the religious realm. Neither, am I unaware of the turmoil, agony, bloodshed, that is raging throughout this world. I realize as never before, that "it is not in man that walketh to direct his own steps."

The world in an upheaval, with sorrowing in the hearts of everyone, makes clear to me that there is a cause for everything. The cause for this is Nations and Christians have forgotten God. Let us study the wide difference in the above two words. They mean entirely different things, and have altogether different effects on people. One makes them reasonable, kind, eager to learn and to do the will of the Father in Heaven. The other makes a person unreasonable, self-

willed, determined to have his own way regardless of consequences.

First let us define these two words, then go to the Bible for proof and examples of each. **Stubborn**—"one fixed in opinion, unreasonable, hard to handle." **Steadfast**—"constant, firm, devoted to a cause, continuing in, as in the faith."

We find Pharoah a self-willed stubborn man, determined to have his own way until things became unbearable. Then when they were eased or made lighter for him he would again resort to that stubborn self-willed disposition. His heart grew harder as he grew older.

All through the Old Testament we read of stubborn, or "stiff-necked people," as they were often called. And in Acts 7:51 we find the Lord rebuking the people. He called them "stiff-necked and uncircumcised in heart and ears." He told them they were doing as their fathers did. They hardened their hearts, kept the love of Christ out, and they closed their ears to His teaching.

How often today we see that spirit manifested. People form their own opinions, and refuse to be taught. They close their ears to the scriptures, regardless of how much proof is against them. When they are pressed to where they have no answer, they will say, "I will just quit."

Be it remembered that when we leave the Bible and appeal to opinions, we are at sea without a compass. Regardless of what our opinion might be, the other man's opinion might be just as good. Stubbornness will make a person pull back as long as he can, and then, when he can pull back no longer, quit.

That is just the opposite to the steadfast person. He goes forward always. If he stumbles or falls, he gets up and tries again. He never quits. He doesn't want his way, but wants to do things the Lord's way. He is steadfast, "always abounding in the work of the Lord" (1 Cor. 15:58). To be steadfast is to obey truth as we learn them. All Bible truths are not learned at once, just as a child does not finish school the first year. That is why we are admonished to study so much. We must study to learn for ourselves, and to teach others also (Heb. 5:12; 1 Thes. 4:11; 2 Tim. 2:15).

It would be well for us to examine ourselves occasionally to see which class we are in. We cannot proudly beat our chest and say, "I am sound and steadfast," when we refuse to study the scriptures and refuse to give up our opinions, when the Bible will not bear them out. There are those who refuse to give over after they are taught because they think it would be humiliating, and would be admitting they were wrong. Would it not be better to admit our mistakes here and make them right than to wait until the Judgment when it will not do any good? The stubborn, self-willed man is headed for a fall, but the humble, steadfast man whose desire is to please God, rather than man, is on his way to a home eternal in Heaven.

Dear Christian brother and sister, in view of the uncertainty of life here, and the certainty of the impending Judgment that awaits all of us,

let us all work together as a united band in the destruction of Satan's forts, and strongholds; building great barracks for the Lord. If we do all that's in our power to do, we will have done only our duty (Lk. 17:10).

### WORDS OF ENCOURAGEMENT

"May God bless the efforts of yourself and Brother Gay in this most commendable movement to the end that the cause will be built up and greatly enlarged in that community, that it may inspire others to a unified effort. We have the truth, and who can be against us? Prayer changes things, so remember us all out here, Brother Homer, and we will do the same." —J. H. McKaig, California.

"I enjoy the OPA very much, and I hope it continues to do good in leading souls to the Old Paths." —T. R. Chappell, Texas.

"Here is my renewal to the OPA. I certainly do enjoy reading it, and I think it is a fine paper." —C. H. Elliott, Missouri.

"I note the encouragement in the OPA, which is very good. We appreciate the little paper more than ever, and that is saying a lot. For in its pages we can read of the progress of the congregations, which makes us rejoice to see the good work going on. Too, we can keep in touch with God's people everywhere. I am glad to see it growing." —Mattie Loyd, Calif.

"The April issue of the OPA was fine, and I hope it keeps getting better. Here is a sub., and I hope to send others soon." —A Brother, Miss.

"Here is our renewal for another year. We don't want to miss a single issue, and I hope you get many more subs. My son is an invalid, being confined to his bed all the time, and he dearly loves to have the paper read to him. He often speaks of you and thinks you are the best preacher he ever heard. May you live long to preach the gospel is our prayer. I wish I were able to send the paper to many more."

—E. E. Barnes, Texas.

"I enjoy reading the OPA. It is worth what it costs to read the reports from the fields. This gives me more courage to do more for the cause of my Lord." —Pete Howard, Missouri.

"Here are four subs. for the paper. I am wishing you much success in the work of the Lord." —Sam Smith, Miss.

"Here is my renewal to the OPA for another year. I don't want to miss an issue of it."

—Oscar A. Johnson, Kansas.

"Find a check for five dollars, for which send us as many copies of the OPA each month for a year as you can afford. This is for the church here. We all like the paper." —W. P. Capps, La.

(Note: This is a good idea. How many more churches will do likewise? We shall be glad to make a special price for this work.—Publishers).

"I am always glad to receive the OPA. If you will send me some sample copies, I shall try to send some new subs." —W. D. Ballard, Texas.

"I secured but one sub. this time, but I intend to try to get more in the future. I certainly do

(Continued on Page 8)

## From The Fields

R. L. Baker, Cameron, Texas, April 20.—We have a loyal church at Sandy Grove and a young church at Gause. Brethren Davis, McNeil, and I visit them quite often.

F. S. Wilburn, Ripon, Calif., March 20.—We have just been enjoying some good lessons from three of our young preachers; Brethren Waters, Mustard, and Nichols. They are valiant soldiers in the spiritual warfare. We pray for them in their efforts to sow the seed.

G. A. Canfield (colored), Marion, La., April 16.—I plan to make a trip into Tennessee, this summer, if the white brethren will help me financially to make it. I want to visit Brother Robertson and the little church there. I am a poor farmer, but I will never turn from my loyalty to the Book.

E. L. Allen, Corcoran, Calif., April 10.—We are thankful that a few here still meet for worship each Lord's day, as taught in the Bible. We are glad to report that Bro. Cage is able to be up after being confined to his bed with a broken leg. We were glad to have Bro. and Sis. Garril attend services with us. Pray for us.

George Bowman, Pomona, Calif., April 11.—We attend services out here with the Monrovia church, about 30 miles from us. They have good teachers and good teaching. We heard Brother Chester King once, and we believe he will make a wonderful preacher if he will just continue in the right way. It looks as if we would move back to Arkansas soon.

Wesley D. Ballard, Waco, Texas, April 14.—The congregations at Waco are still enduring. Much effort is being made by Brethren Byford and Warick at Axtell. May these churches grow closer in fellowship. Since my last report I held a mission meeting and preached for near-by churches, baptizing five. Pray for me.

Clarence C. Kessinger, Box 42, Spring Hill, W. Va., April 15.—I have preached a number of times in the past month, trying to keep on pressing the battle in Jesus' name. We do appreciate the work of Bro. Barney Welch, who has labored much here, with good results. He is a good Christian boy and a good singer. We are getting ready for a mission meeting. Let us not shirk our duty.

Clayton Fancher, 1304 N. 5th St., Wichita Falls, Texas, April 13.—The church here is getting along nicely now. We have rented a building, located on the corner of Kemp Blvd., and Ave. K. All preachers and loyal brethren passing this way will find a hearty welcome. We have ordered from the OPA new song books, "Songs of Zion,"

and have received them. We like them fine.

Chas. D. Palmer, Kinston, Ala., April 16.—I was with the Bethel church, the second Sunday inst. They are getting along nicely. There were three confessions of faults at the home church (Lowery) at the evening service. Sister Ella Ward was buried today. She was a faithful member of the Lowery church, and was held in high esteem by all. Services were conducted by Bro. W. T. Gridler.

Fred Kirbo, Davis, Oklahoma, April 9.—I recently preached at Wichita Falls, Texas, to an over-flowing audience, who met in the home of Bro. Willie Lyons. The work is progressing fine, and they plan to build a meeting house soon. I heard Bro. G. B. Harrell preach two sermons at Ada recently, and they were good. He is a good preacher. Call him for your meetings, brethren. I go to Carter to begin a meeting next Sunday. Let us all pull together.

Joe Howard, Dora, Missouri, April 18.—I was with Brother King in his meeting at the Field Stone church, near Vanzant, Mo., on the second Sunday, inst. He preached at the morning service and I in the afternoon. Six confessed their faults that day and four were baptized. I am now in the OPA office, intending to preach at Lees Summit Saturday night and over Sunday. This is my first time to visit in the home of Brother and Sister King, and I enjoy very much their association. I go next to Kansas for a series of meetings. May we fight the good fight of faith.

Pete Howard, Dora, Mo., April 12.—I preached at Drury the 5th Sunday in March, and they have invited me to return for another visit over the fourth Sunday in this month. I enjoy being with brethren who want the truth. I was with the Field Stone church, near Vanzant the first Sunday, and heard Brother King preach. We are still striving to do the Lord's will at my home church. Brethren, let us strive harder than ever before to do more for our Lord in His own appointed way. Pray for me in the work.

Tom E. Smith, Healdton, Okla., April 12.—I was with the church in Oklahoma City, over Lord's day, March 8, and preached to a nice audience. I was on my way home from Tulsa, where I had been for the Texas Co. I was at Equal Rights today, and we had a good service. Brother Fred Kirbo preached at Healdton, March 29, at the evening service. We were glad to have him with us. Bro. G. B. Harrell was with us last Friday night, en route to Dougherty.

Mattie M. Loyd, Pomona, Calif., April 14.—We are still "keeping house for the Lord" in Monrovia, corner of Shamrock and Colorado Streets. Brethren passing this way will always find a welcome to worship with us. We have had some very excellent teaching this spring, by Brethren C. A. Trevillion, Chetser King, Paul Nichols, and Ralph Mustard. My prayer is for brethren to put forth every effort in this perverse world to lead souls to

Christ. Let us stand together and fight earnestly for the true faith.

Barney Welch, Box 42, Spring Hill, W. Va., April 17.—Since my last report, I have been preaching at Spring Hill and Mallory Chapel, with three confessions. I have visited a number of digressive brethren nearby, in an effort to get them to unite with us upon the Bible method of worship. We plan to begin a mission meeting soon. We are conducting four services each week, with good interest. In this way we are developing the talent of the young. We are looking forward to Brother King's arrival in this state early in May.

Clyde Penner, Vanzant, Missouri, April 17.—Brother Homer L. King closed a series of meetings here the 12th inst.; continuing over two Lord's days. We had some very fine teaching, which left the congregation strengthened, which was much needed and appreciated. The results were gratifying, as four were baptized and seven confessed their faults. Bro. Pete Howard was with us the first Sunday of the meeting, and Brother Joe Howard the second Sunday. Both assisted with the teaching, which was much appreciated. We had all-day services both Sundays, with lunch at the noon hour. Brethren, let us press onward as never before. May the Lord bless every worthy effort in His church.

E. J. Smith, Sr., Rte. 2, Box 108, Iowa Park, Texas, April 14.—After several years of handicap, I am now ready to get back into the gospel field to sow the seed of the kingdom. Hence, I am now ready to book meetings throughout the year. For a number of years I have been almost out of the preaching field. Yet, I believe that I am now better qualified for teaching the truth than in the past, since I have done some studying of the Scriptures, which will enable me to meet the enemy wherever he may choose to attack. Should any of my readers need my services, they may write me as above.

T. R. Chappell, Eola, Texas, March 24.—It has been some time since my last report, but I have been very busy in my work. The church here is doing fine. The two divided portions of the church have been reunited into one body of worshipers. We still hold to and continue to worship as in the past, which was agreed to by all as being scriptural, being accepted by all in order that all might meet together. We gave up our house and moved back to the old place of worship. There seems to be a determination on the part of all to see that the old wound is properly healed. I would to God that the congregations everywhere would dismiss hatred and come with hearts filled with love to Bible terms, that all might worship God "in spirit and in truth" as one body in Christ. "Mark them which cause divisions and avoid them."

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., April 13.—Brother Waters is adding many stars to his crown in the work in this part. Please tell that likable and successful evangelist,

(Continued on Page 8)

### PASSED ON

Hays.—Brother Paul Hays, Fresno, California, departed this life March 21, 1942, being 74 years of age.

Brother Hays was a gospel preacher for over 50 years. He was a student in Add-Ran Bible College, in Texas, for two years, prior to 1891; from 1891-93 was a member of the faculty of the David Lipscomb College or Nashville Bible College, Nashville, Tenn.

Brother Hays had resided in Fresno for many years, conducting the worship and services in his home, 3023 Florence Ave. He had tutored many young preachers, and was well known for holding fast to his convictions. He is survived by his wife, Sister Sallie, three nieces, two nephews, and many other friends.

—James W. Russell, Fresno, Calif.

Jackson.—Samuel Dale and Daniel Gale, twin sons of Brother and Sister H. S. Jackson, Davidson, Okla., were born January 30. Samuel passed away March 22, and Daniel, March 24. They leave to mourn their passing, their parents, six brothers, and one sister. The writer was called to conduct the funerals. Our deepest sympathy goes out to the bereaved.

—Clayton Fancher, Wichita Falls, Texas.

Taylor.—Edna Cordell Taylor was born November 11, 1927, Howard Co., Texas; departed this life April 2, 1942, being 15 years, 4 months, and 22 days of age. One brother preceeded her in death.

Edna obeyed the gospel in the summer of 1941. She leaves to mourn her passing, her parents, Brother and Sister L. E. Taylor, two brothers, three sisters, and a host of other relatives and friends.—Tom E. Smith, Healdton, Okla.

### OUR HELPERS

Here is your acknowledgment if you sent us subscriptions between March 20 and April 20. Opposite your name is the number of subs. received by us. Please, accept our sincere thanks and appreciation for your interest and hearty co-operation in helping us to keep this flow of truth before the brotherhood. Won't you keep on sending us a good list every month? We need your assistance.

—Publishers.

W. P. Caps—10; Ervin Waters—6; L. N. Byford—4; L. D. McDonald—4; Sam Smith—4; F. S. Wilburn—3; Mrs. R. R. Kramer—3; Homer L. King—3; Mrs. W. L. Rawdon—3; Earl W. Carter—2; Carlos B. Smith—2; L. C. England—1; W. H. Purlee—1; George Rozzell—1; R. L. Baker—2; E. E. Barnes—1; Mrs. John Nichols—1; A Brother—1; Oscar A. Johnson—1; E. L. Allen—1; Paul Nichols—1; C. H. Elliott—1; M. O. Engle—1; Mrs. Verdie Poteet—1; Mrs. Clyde Penner—1; Total 59.

"Clark-King Discussion" is a neat tract containing a discussion of the number of drinking vessels to be used in the Communion. If you are bothered with cups or cups advocates, send for a number of these tracts to hand out. Price 10c per copy; \$1.00 per dozen.

## WORDS OF ENCOURAGEMENT

(Continued from page 5)

appreciate the paper every month. Send me a dozen of the 'Clark-King Discussion.' May the Lord bless you and keep you." —Paul O. Nichols, California.

## FROM THE FIELDS

(Continued from page 7)

Fred Kirbo, that his comment on the "corn-field" does not apply to Calif. We are all looking forward and praying for the arrival of Brother Clovis Cook in the near future. We have the truth and the "Truth" is Jesus Christ. Who, then, can be against us? As the cities fall and the nations crumble in this nightmare of horror, what a great consolation for us all to know that the Eternal God is our refuge and underneath are the "Everlasting Arms"! Kindest personal regards to all.

Clovis T. Cook (Crockett, Calif., April 14.—I am now in a meeting at Crockett, Calif., after having reached the State April 11th. I have met some fine brethren here and trust that we shall do much good during the short stay in Calif. Bro. Ervin Waters and wife, also Bro. Paul Nichols, came down from the north part of the state, and will be with us through the greater part of this week. Words cannot express how I enjoy being with them again. Bro. Waters, has done a wonderful work in this state. I expect to be in this part until about the 18th of May. I will spend the month of June in South Texas, holding a meeting in San Antonio and the Fair View congregation, with perhaps a short mission meeting in those parts.

Paul Nichols, 849 Wilcox Ave., Hollywood, Calif., April 14—Since last reporting to the paper I have visited various places here in California. March 22, I preached at Montebello. That night Bro. Ralph Mustard and I preached a "double header." March 31—April 3, I moderated for Bro. Ervin Waters in a debate on the "cup question." The debate was with C. R. Worsham at San Diego. April 12, I was with the brethren at Marysville where a new congregation has recently been established by Bro. Waters. At this writing I'm enjoying the association of Bro. Clovis Cook who is out here from Missouri for a short time. Bro. Waters and his wife and I have been enjoying the preaching of Bro. Cook, who is in a meeting at Crockett. Brethren the work is growing. Let us go forth, undaunted by any satanic force, with the battle cry of the Lord on our lips, "On to the work."

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., April 14—March 15, we began a mission meeting at Marysville, Calif. Bro. Ralph Mustard assisted for several days during this effort before having to return home to attempt to straighten out his draft situation. March 22, I had a one night discussion with Bro. Frank Rhodes at Marysville on the S. S. question. This meeting closed March 25, with 11 restorations and resulted in the establishment of a congregation there. March 29, we worshipped with the Montebello church for the first time in many

months and that night I preached at Siskiyou St. in Los Angeles. March 31—April 3, I had a four nights discussion in San Diego with Bro. C. R. Worsham on the Cups Question. Bro. Paul Nichols moderated for me and did a fine job. April 5, I preached in San Diego and for the next three days we visited with Siskiyou and Montebello brethren. April 9, we stayed with Bro. Davis at Madera, Calif. He recently moved there from Oklahoma and would like to establish a congregation there. April 10, accompanied by Bro. Paul Nichols, we went to Marysville again and preached there April 12. On the night of April 12, I again met Bro. Frank Rhodes in debate on the S. S. Question at Marysville. April 13, we came to Crockett to hear our beloved Bro. Clovis Cook preach. He has just arrived in California, and we are enjoying his forceful preaching. We are to return this week to Marysville for another meeting, the Lord willing. The fight continues here with increasing intensity. We are to be at Lubbock, Texas, to begin a series of meetings May 24, with the faithful church in that city. We would appreciate brethren from other places, visiting in that meeting. Anyone desiring information about the location, etc., may write W. P. Perser, Rte. 2, Lubbock, Texas. Pray for me.

Homer L. King, Lebanon, Missouri, April 20.—I began a series of meetings with the faithful brethren in the Fieldstone Church, near Vanzant, Mo., the first Saturday night in April and continued over the second Sunday. We were hindered some by the rains and the busy season, but the crowds and interest were fair in spite of these. Four were baptized and seven confessed faults. I was glad to have Brother Pete Howard with us the first Sunday, and to hear him preach. Brother Joe Howard was with us the second Sunday and gave a good lesson in the afternoon, when five confessed faults. I think we left the church there in much better spiritual condition as a result of the meeting. We were glad to have Brother Joe Howard preach for the Lees Summit church over the third Lord's day inst. He was accompanied by his brother, Pete. I am to be with the new church in Lebanon next Lord's day. The first Lord's day in May. I am to begin a series of meetings with the faithful in Huntington, W. Va., continuing over three Lord's days. I mean to preach about a week with the brethren around Spring Hill, following the work at Huntington. I plan to stop over at Harrodsburg, Indiana, en route home. I may continue over the 5th Sunday at Harrodsburg. I plan to visit my daughter, Nola and family, in Middletown, Ohio, while on this trip. No doubt, we shall encounter many obstacles this year, due to the war and war regulations, effecting means of travel, black-outs, etc., but it is no time to throw up the white flag or to slacken in our fight against sin and our duty to preach the gospel. Let us work all the harder. Let the churches put forth a greater effort than ever by advertising the meetings and by personal teaching. May we ever "endeavor to keep the unity of the spirit in the bonds of peace," "walking worthy of the vocation wherewith we are called." Pray for me and the work.

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. XV

LEBANON, MISSOURI, JUNE 1, 1942

NO. 6

## THE MAJOR PROPHET ISAIAH

For about two months, I have been reviewing the Old Testament, picking up the HIGH LIGHTS, that point to the goodness and mercies, as well as the vengeance of God, and have come to the great and wonderful gospel prophet in review, and I suppose it would not be amiss to give the O. P. A. some of his sweet sayings to brush the cobwebs out of your minds, and put many to thinking more about what the Ancients thought about the Shiloh of Israel.

Most people, when prophet is mentioned, have the idea that you speak of one who tells of future events alone. But such is not the case, for a prophet is a teacher, and more frequent is found teaching, directing and reproving a people than otherwise. But, this great prophet foretold of many wonderful things which have since happened, that it seems good to repeat.

From all we can gather of Isaiah's history, we find that he taught mainly at Jerusalem for about sixty-two years, during the reign of Uzziah, Jotham, Ahaz, Hezekiah, and was sawed into by that wicked Mennassah, a son of Hezekiah, who was far the meanest king that ruled in Judah. Read about him in 2 Kings 21.

He begins by hitting the Jews for their indifference. "The ox knows his master, and the ass his masters crib, but Israel does not know, they do not consider." There are just plenty of people today who do not consider, and are mere "play-boys" waiting for eternity.

Speaking to these careless people, he says: "Wash you, make you clean, put away the evil of your doings from mine eyes; cease to do evil; learn to do well; come now let us reason together saith the Lord. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Such a beautiful, and loving appeal, who could resist it? Let us look to the ninth chapter for one of the most beautiful specimens of his wonderful prophesy, which for ages past God's children had been longing to hear. "For unto us a child is born; unto us a son is given; the government shall be upon His shoulders; and He shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his Government, and peace there shall be no end, upon the throne of David, and up on His kingdom, to order it and to establish it with judgment and justice, from henceforth and forever. The zeal of the Lord of hosts shall perform this." (9:6, 7). Again: "For thou hast been a strength to the

poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible one is as a storm against the wall" (25:4). "Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength" (26:4). We find that the prophet is looking down the stream of time and hearing John the Baptist saying: "I am not he but am one crying in the wilderness, and saying: Prepare ye the way of the Lord, make His paths straight, etc."

Again in 45 we hear of that wonderful monarch Cyrus who will be king of the great Persian Empire, and will rebuild the walls and the Temple at Jerusalem.

Did you ever think, my young friends, what a God we Americans have to worship? He is not made of stone, but is The Greatest Spirit, who can look ahead a thousand years, and arrange things as He wants them, and for the good and happiness of future generations. He is loving, kind and gentle, not willing that any one should perish, but that all should turn from their idolatrous worship, and serve Him in the same spirit He serves us, that we may enjoy His goodness and mercies through a long life here and live ETERNALLY WITH HIM hereafter. Is that not a glorious thought? A wise man has said, after trying all the wicked pleasures of this life: "All is vanity and vexation of spirit; Fear God and keep His commandments, for this is the WHOLE DUTY of man." And, another, who loves us much better than he, has said: "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength; And thy neighbor as thy self; for on these hangs all the law and the prophets."

The Spirit of God speaking through this great prophet, speaks very eloquently; "How beautiful upon the mountains, are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion: "Thy God reigneth. Thy watchman shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall again bring Zion."

"Seek the Lord while He may be found, call upon Him while He is near; let the wicked forsake his way and the unrighteous man his thoughts and let them return unto the Lord, and He will have mercy upon them, and to our God, for He will abundantly pardon" (55:6, 7).

It seems that the Jews had gone so deep into sin and wickedness, that almost in the "wind-up" of his prophesy he says to them in 65:14, 15:

"Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye shall leave your name for a curse to my chosen; for the Lord shall slay thee and shall call His servants by another name: that he who blesseth himself in the earth shall bless himself in the God of truth."

—Emmett A. Lowry.

### "CAN A CHRISTIAN TAKE IT?"

By Ervin Waters

I consider it my duty as a child of God and as a minister of the gospel to write the following statements. I pray that they will receive your earnest consideration. At a time when our nation has been engulfed in a gigantic struggle and millions of men are being drafted into military service, every child of God should prayerfully strive to learn what is his duty to God and his nation.

There are scriptures which some men try to array against each other. The Bible does not contradict itself. Paul said, "Render therefore to all their dues" (Rom. 13:7). Something is due God and something is due our rulers. Christ said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" (Lk. 20:25). Which has more authority, God or civil rulers? Christ said, "All power is given unto me in heaven and in earth" (Matt. 28:18). I hope therefore that no one will question Christ's authority to command us and that furthermore NO RULER has the authority to command us to do that which is contrary to Christ's commands. If the ruler has such authority, then he has all authority, and Christ has a secondary place. There are two kinds of authority, sovereign and delegated. Christ has sovereign authority (all power) and no other ruler has this. But Christ has delegated to others authority. This delegated authority does not supercede the sovereign. Christ didn't set a speed limit for automobiles. Our rulers have authority to set it. "Let every soul be subject unto the higher powers" (Rom. 13:1). We should drive within the limit set by our rulers or we are disobeying Christ also. Christ gave no law on sugar rationing and our rulers can make rationing laws as they see fit. It is our duty to abide by those laws. Christ set no tax limits but our rulers tax us. "For this cause pay ye tribute also" (Rom. 13:6). We must pay our taxes. Our rulers have authority over us as long as they do not make a law which conflicts Christ's law.

Christ said, "Preach the gospel to every creature" (Mk. 16:15) and the rulers of the Jews "commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:18). Here was a conflict. Which one did the apostles obey? "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). This shows that while we are to hearken unto our rulers yet we cannot "hearken unto them more than unto God." The apostles preached and were brought

before the council again and questioned, "Did not we straitly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine" (Acts 5:28). "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29). When the two commands conflicted they obeyed God's. The early Christians in the first century died by the thousands because they refused to deny Christ and recant at the command of the Roman government. They "obeyed God rather than men."

"Though we walk in the flesh, we do not war after the flesh: "For the weapons of our warfare are not carnal" (1 Cor. 10:3-4). "For we wrestle not against flesh and blood" (Eph. 6:12). Christ sheathed Peter's sword, "Put up thy sword again into its sheath" (Jno. 18:11). "For all they that take the sword shall perish with the sword" (Matt. 26:52). Christ taught, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jno. 18:36). Christ said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:44). Could I obey the above and take a machine gun and mow down my enemies? "Re-compense to no man evil for evil" (Rom. 12:17). "Avenge not yourselves" (Rom. 12:19). "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20-21). "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

I have taken the position for years that a Christian could not kill out of the army or in the army. The government has made provision for those who object to killing and training to kill and have ordered them to be put in non-combatative military service in the army. Those eligible for immediate service of such belief are to be placed in Class 1-AO (the "O" means objector). Some local boards are intolerant and refuse to abide by the laws themselves. If you object to combatative service and this "O" is not on your classification card, then the army can place you where they want you. I have contended that Christians could perform some duties of a non-combatative type in the army such as in the ambulance units, first aid, etc. But I have reached the conclusion that a Christian cannot take the "Soldier's Oath" which must be taken before they would permit him to even perform those duties that he otherwise could scripturally, perhaps, perform. With my present knowledge and understanding I could not take it at all unless it could be modified or changed. And I am informed that the government will permit no change or modification of that oath. I believe that the following oath is word for word correct.

"I, \_\_\_\_\_, do solemnly swear (or affirm) that I will support the constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance

to the same; that I take this oath freely, without any mental reservation or purpose of evasion; and that I will faithfully discharge the duties of the office on which I am about to enter. So help me God."

I could not say, "I take this oath freely, without any mental reservation." My head would be full of reservations; that I would not lie if commanded to lie, steal if commanded to steal, kill if commanded to kill, etc. A Christian would have to have "mental reservations." To take the above oath, and mean it, would be to give up Christianity and be tied hand and foot in our life and actions. To take it, and not mean it, would be to surrender our Christianity. If I couldn't live up to it, I wouldn't take it. We don't have to take it, you know. We still have the lawful alternative of going to a Conscientious Objectors Camp and working under civilian direction. I still maintain that there might be duties a man could perform in the army of a non-combatative variety if he could perform them without taking the above oath. Brethren, let's be honest with self, with God, and with our fellowman. Let's take our stand and stay with it. Please consider what I have written. It is my honest convictions.

"Through floods and flames if Jesus leads

I'll follow where he goes.

Hinder me not shall be my plea

Though earth and hell oppose."

### WATERS-WORSHAM DISCUSSION

The above discussion was conducted at San Diego, Calif., four nights, recently, by the above brethren. The propositions were:

No. 1. Resolved that the Scriptures teach that an assembly of the Church of Christ, for the Communion, may use a plurality of cups (drinking vessels), in the distribution of the fruit of the vine." Worsham affirmed; Waters denied.

No. 2. Resolved that the Scriptures teach that an assembly of the Church of Christ, for the Communion, should use but one cup (drinking vessel) in the distribution of the fruit of the vine." Waters affirmed; Worsham denied.

In this discussion, Bro. Worsham took the position that each time "cup" is mentioned in reference to the Lord's Supper it has reference to the fruit of the vine and that only. He said that in those scriptures no literal cup is mentioned. Still he agreed that the figure of speech that allowed the fruit of the vine to be called the "cup" is metonymy (the name of the container for the thing).

Bro. Waters quoted that definition of "cup" from Thayer's Greek Lexicon, which said, "A cup—a drinking vessel with, or without a stem, or with or without a handle." Of course this definition can be agreed upon by all reasonable minded people. But the audience was a little surprised when Bro. Worsham said that a bottle was a "drinking vessel." He said his wife uses a bottle as a drinking vessel. Well, until he explained that his wife takes her medicine from a bottle by putting her mouth to it, some of us didn't know just what to think. Still just because Sister Worsham drinks from a bottle sometimes doesn't

mean that a bottle will be recognized as a drinking vessel.

Since Bro. Worsham contended that there is no literal container mentioned in the passages, Matt. 26:27; Mk. 14:23; Lk. 22:20; 1-Cor. 10:16; 11:25; 11:26-28, Bro. Waters set a cup of the fruit of the vine before him and then asked him to take his cup ("fruit of the vine," as he contended) without picking up the container. He had to have a container to contain the fruit of the vine.

Several times during the discussion assertions were made by Bro. worsham of thousands coming together for the Communion. Assertions were right, for he never produced Scriptural proof for them. He has no proof that even two hundred disciples ever came together in one assembly to commune. He continually wanted to know what Brother Waters would do if he should have a large congregation to serve with one cup. A cup, large enough to serve six times as many as Bro. Worsham's largest non-Sunday school church, was produced. Nothing in the Bible is said about hundreds or thousands coming together into one assembly to commune, but both history and the Bible say that the early church met in their homes for the "breaking of bread."

I was asked to moderate for Brother Waters, and I am glad I met Bro. Worsham. It is too bad that he is not on the side of truth, fighting against the innovation of a plurality of cups or "individual cups," as hard as he fights against the "class system" of teaching. Brother Waters put up another good fight for the truth. May God help us to always "fight the good fight of faith."

—Paul O. Nichols, Hollywood, Calif.

### PASSED ON

**Baker.**—Sister Myrtle Baker was born August 7, 1886, being 55 years of age; died April 26, 1942. She was taken to the hospital Saturday and died Sunday, 4:30 a. m.

Sister Baker was an active member of the Church of Christ, in El Centro Calif. She was loved by all who knew her. Just a few hours before her death she said that she was ready and prepared to meet God.

Sister Baker is survived by her husband and many other relatives. May they "sorrow not even as others who have no hope," for they "who sleep in Jesus will God bring with Him."

Funeral services were conducted by the writer.

—Ralph E. Mustard, Montebello, Calif.

**High.**—Brother George W. High, Berryville, Ark., was born 1875; departed this life April 25, 1942, being a little over 67 years of age.

Brother High was a leader in the church at No. Pane, being considered a devout Christian.

He leaves to mourn his passing, a wife, three children, and a host of other relatives and friends. Our sympathy goes out to Sister High and the children.

Funeral services were conducted by the writer, and the body was buried in the High Cemetery.

—W. J. Clayton, Berryville, Ark.

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### HERE AND THERE

By Homer L. King

**Friends of the OPA.**—We are now entering the lean season of the year for subscriptions to the paper. Somehow, it has always been thus with the OPA. During the next three months we have always experienced a falling off in the number of subscriptions and, of course, in the amount of funds received. However, I believe this could be avoided if all the preachers in the field would just take enough interest in the welfare of the paper to mention it publicly and privately now and then. Some have been very zealous workers in this way, and we appreciate it much; while others seldom ever send us a subscription. Hence, we know that they do not work for the paper. However, I am of the opinion that all these appreciate what the paper does for them, or do they? Can we depend on you as friends of the paper and the fight it is making to stem the tide of digression in the church? If so, show your appreciation by helping us put the paper into new homes.

**Change of Address.**—Frequently someone writes us that they failed to get their paper for an issue or two, but that they changed their address, and failed to notify us, giving both the old and new addresses. Please, always do this immediately when you change your address. We are very anxious that all get their papers regularly.

**Writers.**—Send us your reports around the 15th of each month. If you use a typewriter, always double space what you intend for publication. If you can have your articles (if lengthy) corrected and written with a typewriter, it will generally mean that you will see them in our columns sooner, than if written by hand.

**Remittance.**—You may send, at our risk, up to five dollars in cash; or, 50c or less in stamps. Send all to either the paper or the publisher.

**Reports.**—Some of our preachers are very careless about sending a report every month, but, remember, fellow-preachers, your friends look for your name and reports in every issue of the paper. If it is only a postal card, telling us that you are still alive, working or not working, it will be better than nothing. Let us all pull together, "in love preferring one another," instead of against each other, motivated by preacher jealousy.

### BROTHER HOMER GAY IN SERIOUS CONDITION

Our beloved Brother Homer A. Gay, well known editor and writer of the OPA, as well as a well-known and much loved and appreciated preacher of the gospel, is now in Lebanon, Missouri, under a doctor's care.

Late in April Brother Gay was working in Neosho, Mo., as a carpenter, when a parcel of saw-dust flew into one eye, which caused considerable pain and trouble by ending in an infection and finally an ulcer, which has endangered seriously the eyesight, if not also his entire body.

May 23, I received this from Sister Gay, written May 20:

"Dear Brother King:—We took Homer to Springfield and had his eye operated yesterday. The doctor says that with good luck, they may save 50 to 75 percent of the sight, but if the operation doesn't stop the spreading of the ulcer, the eyeball will have to be removed. Homer has suffered so much, but had a better night, last night than since he took ill. The pain isn't so severe since the operation, and he has rested very well today. He isn't to have company for a few days. Several came to see him but we couldn't let them see him. We are praying the worst is over."

Sister Gay, in a former letter, told me that the company where Homer worked, was taking care of his doctor and hospital expenses. But, remember that there are many other expenses piling up, when one is out of work and under a doctor's care, since that does not take care of groceries, etc. And, while I have not been asked to make this appeal, yet I think it only right that I suggest to all his many friends where he is well known and has labored that they remember him now in a financial way to help bear the burden of he and his Christian family. All who know him and them know they are worthy. Too, don't forget to send up a prayer for him. We need him much in the fight. May the Lord speed his recovery and help in this time of need, I pray.

—Homer L. King.

### NEW TESTAMENT CHRISTIANITY

By Paul O. Nichols

On every hand we see people who claim to be Christians by faith only; some by grace only; some by blood only; and some by baptism. Can one of these separate and apart from the others make Christians of people? Luke says in Acts 11:26, "The disciples were called Christians first in Antioch." If you will notice, they were called Christians, not some denominational or sectarian name, but Christians. But, some may say, "Oh, we are all Christians." Are we? The apostle Paul says in Rom. 6:17-18, "God be thanked, that you 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." According to that scripture, there was a specific doctrine to which they had rendered obedience, in order to become the servants of righteousness. All those people must have taken the same steps

in order to become Christians. Paul says in that passage of scripture, "... You have obeyed from the heart that form of doctrine ..." What doctrine had those people obeyed? In 2 Tim. 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Then it must have been the scriptures that they obeyed because of the scriptures are the doctrine which makes one "perfect."

The same things that were required to make a Christian during the time the apostles were on earth, are required to make a Christian today. This is only logical and is bound to be agreed upon by all honest people. The task that confronts us is that of finding out what it took to make Christians during the first century, after the death of the Savior.

The writer of the Hebrew letter says, "Without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that diligently seek him" (Heb. 11:6). By this we see that it is imperative that we have faith in order to please God.

But, Paul says that "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). How do we receive faith? Paul says we get it by hearing the word of God.

Christ says in Lk. 13:3, "I tell you nay, but except you repent ye shall all likewise perish." We must repent of our sins or perish with the sinners and the ungodly.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10).

"For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27). Notice, the last scripture says "into Christ." To sum it all up, the five steps that are required for a person to take, that he might truly be called a Christian, in the New Testament sense, are to hear, believe, repent, confess that Christ is the Son of God, as the Ethiopian eunuch did in Acts 8:37, and be baptized for the remission of sins in the name of Jesus Christ (Acts 2:38). These requirements are not man's wisdom, but they are found in the Book of inspiration, the Bible. "Let God be true, but every man a liar" (Rom. 3:4). If it can be found in the Bible, it must be the truth; and if it is the truth, we are duty bound to accept it regardless of what man says.

After complying with the easy and applicable terms of the gospel in order to become a child of God, a Christian, we then begin a new life (Rom. 6:4). Peter says in 1 Pet. 2:2, "As new born babes, desire the sincere milk of the word, that ye may grow thereby. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God" (Col. 1:10). In 2 Tim. 3:17, we read that the scriptures "furnish us unto all good works." Then it is in the scriptures that the child of God

must be fruitful. The writer of Romans says in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." Peter says, "Add to your faith virtue; and to virtue knowledge and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. 1:5-7). If we take heed to all of these scriptures, it will help us to be worthy of the name, Christian. "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32).

### FOURTH OF JULY MEETING

The Fourth of July meeting this year will be held at Healdton, Okla. in accordance with the decision made at Price Falls last year. We earnestly urge the preachers and the other brethren to make a special effort to be at Healdton this year. These meetings are designed to strengthen the church by increasing our bonds of love and fellowship and by helping us to "come into the unity of the faith." I will be in a series of meetings at Healdton June 21 - July 5. Some earlier, if possible, and attend these meetings.

—Ervin Waters



E. Yarbrough, Cherokee, Texas, May 3.—We have a loyal church at Llano, Texas, and they are doing nicely. Let us stand fast for the "faith once delivered to the saints."

Tom E. Smith, Healdton, Oklahoma, May 3.—I baptized two last Lord's day at Healdton. Had fine services today, with several visitors. We enjoyed a good song service at the Bit Shop this afternoon. Brother Ervin Waters is to begin our meeting June 21. Remember the all-day meeting at Healdton, July 4.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., May 18.—Brother Homer L. King will begin our meeting July 5, and continue about two weeks. We urge all brethren who can to attend. We are doing very well in the church here, and the prospects are good for baptizing some in the near future. Let us work while it is yet day.

John Rogers, Davidson, Oklahoma, May 11.—Brother Fred Kirbo closed our meeting April 22, after 10 days, with one addition, and we think the church was made stronger by the good teaching. We were glad to have Sister Kirbo and her mother for the last night, at least. We appreciated the help in the singing by the Wichita Falls brethren. May God bless all who are striving for the truth.

Mattie Loyd, 1073 W. 3rd St., Pomona, Calif., May 12.—I was with the church at 230 W. Ave., Sanger, Calif. They have a new church building, paid for, and they seem very zealous in the work. Some were away, assisting Bro. Cook in a new field at Fresno, which is a very commendable work. Let us all watch and pray in Jesus' name in these perilous and trying times.

G. A. Canfield, (colored) Rte. 1, Marion, La., May 13.—Brethren Carlos and Sam Smith were with the white brethren at this place last Lord's day. If I can get enough financial help I intend to go to Tennessee to help the loyal colored brethren in a series of meetings this summer. I stand one hundred per cent with and for the OPA, if I have to stand alone without support.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., May 19.—Brother Homer L. King has just closed one of the best meetings in the history of the church here, with two baptized and three restored. Brother King's lessons were among the most spiritual ever delivered here. He should be kept busy in the fight for the Old Paths and the "narrow way."

Clarence Kessinger, Box 42, Spring Hill, W. Va., May 17.—I have recently preached several times at Mallory Chapel and Spring Hill, with three confessions of faults. The work is progressing nicely in this part. Bro. Welch held us a two-weeks meeting at Winifrede, W. Va., with four baptized and five restored. We are looking forward to our meeting at Stop 12, with Brother King doing the preaching. This is my first time to meet him, but I have learned to love him much. Pray for us (Jas. 5:16).

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., May 15.—I am now at Marysville, where a new congregation has recently been established, in an effort to strengthen and develop the new members and to do more evangelistic work in this part. We have some good and zealous people here, who are striving to be steadfast and unmovable in the work. I was recently with my home church in L. A. and preached one night at Montebello. The work continues to move forward in Calif.

R. L. Chapman, Hebbronville, Texas, April 25.—We are continuing the true worship here, in spite of the loss of a few members due to their moving away. Yes, and we lost a son, Jimmie, by death last December 5, due to diphtheria. But, we want to have another meeting this summer, in an effort to reach others with the truth. We hope to have Brother King, if he can come.

Carlos B. Smith, Wesson, Miss., May 19.—Bro. Sam Smith and I were at Marion, La., the second Lord's day, inst., with two services. The brethren who had been using the fermented wine gave up their contention and came back, deciding to "keep the feast, not with old leaven," as Paul states in 1 Cor. 5. They are looking forward to Brother Cook's coming for a series of meetings in July. I hope to send more subs. for the OPA soon.

W. I. Blanton, 2934 Redwood, Stockton, Calif., May 17.—Brother Clovis Cook held us a short meeting here recently, and we surely did enjoy his preaching, and we learned to love him. We hope to have him back with us again sometime. The church here is getting along nicely, and we are trying to do the Lord's will. We are planning to get new song books in the near future, and we may try "Songs of Zion."

J. B. Spradley, 3542 Ave. I, Fort Worth, Texas, May 19.—The church at 2704 Vaughn Blvd., seems to have improved in the past few months. Some brethren, from Wichita Falls, have moved here, and others seem more interested. We are looking forward to a profitable meeting in June, with Brother James R. Stewart doing the preaching, beginning the 7th and continuing over three Lord's days. We are assured that we are not laboring in vain.

Clayton Fancher, 1304 N. 5th St., Wichita Falls, Texas, May 18.—We are looking forward to a series of meetings by Brother King, beginning the first Lord's day in June, and we mean to continue for a week or ten days. We invite all within reach to attend. In July we are expecting Brother Clovis Cook for a series of meetings. We invite visiting brethren to stop over with us for worship. Pray for us and the work of the Lord.

Fred Kirbo, Davis, Oklahoma, May 18.—I began a meeting at the Carter church, near Davidson, Oklahoma, April 12 and closed April 22, with good interest and one baptized. I believe the church was left in better spiritual condition. This church is growing in grace and in the knowledge of God, as well as in number. They read their Bibles day and night. Do you read yours? I preached at Sulphur, Okla., recently, and a young lady made the good confession. I am to hold their meeting this summer, beginning July 5. Let us all pull together, brethren.

C. H. Lee, Rte. 2, Lebanon, Missouri, May 18.—Since my last report, I was with the church, near Richland, and although few in number they are zealous in the Lord's work. My next was with the church in Lebanon, and I am glad to report they are growing in grace and number. I was with the Cable Ridge brethren the first Lord's day in May, then to Drury, where I found them up and doing in the work of the Lord. The third Lord's day, inst., I was back to Cable Ridge, where I had the pleasure of baptizing eight souls into Christ, all heads of families, except two young people. I am to be in Lebanon this week to complete arrangements for a singing school to begin Thursday. I wish for all a prosperous year in the work of the Lord.

James R. Stewart, Rte. 5, Temple, Texas, May 13.—I preached at Axtell, near Waco, April 26. They are doing nicely. Brother Byford is the leader, and he is carrying the work on nicely. They meet in Bro. Warwick's home. I enjoyed being with them. I next held a series of meeting at East 7th St., Austin, where I baptized six and

restored two, among whom was a lady 65 years of age, who had been a sectarian most of her life. The church seemed greatly strengthened. My next will be at Fort Worth; then to Equal Rights and at Ardmore, both in Okla. We hope that much good will be the results at each place. Pray for me that I may remain faithful to the Lord and His word.

W. H. Gill, Eola, Texas, May 14.—Seeing Brother Chappell's report in the OPA on the condition of things in this part, I thought it well to give a little more along that line. I have in my possession two copies of the Gospel Tidings, in which it is reported that all here had agreed, and I want to tell all that there is one who has not agreed. To my knowledge they have had a cups man to preach there, and I am told that another cups preacher wrote them that he could not hold their meeting, but he recommended another cups man for the job. If they have come out from all this stuff, they have me in the dark. I told them if they would come out from all this, I would meet with them. I am commanded to "Prove all things; hold fast to that which is good" (1 Thes. 5:21). Yours for sound faith and sound doctrine.

Ray Roe, Dougherty, Okla., April 24.—We have just closed a series of meetings of a weeks duration. Brother G. B. Harrell, at the request of Brother Fred Kirbo, came by and preached for us. While there were no visible results, yet there was some wonderful preaching and I believe much good done. We were hindered some by the rains. Brother Harrell is a good preacher, although handicapped by poor vision. This interferes with his getting work in other lines, and he now desires to devote his whole time to preaching. If anyone can help him in securing meetings, I am certain it will be appreciated. His address is Box 242, Bearden, Arkansas.

W. H. Reynolds, Rte. 2, Kinston, Ala., April 22.—Brother Palmer and I visited the little congregation in Houston last Lord's day. Bro. Palmer preached three sermons. Brother Lesley Cato and family, from Colquit, Ga., came over for the morning and evening services. They are very zealous Christians since their conversion two years ago. Brother and Sister Franklin Jordan, of Pansy, Ala., are also very much interested in the study of the Bible, since I baptized them last summer. The Lowery church is planning a considerable amount of mission work this summer, using Brother Palmer, myself, and possibly, some of the other boys. We would like to borrow a tent for this work if any are available, or we would buy if we could get one right. Note my change of address above.

Barney Welch, Box 42, Spring Hill, W. Va., May 20.—The work at Spring Hill and Mallory Chapel is progressing nicely, one being restored recently at the latter place. I continued for two weeks in a series of meetings at Winifrede, W. Va., where a faithful few were meeting for worship. We baptized four and restored five, leaving them

with renewed zeal and courage to press on. I had the pleasure of visiting Brother King in his meeting at Huntington a number of times last week, and I certainly enjoyed the hospitality of the good brethren there. We are now enjoying the fine preaching and association of Bro. King at Spring Hill. We are looking forward to a great day next Lord's day. I am to begin a mission meeting at Ashford soon. Pray for the noble work of the Lord in this section.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., May 12.—The church here is doing nicely, with the attendance better the past winter than ever before. One was baptized and one restored last Lord's day, and we look for others soon. I would like to advise brethren who are drafted into the services, that they do not oppose or refuse non-combatant service of our country. For although they can be exempted completely from army service, yet they will be taken from their homes and church and be placed in a concentration camp, supported by Quakers, et al, and there work for nothing. Hence, I think it better to apply for Class One A-O—noncombatant service, as there will be no harm in helping save the lives of others, when they do not have to bear arms, etc.

F. K. Reeves, Marion, La., May 17.—I am glad to report to the good OPA readers that the truth still prevails here. Since the debate on the wine question last summer, the church here has been divided. But, last Lord's day Brethren Sam and Carlos Smith visited us and preached for us, and the fermented wine leaders, who stood with Bro. Jones, came back and confessed their wrongs that day. We rejoice to see them and their families come back, and we look for others soon. We appreciate the two Brethren Smith, for their good work. They are good boys and are worthy of our support. We are expecting Brother Clovis Cook to be here the latter part of July for a week or ten days. Let us continue to work for the cause of our Lord.

Homer L. King, Middletown, Ohio, May 25.—May 17, I closed a series of meetings with the faithful brethren in Huntington, W. Va., with 2 baptized and 3 restored. The interest and attendance were good throughout, except for a few nights when the rain hindered. I enjoyed the association very much. May 10, I preached at a church over in Ohio, at Point Pleasant. I was asked to return at both places for meetings in 1943. My next was with the good brethren at Spring Hill for a week, where we baptized one. The interest and crowds were fine throughout. The association was the very best. My old friend and pal, Barney Welch, is there now and doing a good work. It was a spiritual feast to visit and sing with him again. I consider him among the Lord's best on earth. I met for the first time, our young and esteemed Brother Clarence Kessinger, a gospel preacher, on this trip, and I learned to love him dearly. I think he has talent to become a real preacher, and I hope to have him with me some soon. I had the pleasure of visiting with an



old friend and brother, Frank Cope, Jr., now of South Charleston. He, as our readers know, is not with us in our fight against innovations now, I am sorry to say, but it was a pleasant visit. I am now enjoying a visit with my daughter, Nola, husband, and baby. I go next to Harrodsburg, Indiana, for a short meeting; then home for a few days, en route to Wichita Falls, Texas, to begin there June 7; continue two Lord's days, and on to Oklahoma City June 21. Pray for me and the work.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., May 12.—April 19 Bro. Paul Nichols and I began a series of meetings at Marysville, Calif., where I had established a congregation in March. The meeting closed April 26 with two baptized and one restored. On the night of April 19, Bro. Frank Rhodes and I debated the Cups Question at Marysville for one session. Formerly we had debated the S. S. Question two sessions. Bro. Paul Nichols is with the Marysville church now and will be with them for awhile to assist them in getting more firmly established. April 28 we attended singing at the Sanger church which has been improving. May 1 we began a meeting at Corcoran which closed May 10. My wife and I will never forget our stay with these brethren, especially our visit in the home of Bro. and Sister Allen. May 6 we heard Bro. Clovis Cook preach during his mission meeting at Fresno. The brethren are enjoying his stay in the state. May 24 I am to start a meeting at Lubbock, Texas, and June 5, I am to begin a series of meetings with my old home church at Temple. June 21, we will be at Healdton, Okla. to assist the brethren there in a series of meetings. "Let us not faint as do others."

Clovis T. Cook, Hollywood, Calif., May 15.—I closed the meeting after one week of spiritual feasts. I made my home with Bro. John L. Reynolds, and I learned to love all the brethren there. My next was a few days at Stockton, closing April 19; then to Greenfield until the 29th of April. I began at Fresno May 1, where innovators had evidently worked against our efforts. Brother James W. Russell is a zealous worker, and had done a good work in advertising the meeting. Should anyone be interested in locating there or meeting with them, they should get in touch with him, whose address is Rte. 3, Box 4, Fresno, Calif. I am now in the good home of Brother Carl Nichols, in Hollywood, preaching at Siskiyou St., L. A. I mean to continue until May 17, then the next day depart for my home, in company with Bro. Waters as far as Lubbock, Texas, where he is to begin a meeting May 22. I have met many good brethren since I arrived in Calif., April 12. They are doing a great work, and I pray that brethren elsewhere will follow their example in putting preachers into the field and supporting them to do mission work. This is a systematic way to get the gospel before the unsaved, and the work in Calif., is a living testimony of its effectiveness.

Louis P. Howsmon, 949 Sierra St., Yuba City, Calif., May 4.—We were greatly strengthened by the help of God and the financial efforts of the two churches, Montebello, Calif. and Siskiyou St., Los Angeles, Calif. Two or three families began meeting for worship in our home in February of this year. The latter part of March Bro. Ervin Waters, assisted by Bro. Ralph Mustard held all day meeting at Marysville, one mile from Yuba City, and we learned the truth on the Communion questions. Eleven were restored during this meeting which closed prematurely because Bro. Waters had to go to San Diego to debate Bro. C. R. Worsham on the Cups Question. Bro. Waters assisted by Bro. Paul Nichols held a second meeting for us in Marysville April 19-26, resulting in two baptisms and one restoration. While at Marysville Bro. Waters discussed the S. S. question two nights with Bro. Frank Rhodes and the Cups Question one night with him. We thank God for the congregation established in Marysville. We are arranging for Bro. Paul Nichols to remain with us to assist us for several weeks. We meet for worship in the Woman's Art Club, 10th and D Streets in Marysville, at 8:30 p. m. on Sundays and one night during the week. May God bless

Bro. Waters, Bro. Mustard, Bro. Nichols, and the churches that helped in this battle for the right. Bless them in their future efforts for the cause of Christ. God has blessed us wonderfully. Pray for us. Success to the OPA.

#### WORDS OF ENCOURAGEMENT

"I especially enjoyed the May issue of the OPA. Your article on 'The Latter End Is Worse Than The Beginning' was of sterling worth. May God be with you ever."  
—Ervin Waters, California.

"Here is our renewal of the OPA, and I hope it reaches you in time for us to get the next issue for we still look forward to its arrival."—Miss Inez Cope, Texas.

"I am sending my renewal, for I do not want to miss an issue of the OPA. We certainly enjoy reading it, especially the reports from the fields. May you and all the staff continue in the good work."—W. I. Blanton, Calif.

"I am enclosing money for three new subscriptions to the OPA and my renewal. It certainly is good, and I don't want to miss an issue of it."—E. H. Miller, Ga.

"I am enclosing four new subs. and my renewal for the OPA. I certainly do wish you, Brethren Gay, Cook, and others could be with us in our meeting."—W. P. Perser, Texas.

"I stand one hundred per cent for and with the OPA, if I have to stand alone without one penny of support, for the truth is what I always have and always expect to stand for."  
—G. A. Canfield (colored), La.

"I enjoyed the OPA for May very much, especially the article by Barney Welch, which was a warning to all in these trying times. Let us watch and pray."—Mattie Loyd, Calif.

"I certainly did enjoy the OPA in May, and especially your article on brethren departing from the faith for the sake of innovations. I appreciate your stand for the truth. I am wishing you the best of success and a long Christian life, and when done here a home in Heaven."—Nimrod Case, Miss.

"We want to thank you for sending us the OPA this month. We think it is a fine paper, and we want to receive every issue. May the Lord bless you in the good work."  
—Jesse Miller, Calif.

"Here is my renewal and a new sub. The paper is getting better, and I don't want to miss an issue of it."  
Mrs. Minnie Foster, Texas.

"I have seen a few copies of the OPA, and I like it very much. I am sending you a subscription for it."  
James D. Burson, La.

"I am sending two subs. to the OPA. I certainly do enjoy reading this paper. I think we should stand firm for the truth in these trying times. I am wishing you and all others good success."—E. Yarbrough, Texas.

#### OUR HELPERS

Below are the names of our helpers, who have taken enough interest the past month to send us one or more subscriptions to the OPA, and following their names the number received by us. Check this list carefully each time for your acknowledgment. We thank you very much for your hearty cooperation in assisting us to keep this paper making its regular monthly visits. It now seems to be the only paper in the brotherhood, making a fight against all innovations that disturb the peace of God's people. May we have your name with a good list each issue. Publishers.

W. P. Perser—5; Ervin Waters—5; Homer L. King—5; E. H. Miller—4; Jesse Miller—2; Mrs. Minnie Foster—2; Mrs. Hayes—2; Mrs. J. F. Cobbs—2; E. Yarbrough—2; Barney Welch—2; C. I. Hill—2; Earl Williams—2; W. E. Shockley—1; Clovis T. Cook—1; Frank Cobbs—1; James D. Burson—1; Paul Nichols—1; Mrs. Lucas—1; W. I. Blanton—1; Miss Inez Cope—1; Total—43.

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. XV

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NO. 7

#### NATIONS THAT FORGET JEHOVAH

By T. F. Thomasson

Jehovah has blessed this nation above any nation under the sun. For one hundred-fifty years we have had a freedom that no other nation has ever had—freedom to worship Him. And he has given us a rule to be governed by in that worship, but instead of us using this freedom to establish this God given rule, we have taken advantage of it to introduce into that worship every God dishonoring, soul destroying, hell deserving practice that the human mind can imagine, until it has become a stench in His nostrils, and the peril that we now face is a solemn reminder that this freedom can be lost.

Jehovah has given man the wisdom and knowledge to bring into existence the many wonderful things we have, such as the printing press, automobile, radio, and thousands of other wonderful things, when rightly used can be a great blessing; but we have made them a curse by using them to gratify our lust; hence, the peril that now confronts us—James 4:1-4.

When God made man He placed him in Eden, a veritable Paradise (Gen. 2:7-8), but man did not stay there long. He disobeyed God and was cast out—(Gen. 3:23-24). We follow man on down through the ages to the present time and see him in the beginning of many nations that began with God's blessing. But, man soon turned these blessings into a curse, and the nations went down.

Jehovah has blest this nation above any other; no doubt, to try us out and test us as to how we would treat these blessings, and alas man has abused them, making them a curse instead of a blessing—read the 28th chapter of Deuteronomy. It seems that man, in his poor, puny, puerile state, just will not appropriate Jehovah's blessings aright. By cooperating with Jehovah we could have a veritable Paradise right here.

"Oh," but somebody says, "this nation is a Christian nation. Just think of the many religious people in the nation." Yes, I know there is much religion, but very little respect for God's rule. The old Roman Catholic Church and her harlot daughters constitute the Babylon we read about in Rev. 17th and 18th chapters. Jehovah says, Rev. 18:4: "Come out of her my people." But it seems that this has been reversed; instead of coming out they are going in. The Christian Church at one time worked to get folks out of Babylon, but are now in, lock, stock, and barrel. The majority of the Church of Christ, that once fought so gallantly to get folks out, and keep them

out of Babylon, are now at least half in. You cannot get close to a whirlpool without being drawn in.

"Oh," but somebody says, "this is no time for Christians to be crying out against certain things the Church is practicing." The prophets of old did not talk that way: The greater the danger the nation was in the louder they cried against the evil practice among the people and warned them of the peril they were in. Please read Isa., Jer., Eze. I maintain that if there ever was a time to cry out against evil, both in and out of the Church, it is now. Perhaps a few souls may be snatched from the burning—(Jude ver. 23), and it may be that Jehovah can find as many as ten righteous persons and spare the nation—(Gen. 18:32). We should cry out against every unscriptural thing in the worship—against breads—(1 Cor. 10:17), against cups—(Matt. 26:27; Mar. 14:23; Luke 22:17; 1 Cor. 11:25); against classes—(1 Cor. 14:31); women teaching in the Church—(1 Cor. 14:34-35, 1 Tim. 2:12); instruments of music—Amos 6:5, Job 21:1-13); against women usurping authority over man—(Isa. 3:12; 1 Tim. 2:12); against women attiring themselves like harlots—(Prov. 7:10); and cutting off their hair like men—(1 Cor. 11:15); wearing apparel that pertain to man—(Deut. 22:5); and both men and women taking up with the foolish fads of the world (1 Jno. 2:15-16). Many Christians take up with them, also introduce in their worship Babylonish methods; that is why I am saying they are pitching their tents toward Babylon and instead of getting others out, they are going in themselves. But I can hear you saying, "now, that fellow is a fool," All right; just say it. I am truly glad to be a "fool for Christ's sake"—(1 Cor. 4:10).

Think of the night life in our nation's capitol: the feasting, banqueting, revelling, and such like, and this by the very persons, to whom the nation has entrusted the steering of the old Ship of State. Such doing can steer the old Ship on the breakers. I love my country. I am truly glad I can say I am an American. I appreciate its free institutions, that is why I write thus; I fear we may lose it. But, we have abused this freedom, religiously, socially, morally, politically, and every other way. We should begin to seriously consider the fact that this freedom can be lost. I do not believe that ships, tanks and guns, alone, can win this war (Psa. 44:1-10); but it will take, a turning away from the immodest, immoral, debasing, debauching things the nation is

practicing (Read 2 Chron. 36:11-21).

God is with us when we honor Him, otherwise, He will give us over to our enemies as all history shows. I believe by practicing the things I have mentioned, with many others, we are dishonoring God. Hence, I plead with all God-fearing, liberty-loving, folks to give these things their serious consideration. If God is for us, who can be against us? But God is for us only when we honor Him. We honor Him when we do His will. When we practice the things I have mentioned we are doing things opposite to His will. Somebody says it is silly to talk about these things. If it is, the Bible is silly, for the Bible talks about them. I do not believe this war is Armageddon, but just another war (Matt. 24:6-7); brought on by nations forgetting Jehovah.

#### TAKING A CHANCE

God placed Adam and Eve in the Garden and told them they could eat of every tree except one, and they understood that they were not to eat of that tree, lest they die. But, the devil told them they would not die. So, they took a chance. Result—They died.

God told the "man of God" not to eat bread or drink water in Bethel, and he understood that, but the old prophet told him that an angel said bring him back that he may eat bread and drink water there. So, he took a chance, went back, and ate bread, and drank water in that old prophet's house. Hence, he was slain by a lion (1 Kings 13 chapter).

God told Noah just how to build the ark, and he understood it. Hence, he didn't take any chance and build some other way, but did according unto all that the Lord commanded. Result—he and his house were saved from the flood.

God told Naaman through Elisha to go and wash in Jordan seven times, and he would be clean of his leprosy, and he understood, but came very near taking a chance by not doing as Elisha told him, however, he finally obeyed. Hence, he was cleansed (II Kings 5).

God has warned all of us to obey Him, but sinners take a chance and do not obey him. Result—they will be punished (II Thess. 1:7-9).

God said: "He that believeth and is baptized shall be saved" (Mk. 16:16). People understand this, but many take a chance saying, they are "saved by faith only." God said "buried in baptism" (Rom. 6:3-4). People understand this, but many take a chance, and have a little water sprinkled on their heads, and call it baptism. A, B, C, and D, have all obeyed the gospel and have added to the Church.

God said to sing and "A" understands that we are to sing (Eph. 5:19), but he takes a chance and adds instrumental music to the worship (also S.E. and Cups) Results—(II John 9). "B" won't have instruments; says it is going beyond the word of God, but will have S. S. and Cups.

God said: "Let your women keep silence in the Church. (1 Cor. 14:34), and "B" understands this, but is taking a chance by adding the class method of teaching and placing women as teachers over classes—several at a time (See 1 Cor.

14:31-34; 1 Tim. 2:12). Results (II John 9; Rev. 22:18). "C" won't have music or S. S., saying, "We are thoroughly furnished unto every good work" (II Tim. 3:17). God said that "Christ took The Cup and gave it to them, and they all drank of it" (Mark 14:23), but "C" takes a chance and has a plurality of cups on the Lord's table. Results (II John 9; Rev. 22:18). "D" won't have music, S. S., or Cups; says, "there is no scripture for them, that Christ "gave us all things that pertain to life and godliness" (II Peter 1:3); therefore, does not take any chances, but sings (Eph. 5:19), teaches one by one (1 Cor. 14:31), lets the women keep silence in the church (1 Cor. 14:34), uses just "The (one) cup" as Christ did. Hence, no one will dare say he is not following the Exemplar, and, therefore, safe.

"The hour cometh and now is, when the true worshippers shall worship the father in Spirit and in truth," and the "Truth shall make you free" (John 8:32). What is truth? "Thy word is truth" (John 17:17). What does the word say? "Ye may all prophesy one by one" (1 Cor. 14:31); "Let your women keep silence in the churches" (1 Cor. 14:34). "I suffer not a woman to teach, nor to usurp authority over man, but to be in silence" (1 Tim. 2:12); and "Christ took the cup, gave thanks, gave to them, and they all drank of it." (Mark 14; 23).

"If you love me keep my commandments" (John 14:15). What are the commandments? "Let your women keep silence in the church," is one command (1 Cor. 14: 37). "Keep the ordinances as I delivered them to you" is another (1 Cor. 11: 2). Paul delivered "The," "This," "That Cup"—All singular (1 Cor. 11:25).

"If any man speak let him speak as the oracles of God" (1 Pet. 4:11); The Oracles—"Let your women keep silence in the Churches," "He took the Cup, gave it to them, and they all drank of it" (Mark 14:23); "Mark them that cause division and offences contrary to the doctrine which you have learned" (Rom. 16:17). S. S. and Cups cause division, for no one can find where Paul used them; and Paul "Kept back nothing that was profitable" (Acts 20:20); but "declared all the council of God" (Acts 20:27). But, some will say Paul was only speaking to the church at Corinth, when he said, "Let the women keep silence in the churches." If so, then God was a respecter of persons. And, some say the word "Cup" (Matt. 26:27) means the fruit of the vine. If so, what was the container called? One writer on the Cups question said: "Did the wine of the communion obtain the name "Cup" from a literal vessel of that name? Absolutely so! But it did not get name "Cup" from any vessel that Jesus used the night he instituted the Lord's Supper. Instead, that figure had been used for centuries before Christ instituted the Lord's Supper." So, if the name "Cup" clung to the wine by its having been in a cup before, so could any other vessel that it had been in. I find in Jer. 35:5 where "wine was in Pots," hence that name had as much right to cling to the wine as "cup." Also, in 1 Sam. 1:24, we have wine in a "bottle," so that name could cling to wine, too. If not, why not? Therefore,

"after the same manner He took the cup (pot, bottle, etc.), when He had supped, saying this cup (pot, bottle) is the New Testament in my blood" (1 Cor. 11:25). 2 Pet. 2:1 speaks of some that would deny the Lord that bought them. The Lord, through Paul, said: "Let your women keep silence in the churches," but they say, "Let your women teach a class." But if that class is not in the church it is of the world (Matt. 15:13). Paul said: "Keep the ordinances as I delivered them to you," but he delivered "The," "this," "that," "a cup," but they say, "have all the cups you want." Paul said: "The things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you" (Phil. 4:9). Whoever heard of Paul dividing the assembly into classes and putting women teachers over those classes? But, whoever "heard, learned, received, or saw" Paul using cups in the Communion? Paul wanted us all to "speak the same things that there be no divisions among us" (1 Cor. 1:10), and Christ prayed that "we all might be one" (Jno. 17:21). "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17), and "Whatsoever is not of faith is sin" (Rom. 14: 23), but the S. S. and cups neither came by hearing nor by faith, but of man. All will agree that to sing without an instrument; teach one by one, and that a man; use but one drinking vessel in the Communion in one assembly; is Scriptural and right; so why take a chance? We may lose our home in Heaven! "Except the Lord build the house, they labor in vain that build it" (Ps. 127: 1). Do not take a chance!

—E. O. Evitt, Dublin, Texas.

#### PREACHED A DELUSION

"Early in the 19th century came a revival in the study of prophecy that was believed to point to the VERY near coming of the Lord for the consummation of all things spoken by him, the Prophets and the Apostles. But somehow the Scriptures that gave the most definite, clear and comprehensive teaching on the time and conditions of the second coming in the whole Bible, were overlooked or ignored. Hence false hopes were created, and the eyes of many were turned from the work assigned the church to the reward all are anxious to receive." —Adventist, in P. T. M., Oct. 19, 1933.

Reply: Yes, the preaching of this falsehood did more to discredit the Bible than did that of the attacks of all the infidels in the land. Do not say of these plain Scriptures, "forgotten." They were "ignored" by these "imminent-coming" preachers. The Bible reads the same now that it did then. After this delusive bubble burst, the Whites (boosted by Ellen G's vision) took up "Sabbath keeping," which they got from the Seventh Day Baptists at first and later from a "vision," and made this the burden of their cry. The others fell into "materialism," and took "the nature of man" as their shibboleth (test-word of a party) in preaching. But many on both sides began to figure and tell us wherein Miller missed it, and began to set dates with no better outcome than he did.

But we are glad to note that some Adventists are coming to their sober senses, and quote the writer of the foregoing as evidence. He says again:

"To my mind a better and more Scriptural teaching is to emphasize the FACT of Christ's 'Second Coming' and then use our time and energies in witnessing to the truth of the Gospel and carry it as fast as possible to every community and to 'Every creature' in 'All the world,' leaving TIME of his coming with the Father, who alone can know (Acts 1:7), with the assurance that he will return according to his own statement (Matt. 24:14) when the Church has finished the work assigned her in the 'Great Commission' as quoted at the head of this article. The Father alone must be the judge when these conditions are fully met." I say, Amen. Had this sane course been taken, what a mess of falsehood and disappointment would have been avoided, besides the good that might have been done by preaching the truth!

—H. C. Harper

#### PASSED ON

Phillips.—Brother John Thomas Phillips was born at Collinsville, Alabama, May 29, 1863, and died at Portales, N. M., May 20, 1942.

Brother Phillips obeyed the gospel in 1884 and began to preach in 1896. He remained faithful until the end as a minister of the gospel.

He is survived by his wife and eight of the sixteen children born to them. May they never falter in the Christian life.

Funeral services were conducted by the writer at Portales and words of consolation and encouragement were spoken by Bro. J. V. Speights at the cemetery.—Ervin Waters, Montebello, Calif.

#### OUR HELPERS

Here is your acknowledgment of the subs. we received from May 20 to June 20. Please check this list carefully and report any errors to us at once. Many thanks to all for the hearty response to the call for more subs. The list this time is very encouraging, and will you all not work faithfully to even increase this each month? You need the OPA, and it needs your support.

Homer L. King—18; Ervin Waters—9; Clovis T. Cook—4; T. F. Thomasson—4; Miss Leslie Beth Byford—4; Mattie M. Loyd—4; R. L. Baker—3; Carlos B. Smith—3; L. N. Byford—4; Paul Nichols—2; Mrs. W. L. Rawdon—2; Barney Welch—2; H. E. Robertson—2; Mrs. Verdie Potet—2; J. E. Jones—1; J. J. Reece—1; G. H. Horton—1; Mrs. Louise Lacy—1; A. D. McNeil—1; Geo. J. P. Masser—1; J. H. Sharp—1; D. A. Moore—1; Mrs. Presha Turk—1; A. A. Patterson—1; Dow Fancher—1; Raymond Bray—1; Total 75.

#### DONATION TO THE OPA OFFICE FUND

Hugh Milner and Wife.....\$6.00

Many thanks to all for the interest shown in the welfare of the paper. —Publishers

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### "BUY THE TRUTH AND SELL IT NOT"

In Prov. 23:23, we have this proverb "Buy the truth, and sell it not!" As I gaze upon the above caption my mind runs back to many Christians during "peace times" who did not believe in war, nor did they believe in being put into a condition where they couldn't go to worship on Lord's Days; such as jobs that would take them away from the Church into a place where there is no Christian fellowship, and demand that they work on Lord's days. Remember, brethren, that during those days good paying jobs were not so plentiful, and, perhaps, many thought that our country would never be brought into war, or if it should, they would take their stand, as a Christian, against such, believing the Bible; "Thou shalt not kill."

Brethren, I believe you were right. You "bought the truth" on this matter, but I'm wondering now as I go from place to place, just how many have "SOLD OUT"?

Jesus said; "I am the way, the TRUTH and the life" (Jno. 14:6) To have the truth is to have the Christ ("the Prince of Peace"—Isa. 9:6). Judas, once had the Christ (the TRUTH) but he, like many others today, "sold out." Perhaps, some think, that they will sell now while prices are high, and buy back later. It's no wonder that religion is not respected, for the rulers can see that we are not honest, when once we talk against a thing and later, if we see that there is a chance to make a few more dollars, regardless of where it takes us, or of how many Lord's days it may keep us away from worship, we begin to talk for it. I recently heard of a party that didn't believe in putting money in a bank, but when he was asked why he had put a certain amount in the bank just a short time before, he replied, "Oh well, we don't consider that we have that." Then, he was asked what he would do if the banker considered it the same way? I believe there are jobs that a Christian can do and yet live the Christian life, which jobs are vital to defense, both in the "Civil Service" and in defense factories, etc. But, I would not volunteer for these jobs, for when once you are connected with them, there isn't much you can do, if they should ask you to go over-seas or work on Lord's Days.

When we get into this kind of work, and have to work on Lord's days, we, usually, begin to look

for a way out, such as changing the hour of worship, meeting in the home, night Communion, etc. It may be possible that this is permissible, but when we alter things to suit ourselves it looks like the class, of whom Jesus spoke, when he said, "O ye of little faith" (Matt. 6:30). It looks as if we "sold" the appointed hour of worship for work, and are trying to "buy" another. We may live in the same town, where there is a congregation, but because we have a job that keeps us away from the morning service, we "sell" it and try to buy the night service. Since the cost of living has gone up of late many have changed jobs for better wages. I do not claim this is wrong as long as you can worship God.

But, "what about the preacher?" some one said. Much about him. Can he "sell out" for a defense job? The brethren have much to say, when it involves the preacher. The cost of living has advanced for him, too. Remember as it is the preacher's duty to preach, it is the brethren's duty to attend when he preaches. It may be necessary for some preachers to leave the field to support their families, because so many have "sold out" and have forgotten God, church, and the preacher. How then can he carry on? His duties are virtually the same, the support very little more, if any, and yet if he doesn't take his family, sell his property, and go where the brethren want him to go; even though he would have preached just as much and perhaps, in fields that need it worse; they think he is unfaithful. The result is, usually, when he gets there he finds some have gotten "over-patriotic" and have "sold their time" to some one else, hence can't be at the Lord's Day worship, much less at all the other services.

I agree with Brother Waters, when he said that he could not take the "Soldier's Oath" as quoted in the June issue of the O.P.A. under the title. "Can A Christian Take It?" One might serve in the non-combatative branch of the service, were it not for that oath. "Buy the truth, and sell it not."  
—Clovis T. Cook.

### SONG BOOKS

Songs of Zion—is the title of our new 1942 all-purpose song book. It has a wonderful reception; 9,000 sold to date. It contains 192 pages, 192 songs; about 90 new songs; the rest old songs, hymns, and later songs. Satisfaction guaranteed or money refunded. Price: 35c per copy; \$3.80 per dozen; \$7.50 per 25; \$14.50 per 50; \$28.00 per 100, prepaid to any address. Send all orders to Old Paths Advocate, Rte 2, Lebanon, Missouri.

### THE KING'S PILOT

This is the title of a good song book, compiled by Frank Grammer and McClung, of recent publication, but a few years old. It is about the same size as the Songs of Zion, containing both old and new songs, suitable for all religious purposes. If you have not already used this book, I think you will like it for a change. The regular price is 35c per copy, but Bro. Grammer writes me they are making a special price now of 15c per copy, any number. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

### BROTHER GAY IMPROVING.

Since our last to the readers of the OPA about Brother Gay's condition he was very near to death's door, according to reliable reports, and his condition is still quite serious and questionable. Early in June he suddenly began a hemorrhage of the stomach, which came near being fatal. However, we are glad to report that he seems to be improving satisfactorily, and it is believed that he may soon leave the hospital for home. I visited him June 20, and he requested me to tell all his friends through the paper that he is getting along as well as could be expected, and that he appreciates the kind letters and liberal donations received, thus far. An acknowledgment of all donations received is promised for the next issue of the paper. We urge all the faithful to continue to remember Brother Gay and his family in their prayers.  
—Homer L. King.

## From The Fields

Clayton R. Fancher, Wichita Falls, Texas, June 16.—The church here at Kemp Blvd. and Ave. K has just closed a good meeting, of one week, with Brother King doing the preaching. There were eight confessions of faults, and all were much strengthened. The crowds and interest were good.

Fred Roberson (colored), Lawrenceburg, Tenn., June 9.—We are looking forward to Bro. G. A. Canfield's coming this summer to preach for us, if the white brethren will assist him financially to make the trip here. We are hungry for the word, but few in number. We are still trusting in our Heavenly Father.

G. A. Canfield (colored), Marion, La., June 9.—I plan to go to Tenn. to assist Bro. F. R. Roberson in a series of meetings the first of August. There are just a faithful few meeting there, and we are trusting the white brethren to help us. I plan to preach some in Miss. in July as we pass through en route to Lawrenceburg, Tenn.

R. L. Baker, Cameron, Texas, June 14.—The Sand Grove and the Gause brethren were with us today, at Marlow, and we really did enjoy the association. The young preacher, Bro. Casterman, taught the morning lesson, and I taught the evening lesson. I am to be with the Gause brethren next Lord's day. We are looking forward to Bro. King's meeting in September.

G. H. Horton, Hood River, Oreg., May 28.—We are still meeting for worship in our home, with some others meeting with us. We hope that we can have another meeting in this part sometime. If any of the brethren are passing this way, we shall be very glad to have them stop over with us

for worship. It is encouraging to see in the OPA what the brethren are doing elsewhere.

Clarence Kessinger, Box 42, Spring Hill, W. Va., June 16.—I was with the faithful brethren at Winfrede, W. Va., Lord's days, May 31 and June 6. I certainly enjoyed their hospitality. June 14 I was with the church at Mallory Chapel. We certainly did enjoy the preaching by Bro. King at Spring Hill, and we think he is a wonderful preacher. Pray for me and the work here.

J. L. Sims, Ada, Okla., June 15.—The church here on West 6th St. has just closed a good meeting of two weeks duration, with Bro. H. E. Robertson doing the preaching, which was forceful, logical, and to the point, and we think he is a good preacher. He endeared himself to the congregation here. Three were baptized and one restored.

Mattie M. Loyd, Pomona, Calif., June 14.—At Monrovia today we had a fine sermon, delivered by Bro. C. A. Trevillion, warning that if there ever was a time when God's people should stand together it is now. Brother Ervin Waters certainly did well on his subject in the June issue of the OPA. I am ordering more of the "Clark-King Discussion" for circulation here.

T. F. Thomasson, Artesia, New Mex., June 16.—The Lord willing, I shall be with the church at Belton, Texas, for a meeting, beginning July 5, and possibly other meetings in that part; then home to be with Bro. John L. Reynolds in our meeting, after which I go to McDonald, New Mex. for a meeting, Aug. 16. The church in Trechado is doing nicely. Bro. Z. Pate gave us a good lesson last Lord's day, when we had all-day services.

Lynwood Smith, Brookhaven, Miss., June 13.—We are looking with much concern to the coming of Brother Cook to this part in the near future. Brethren Carlos and Sam Smith are developing into able teachers. Grafton Smith, also, is a good teacher. We appreciate these boys very much. I am doing what I can in the Master's cause. We have new song books and we meet each Lord's day afternoon to practice.

J. E. Jones, Temple, Texas, May 26.—We are doing fine at present. Brother Ervin Waters is to hold our meeting next month. It is sad, indeed, to note that "war news" has crowded out religious matters largely, even in the church. But, this is just another trial of the faithful in these perilous times, which will carry away many of the weaklings. We regret to hear of Brother Gay's being in a serious condition, and we pray for his immediate recovery.

Fred Kirbo, Davis, Okla., May 26.—Now, brethren don't get me wrong, and think that just because I plow a little in the "corn field" that I have quit preaching. I put preaching first, and I mean to preach the word, but it seems that a preacher must have a side-line to make a go of it in the winter, when the brethren crawl in their holes and hibernate. I preached last Lord's day at Sulphur, and I have a number of meetings to hold.

Earl Johnson, 308 W. 6th St., Ada, Okla., June 10.—Our meeting closed June 7, with Brother Robertson doing the preaching. Three were baptized and one confessed faults. The teaching gave us courage to press on the upward way.

Brother Kirbo was with us the 6th. inst. We certainly do enjoy Bro. Fred's lessons. We cordially invite all loyal brethren to visit us and to worship with us.

W. P. Perser, Rte. 2, Lubbock, Texas, June 13.—Our meetings closed May 31, and was conducted by Brother Ervin Waters. One was baptized and the little congregation was encouraged to press on. Bro. Ervin gave us some good lessons. Don't forget our location for worship, 2012 3rd St. and Temple Ave., when passing this way, for we shall be glad to have you worship with us. Pray that we may always do the things that are acceptable to the Lord.

C. H. Lee, Rte. 2, Lebanon, Missouri, June 18.—I was recently with the brethren at the Fieldstone church, near Vanzant, Mo. They seem to be more closely united since Bro. King's meeting this spring. The next two Lord's days I was with the home church, assisting in the teaching and otherwise. Last Lord's day I was with Cable Ridge brethren. I found about all at the post of duty. Let us work, watch, and pray, since we do not know the "day nor the hour" our Lord will come.

Chas. D. Palmer, Kinston, Ala., June 18.—Recently Bro. Reynolds and I visited the little congregation in Houston County. The 5th Sunday in May we enjoyed an all-day meeting with lunch at the noon hour, at Ponce De Leon, Fla. Brethren Reynolds and Perdue preached at the morning service and I in the afternoon. I was at Black, Ala., last weekend, being my second trip there. We have one family there, who would like to establish the cause in that part. I am to be with the home church next Lord's day.

Frank Grammer, 116½ W. Truslow Ave., Fullerton, Calif., May 25.—Wife and I, with our two little girls, Elaine and Joyce, have moved to the above address. We regretted to leave our many friends in Texas and Arkansas, but we thought a better opportunity for us was available here, and we have found the field ripe for gospel preachers and singers. We hope for greater things, and we ask the brethren to note our change of address when in need of singing schools. We shall continue to handle and publish gospel song books. Please, include us in your prayers, brethren.

Clovis T. Cook, San Antonio, Texas, June 15.—I left the state of Calif., May 17th with Bro. Ervin Waters and wife, after the night service, which was held at the Monrovia St. church. I enjoyed the work in that part and hope that I can return to do more preaching. I began a meeting at Fairview, Texas, June 6th this being my sixth meeting there. We had fair meetings, but due to "war and defense" many of the members have been taken away. I am to begin a meeting with the church in San Antonio, Tex., June 17th. Brethren, surely, we can see the inevitable result, when "nations forget God".

M. J. Buffington, 217 Hot Wells Blvd., San Antonio, Texas, June 11.—Since my last report I had the pleasure of being with the little congregation at Munday, Texas, which I enjoyed very much. They seem to be very enthusiastic in serving God. Recently I visited the Taylor and Waller St. church in Austin. I am now attending a series of meetings at Fairview, Texas, conducted by Bro. Clovis Cook. We are enjoying the fine lessons. We are looking forward to his meeting in the above place next week. These are trying times, but let us remember the Lord has said: "I will never leave thee nor forsake thee".

Joe H. Howard, Dora, Mo., June 14.—Since my last to the OPA, I held a short meeting at Alta Vista, Kansas. I believe much good was done. The S. S. and cups brethren in town agreed to lay down all their scriptural practices, and the loyal brethren agreed to meet with them. I was with the brethren in Lebanon over Lord's day, with two sermons and lunch on the ground. Next Lord's day I go to the Lund School house, near Gainesville. July 11, I am to begin a meeting at Claxton, near Lebanon. From there to Arkansas and on to Tenn. Pray for me and the work.

H. E. Robertson, Phillipsburg, Mo., June 11.—I began a series of meetings May 24, with the faithful brethren in Ada, Okla., continuing over three Lord's days. Although this church was established but a short time ago, we now have a good

congregation there. Some of the brethren are much interested in the work. We baptized three and one was restored. We appreciated the visits by Bro. Kirbo in this meeting. I am now at Council Hill, Okla., being hindered by the rains. I go next to Seminole, beginning June 20. All are invited to be with us there.

Barney Welch, Box 111, Spring Hill, W. Va., June 18.—After the splendid short meeting at Spring Hill, conducted by Bro. King I began a mission meeting at Rumble, continuing for two weeks. The results were 4 baptized and 3 restored, and a congregation being established, under the able leadership of Brethren Clifford Massey and Hermon Hudson. We rejoice over the prospects of future work there. Next Saturday I am to go to Prenter to preach, and we may hold a series of meetings there soon, if the prospects look good. By the time this reaches the readers of the OPA, I shall have made a trip to Texas, where wife and daughter are now visiting; returning immediately to this part for more work. Bro. Bob Skeens, a young man, who is a good prospect for a preacher, assisted me in the work at Rumble. Pray for us.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, June 11.—I am just in home from a month of work in Louisiana, near Bastrop. Attendance and interest were good, but only two were baptized, but they were heads of families. Many heard the gospel and were almost persuaded. We hope for a harvest in some meetings there this summer and fall. We have planned to hold other mission meetings nearby, too. As time permits I mean to hold mission meetings in Ark., Okla., and Kansas. If those interested would assist me in buying a new canvas for tent, I should be able to put in 7 or 8 months of the year in destitute places, instead of 3 or 4. Too, we should have some folding chairs for this work. I desire the prayers of the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., June 15.—Since my last report to the paper, I have done very little preaching other than in and around Marysville. I have been in this vicinity for over a month, doing evangelistic work, with the exception of four days I spent at home. While at home I witnessed the marriage of Bro. Ralph Mustard's brother, Fred, and Sister Evelyn Hoover. Bro. Chester King officiated. The congregation at Marysville is growing not only in spirituality, but in numbers. It is young, yet full of zeal. We have three meetings a week for teaching God's word, in spite of the tire situation. One of these meetings is held at a Farm Workers Camp near here. I have been teaching singing. Brethren, let's train ourselves to use the sword of the spirit with accuracy. "If God be for us, who can be against us?"

Ralph E. Mustard, Montebello, Calif., June 13.—Recently I have been doing considerable preaching to the home congregations. The need for more preaching in these perilous times is certainly a necessity, when people are forgetting God. I came to Fresno, Calif., June 9, to begin some mission work in this section. The Lord willing, I mean to stay six or eight weeks. The place of meeting is the corner of Orange and Ventura Streets. Anyone passing this way will find a hearty welcome. We enjoyed the short stay of Brother Clovis Cook in this state, and we regret that he could not stay longer at that time, but we long for his return. May the grace of our Lord be with you all.

T. R. Chappell, Eola, Texas, June 11.—After Brother Gill's report concerning the condition of the church here, I believe an explanation will be of value to our readers. From the time I came to Eola until the effort to unite both congregations, there seemed to be expressions of hatred, malice, and envy manifested. Too, we have had all along in our membership some who thought the S. S. and two or more cups were all right, but this condition seemed to be satisfactory with all, since the worship was in harmony with the Bible. Yes, and we used a disloyal preacher, from San Angelo. But, now that we have the same form of worship in the other house, and all united on this (at least all adopted the same form), why is it not satisfactory? Of course, we still have some who need to be taught, but we cannot teach them by manifesting hatred, etc. Instead of holding the light in a way that they might see and believe, some seem to be disposed to want to blow out the spark of light and love by manifesting the wrong spirit,

it seems to me. No, we have not had any so-called two-cups preacher to preach for us since coming together. One dropped in one Sunday night to try us out on a proposition of the "hired pastor" system, but failing, has not been back since. Christ prayed that we all might be one. All Christians should desire unity. But, if we are wrong may God bless us with understanding, that we may do right.

Ervin Waters, 419 West Ave. H, San Angelo, Texas, June 15.—May 14 I preached at Monrovia, Calif. and then heard Bro. Clovis Cook for three nights at Siskiyou St. L. A., and Monrovia. We worshipped at Montebello May 17. Bro. Clovis came with wife and I as far as Clovis, N. M., on our trip to Texas, and we certainly enjoyed his company. My wife and I enjoyed a visit of two nights in the home of Bro. Speights, at Littlefield, Texas, and May 21 he took us to Portales, N. M., where I conducted the funeral services of Bro. John Thomas Phillips, a gospel preacher. May 22 I began a series of meetings with the Lubbock church and continued through May 31, with one baptism resulting. We made our home with Bro. and Sister Perser, two fine Christians. Bro. Jack Bledsoe, of Abilene, Texas, was in charge of the song services during the meeting. He is a fine young preacher. We visited in San Angelo, Texas, for four nights, and I preached one of those nights in the home of my father-in-law, Bro. L. T. Cryer; to a nice audience with one restoration. Several meet for worship at his home every Lord's day. June 5 we began a series of meetings with my old home church, at Temple, Texas. These meetings closed last night, and we believe the church is stronger than ever for the primitive faith. We will be at Healdton, Okla., June 21-July 5; at Ottumwa, Iowa, and vicinity July 10-31, and at Lebanon, Missouri, August 2-10, the Lord willing. Brethren, "who can separate us from the love of God?"

Homer L. King, Rte. 2, Lebanon, Missouri, June 23.—It was a pleasure to know that the churches in W. Va. were doing so well, especially at Spring Hill. From there I went to Midletown, Ohio, for a visit with my daughter and family, and on to Harrodsburg, Indiana, where I preached 5 days, baptized one. It was good to meet the good people there again and be associated with them. Coming via home for a few days, I began a series of meetings with the faithful in Wichita Falls, Texas, June 7, at corner of Kemp Blvd. and K Ave. We continued for a week, with eight confessions of faults. The interest and attendance were good in spite of the rains. These brethren were talking much of either buying a suitable building or of building one. They are under the leadership of Brethren Dow, Clayton, and Cleo Fancher, Clements, Carson, Cleary, and possibly, others, I cannot recall just now. Brethren, from the Healdton, and the Carter churches cooperated nicely, also many from the 4th and Broadway congregation attended regularly, which was appreciated much. I am now with the faithful in Okla. City, located on 28th St., having begun June 21. The meetings are three days old, and three have confessed faults. The attendance is not as good as we would like, but interest is fair. We are to continue until over the 28th at least. After this meeting, I mean to go via Healdton for the July 4 meeting, en route to McAlester, Oklahoma, to begin a series of meetings July 6 and continue two weeks. The 4th Lord's day in July I am to begin at Sentinel, Okla., continuing for two weeks. We urge brethren in reach to make a note of the above meetings and attend all you can. Brother Ervin Waters is to assist in a series of meetings, beginning Aug. 2, at the new church in Lebanon, Mo. May all be ready for their meetings and work faithfully for the salvation of souls. When you pray, remember me and the work.

## FROM A CIVILIAN PUBLIC SERVICE CAMP

By Batsell Moore

These camps are administered chiefly by the Church of The Brethren, the Mininets, and the Quakers; and they occupy former C.C.C. Camps. The occupants of these camps are the "conscientious objectors" who are drafted, but who refuse to serve in any branch of the army, or fighting force.

The above three denominations appropriate \$35

per month for each man in such camps, whether a member or not. Work done by these camps is officiated by the government in such branches as Soil Conservation and Forestry Service.

A more democratic way of life cannot be found than the way of life in these camps, and a better opportunity to develop leaders and teachers for the church cannot be had. I pray God that men's eyes may be opened to the vast difference in serving the Lord freely and whole heartily, and in trying to serve the Lord with a power ahead of his Maker in his own mind. The Lord is first in the Christian race and in these camps we have the liberty of putting Him first. A man cannot enter any branch of the army, without taking an oath, and since the New Testament teaches us to "swear not at all"; "neither by any other oath", etc., I think a Christian should consider seriously the taking of such an oath.

Many times now de we hear the so-called glamorous words of a "man dying for his country", but how often do we ever hear the almost forgotten words, "a man living for his God"? If we are to live for God, we must put Him first, while we put everything else second or third, etc. Let us do all we can for this wonderful America, which God gave us, as a place of freedom and liberty, but let us never forget that God is our Creator and the Creator of America. In this life we may gain our "glory" here or here-after. In order to gain it here-after, we Christians must forget the "glory" here, which comes as a result of worldly or temporal achievement. Christians should realize by now that this earthly life is filled with trials, tribulations, and persecutions. And, to escape these in this life, one must go astray from the right way. It is not my intentions to try to persuade anyone to take the "minority stand" as the easier course in life, which would be a delusion; for the "minority stand" is by far the greater and more difficult test. But, how could we expect the Christian life to be one of roses and without a test or trial? I want all to know that persecutions will come upon the "conscientious objector" time after time, but we should, as the Christians of old, be willing to "suffer shame for His name", in honor of the One Who suffered shame for us in dying for us on Calvary. Can we not resolve to do anything for our Lord says, no matter what the public may say or do? Why should we not be willing to deny ourselves the "glory" (?) of being a carnal soldier, for the glory of being a Christian or spiritual soldier?

Some of us Christian boys have been separated from the home church but that is no reason why we should not keep up the good work. In the camp at Magnolia, Ark., about 11 of us worshipped each Lord's day and one night each week. Winning others from error is encouraging here. Our talent in singing, teaching, and praying, has developed and increased more than we ever thought, hence we should be physically, mentally, and spiritually fit to establish and lead congregations, when this upheaval is over.

Six of us boys of the Church of Christ have

been transferred to Santa Barbara, Calif., and we are carrying on the work as best we can, while the others are doing the same at Magnolia, Ark. May all our lights so shine that we might gain some lost soul to Christ, and may what I have written help other young men to take the right step in this terrible conflict. We trust that your prayers for us will strengthen us to persevere in this ungodly world which seeks to strangle the last breath of Christian life from its face.

—Los Prietos, C.P.S. Camp, Star Route, Santa Barbara, California.

Note:—Our prayers and sympathy go out to Brother Batsell in his persecutions and trials, but we thank God for such stalwart faith and courage to stand up for his convictions, regardless of the consequences. The trials of this time convinces us that we have but few such Christians.

—Publishers.

#### CLARK-KING DISCUSSION

If you are bothered with cups advocates in your community, send for a supply of this neat tract, containing a discussion of the number of drinking vessels to be used by one assembly. Price: 10c per copy; \$1.00 per dozen, prepaid.

Order from Old Paths Advocate.

#### WORDS OF ENCOURAGEMENT

"The June issue of the Old Paths Advocate was extra fine."—Chas D. Palmer, Alabama.

"Here is my renewal to the OPA. I don't want to miss an issue of it. I am trying to interest others in reading the paper, as it helps to encourage friendship and furnishes one with important news we need to know. We pray that Bro. Gay gets well soon. Come to see us.—J. E. Jones, Tex.

"My prayer is that the Lord may continue to bless you in your labor of love."—L. B. Badgett, Texas.

"I enjoyed very much the article by Bro. Waters in the June issue of the OPA. Let us digest it thoroughly, as it is of much value to the Christian. May God be with you ever."—Ralph E. Mustard, California.

"I have enjoyed reading the last two issues of the OPA very much, even above others. I especially liked Bro. King's article in the May issue and Bro. Waters' in the June issue, which gave me much light. We think of you brethren often."

—Lynwood Smith, Mississippi.

"I have just been reading the good OPA, June issue, and it is full of God's wonderful love. May He bless you and keep you in good health, that you may keep the good work going."

—Mrs. Verdie Potet, Oklahoma.

"I am enclosing a subscription to the OPA, with best wishes for all.—T. F. Thomasson, New Mex.

"I am enclosing a renewal to the OPA. We see by reading the paper, and we certainly do enjoy it.

so many encouraging things brethren are doing. When we read the paper, we feel that we can almost hear the writers speak in person. We wish everyone could have the OPA in their homes. We wish you could come out this way this summer. God's blessings be with you."—G. H. Horton, Ore.

"I am sending subs. to the OPA, and I want to do all I can for it. I anxiously await every issue."—Carlos B. Smith, Mississippi.

"Here are three subs. for the OPA. I surely do enjoy reading it and of the good work being done. I wish it could be in every home."—R. L. Baker, Texas.

"I am sending four subs. to the OPA, and if the new subscribers love the Lord, they will enjoy the paper. May the Lord bless you in this good work and give you a home in Heaven."

—Mattie M. Loyd, California

"I think the OPA is a very fine paper, and I love to read it. I especially liked the article, 'Can A Christian Take It?', by Bro. Waters in the June issue. May we have more of that kind."

—Clarence Kessinger, W. Va.

#### WHY WE ARE WEAK

By J. E. Phillips

In 1 Cor. 11:29, 30 we read, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep." This teaches us that partaking of the Lord's Supper is useless and even harmful unless we are really trying to live the Christian life. We must remember the great pain and sacrifice of Calvary. We must study the Bible and meditate upon it. Herein lies strength and power. If every person would enter the Christian warfare with, "Here I am Lord. I'm willing to do everything you want me to do." Then study the Bible daily; the fight would be easier.

Sometimes we see Christians whose strength and steadfastness we admire. Often we wonder how we can become stronger. The word of God is to the spirit what food is to the body. It is Life. Without it we die spiritually. We readily agree that when food is denied the body a few days we begin to weaken. The same is true of the spirit when we neglect reading our Bibles.

Sometimes we hear people say, "I just can't understand the Bible." It certainly would take a wise person to read a few chapters and understand all the sixty-six books reveal. It takes reading and concentration and a sincere desire to learn the truth. Then there are some things we will never fully understand until time ceases to be. But anyone who is willing to live as Christ demands can learn how if he wants to learn.

So the easiest, best, and only way to be stronger Christians, is to give ourselves wholly to the Lord's service. Remember that life of purity our Saviour lived, His death, burial, and resurrection, when we partake of His body and blood. Read your Bibles daily. This do if you would be strong.

Ye num'rous sects  
which all declare  
"Lo Christ is here.  
Lo Christ is there."

Your stronger profts  
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. XV

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No. 8

#### PROPHECY OF DANIEL 8:1-25

By H. C. Harper

Here Medo-Persia and Greece and the breaking up of the Grecian kingdom are given, no doubt, for the purpose of setting forth the exploits of Mohammedanism, which is pointed out under the symbol of a "little horn" (v. 9) that sprang out of one of the divisions of the Grecian kingdom.

The ram seen, had two horns, explained to typify the kingdoms of Media and Persia, and the higher horn came up last, as Persia actually did. Cyrus conquered Media and united the kingdoms, putting Persia in the lead.

A goat was seen to attack the sheep, and conquer him, the goat having a great horn between his eyes, said to represent the first king, who was, as history knows him, Alexander the Great. By and by this horn was broken, and then four sprang up. And the history, true to prophecy, testifies that on Alexander's death, four of his generals secured each a certain division of his great kingdom, these four being Seleucus, Ptolemy, Cassander, and Lysimachus, making four kingdoms.

"And out of one of them came forth a little horn, which waxed exceeding great toward the south, the east, and toward the pleasant land. And it waxed great, even to the host of heaven and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the Prince of the host; and it took away from him the continual, and the place of his sanctuary was cast down. And the host was given over together with the continual through transgression; and it cast down the truth to the ground, and it performed and prospered." (v. 9)

Daniel speaks again of these four kingdoms, and explains about this "little horn," thus: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and perform. And he shall destroy the mighty and holy people. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart; and in security shall he destroy many. He shall also stand up against the Prince of princes, but he shall be broken without hands."

"And out of one of these" (Ptolemy's) came forth a little horn, "Mohammedanism" in Arabia,

the inveterate foe of Christianity and the spoiler of the Jews. Mahomet claimed to be the great prophet of God, and the final one, while Jesus Christ was but one with Adam, Noah, Abraham, Moses, and others. He, Mahomet, alone has the final will from heaven for mankind. He was born about the year 570 A. D., and truly "the transgressors" had come to the full. The Papacy had long been developing; Christianity had faded into formalism and "the commandments and doctrines of men." True, many bright stars were yet shining, in some places a whole galaxy of them. "The only choice," says Barnes, "given the vanquished was the Koran, tribute, or death." They did not have the price for tribute; and the nominal Christians preferred the Koran to death, and were enrolled by the multiplied hundreds as followers of Mahomet. However, those not afraid of "them that kill the body (Mt. 10:28) took death.

The "continuel" for Christ vanished as the mosque for Mahomet was set up. The centers of this great power were Mecca, Medina Mecca again, Damascus, Bagdad, Cairo, Cordova, Constantinople. Arabia, Palestine, and Syria fell; the East as far as India; all of North Africa, Spain, and southern France; while Europe from the east suffered much, and Rome barely escaped.

Just before he died Mahomet exclaimed: "Lord destroy the Jews and the Christians. Let there not remain any faith but that of Islam!" "And as an example of the devastation that followed the Mohammedan path, the historian says, "Thousands of churches near Antioch, Jerusalem, and Alexandria were either destroyed or converted into mosques; and twenty-one years after the death of Mahomet, the rule of Islam extended over a territory as great as the Roman Empire." He died in the year 632.

The flight (Hegira, they call it) of Mahomet from his enemies at Mecca, to Madena, in 622 is the year one in Mohammedan reckoning.

In 1058 the Caliph of Bagdad gave up his rule to the Turks, whom he had called in as his body-guard. The Turks soon became dominant under their rulers, the Sultans, and they again scourged the Jews and Christians more severely than the Arabian Mohammedans had done, overrunning the country and planting the religion of Mohammed. They made Nicaea, a city in Asia Minor, their capital. And after a long and bitter siege, they finally captured Constantinople, a city on the Bosphorus founded by Greek colonists in 658 B. C., and named by them Byzantium. The capture of

this city in 1453 laid Europe open from the East to the inroads of the Mohammedans, who renamed the city Istanbul; and from there they carried the Crescent as far as Vienna, the capital of Austria, to which city these Turks, two hundred thousand strong, laid siege; but by the arrival of king John of Poland with his army, the Turks were pressed back in 1683 from farther inroads into eastern Europe, just as Charles Martel at the battle Tours, south of Paris, had checked the inroads of the Arabs (Saracens, or Moors) into Europe from the west, in 732.

The Moslem rule now extended over territory greater in extent than that of the Roman Empire. All Moslems "held the great Prophet in the same reverence, all maintained with equal zeal the sacred character of the Koran, and all prayed with their faces turned toward the holy city of Mecca."

"The Sultan was not only lord of the Turkish realm in both Asia and Europe, but also the caliph, or spiritual head, of all Islam." He lived secluded in his "seraglio" in Constantinople, and his desire was to exploit and harass the "Christian cattle" of his realm. He has made a butchery of his "Christian cattle," as he is wont to call them, the last great slaughter being that of the Armenians with the connivance of Germany before her downfall in the World war.

Turkey had been tolerated in Europe with her mistreatment of the Christian population over which she held sway, mainly on account of the disposal of her territory in case of her fall. Gradually her territory had been slipping away; gradually had the "sick Man of the East," as Turkey was called been dying.

Finally, through the importunities and promises of Germany, the Sultan cast his lot with the "central powers," and made a bold flourish to assert his authority over Islam by ordering a "holy war," world-wide. But the Arabs answered this by joining "the Allies," and the Moslems in India, Egypt, Africa, and other places turned to the Allies or remained paralyzed. Turkey struggled; then fell. The Sultan was allowed to retain Constantinople with the territory close around it, and the district of Anatolia in central Asia Minor. The Sultan was finally deposed by Mustapha Kemal Pasha, a dictator, who instituted a democracy with its capital at Angora, in Asia Minor; and the Arabs "secured Mecca and Medina, the sacred places in Arabia, and established the kingdom of the Hejaz, which extends along the eastern coast of the Red Sea," their ruler being a decendent of Mahomet.

Kemal Pasha is weaning his people away from their customs, traditions, and religion as set forth in the Sunna (traditions of Mahomet) and the Koran.

Military operations were begun in 1096 for the purpose of rescuing the "Holy Land" from the Mohammedan power. These are known as the "crusades," and lasted almost two hundred years. Palestine is now under British control; but frequent clashes are taking place between the Mohammedans and the Jews and Christians.

The Fourth of July meeting this year was held

on the Texas Lease at Healdton, Oklahoma, during the series of meetings conducted by the writer with the Healdton church, which added much impetus to the meeting. For several days preceding the Fourth, brethren and preachers were arriving for the spiritual feast. Never have I seen such unity and love as was manifested by the brethren present, and especially, by the preachers. This is worthy of mention because when we preachers possess such unity it is not so difficult for the brotherhood in general to possess it. We stood together as a phalanx against sin and error. The Fourth of July meeting of 1941 at Price's Falls in Oklahoma had the most far reaching results for good of any meeting, of its duration, during the recent history of the church, as events since have proved and continue to prove. Then we were confronted with the task of dealing with the "new order" rebellion within our ranks, which was admirably well accomplished, considering the fact that it ended divisive work on their part among the congregations. The Fourth of July meeting this year was beneficial, in that we consolidated our gains and really prepared for future service.

Services began at 10:30 A. M. First, we had about forty minutes of the most soul stirring singing I have ever heard. The song leaders led one song around. The bass, the tenor, the alto, and the soprano were all well represented. Bro. Tom E. Smith, being the home town preacher, was our spokesman and he introduced each speaker in turn. I believe that there were eight preachers present. Four of these spoke in the morning and four in the afternoon, after which many of the leading brethren, from the various congregations represented, spoke.

Being the first speaker on the morning program, I spoke on the "Man On The Other Side," taking my text from Obadiah 11, and showing that when we refuse to assist the cause of Christ in its difficulties and lend our assistance to the church in its battles we become definitely on "The Other Side." And, furthermore, that when we refuse to take a side we cannot be on the "Lord's side." Bro. Homer L. King of Lebanon, Missouri, was the second speaker. He made a splendid talk to the preachers present on "envy, jealousy, strife, and rivalry" among preachers and showing their devastating effects to the cause of Christ. He showed that they were the "works of the flesh" (Gal. 5:19-21), and that they "which do such things shall not inherit the kingdom of God." He admonished that we should not "bite and devour one another" lest we "be consumed one of another" (Gal. 5:15). Bro. Fred Kirbo of Davis, Oklahoma, had a very timely subject, in view of the fact that some of our boys are going into the army. It was "The Christian's Duty Toward God And Toward Man In This Conflict." He showed that it is our duty to "Render to all their dues" (Rom. 13:7), and that God is due something and the civil government something. That we must "render to Caesar the things that are Caesar's, but to God the things that are God's" (Matt. 22:21). He showed that we must obey the ordinances of man as long as they do not conflict with the ordinances of God. "Thou shalt not

kill" is positive and cannot be disobeyed without reaping the penalty for disobedience. Bro. Kirbo then seconded my article on "Can A Christian Take It" in the June issue of OPA and pleaded with the boys and men not to take the "Soldier's Oath," but to go to a Conscientious Objector's Camp if necessary. Bro. Barney Welch of Spring Hill, West Virginia, spoke briefly on "Carnal Warfare," and then proceeded to teach a wonderful lesson on "The Home." He referred especially to Eph. 5:22-33, "Wives, submit yourselves unto your own husbands." "Husbands, love your wives." We all needed that lesson.

After the morning service we all joined in a feast for the physical man. The delicacies present bespoke the culinary efficiency of the women who so generously prepared it for us.

At 2 P. M. we resumed our services with some more good singing. Then Bro. Tom Smith spoke on "Unity" and admonished us to all take a firm stand for truth and work together instead of fighting each other. It was very edifying. Bro. J. B. Spradley of Fort Worth, Texas, spoke on the value of such meetings as we were having and their contribution toward helping us to present a "united front" and to possess more fellowship one with another. He insisted that there be more cooperation between congregations. Bro. Clayton Fancher of Wichita Falls, Texas, delivered a brief admonition on "Mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them" (Rom. 16:17). He said that they had learned the necessity of obeying that scripture by bitter experience at Wichita Falls, and had the Wichita Falls church obeyed it in the beginning the present division there would not now exist. Bro. E. J. Smith of Wichita Falls, Texas, spoke on "Profiting By The Past." He showed that we "know a tree by its fruits" and that if the fruit is corrupt the tree is corrupt. He showed where laxity in the past had led to evil practices which caused division. He insisted that if we would examine a thing in its fruition we could determine its nature. Many others from over the brotherhood spoke. I think that at least sixteen congregations were represented. We were there from California, Texas, Oklahoma, Missouri, Ohio, and West Virginia. We feel that we are better prepared than ever for some real fruit bearing. Brethren, let us make an effort to attend such meetings. The Lord willing, in 1943 the brethren will meet at Wichita Falls, Texas, on the Fourth of July for another spiritual feast at the new congregation on Sixth Street. "Behold, how good and how pleasant it is for brethren to dwell together in unity."  
—Ervin Waters.

#### SOMETHING TO THINK ABOUT

J. C. Falkner

On the second Sunday in June, 1942, I had the pleasure of visiting the church at Springdale, Ark. An aged brother who manifested great faith in God's word, had been assigned to the teaching that day. He quoted from 1 Cor. 11:26, which reads as follows: "For as oft as ye eat this bread,

and drink this cup, ye do show forth the Lord's death till he comes." And in as much as the text contained the expression "for as oft," our good brother concluded that we would be justified in having the communion service as "oft" as we might see fit. Even every day in the week or anytime when brethren might be associated, or even families at home might engage in this service at their will.

I did not know how to take it. I had read from Acts 20:7, "And upon the first day of the week, when the disciples had come together to break bread - -," and this statement caused me to think that the custom of the early disciples was to observe this service on the first day of the week. I reasoned that each week had but one first day, so I concluded that this service should only be observed once each week.

When our beloved brother stated that this service could be observed in the homes, each family to themselves, I thought of Heb. 10:25, "Forsake not the assembling of yourselves together - - ." I then concluded that all should come to a place of worship the first day of each week and commemorate the death of our Lord. It is true that as "oft" as we observe this service we do show forth the Lord's death. The logical conclusion however, is that we should observe this service only once a week, and at a regular place of assembly.

#### OUR HELPERS

Below you will find the names of those who have sent us subscriptions and the number received by us from June 20 to July 20. Many, many thanks for the hearty response to our plea for more effort upon the part of preachers and others to help us increase our circulation. Will you not keep up this zeal until we again double our mailing list?

Fred Kirbo—21; Clovis T. Cook 10; Ervin Waters—9; Guy Mallory, Jr.—6; C. H. Lee—4; W. E. Shockley—4; Homer L. King—4; H. B. Hand—3; John Rankin—3; L. N. Byford—3; Mrs. A. B. Coble—2; Maud Kennedy—2; Carlos B. Smith—2; Mrs. F. N. Newman—2; E. J. Smith—2; R. L. Baker—2; W. J. Clayton—1; Francis Kimbler—1; Wesley D. Ballard—1; Paul Nichols—1; Irvin R. Boss—1; C. F. Everett—1; Clarence Snodgrass—1; L. H. Stafford—1; J. W. Bowmer—1; J. C. Falkner—1; A. J. Mason—1; Loyd L. Booth—1; W. E. Covey—1; J. H. Smith—1; Luther Maddox—1; A. R. Russell—1; Mattie M. Loyd—1; J. E. Spear—1; Geo. Hogland—1; Clayton Fancher—1; James R. Stewart—1; Tim Dougherty—1.

#### WANTED!

Preachers and Bible readers, I would like to know where I can find the Scriptures that will justify or allow a Christian to carry any kind of insurance any line, personal or property. Does the Christian need more insurance than the Lord and His church offers?

—Lee R. Williams, 234 W. Cherokee, MacAlester, Oklahoma.

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### HERE AND THERE

**Mistakes.**—If all who send us subscriptions will send them direct to the publisher, it will help us to keep our record straight, avoid delay, and needless mistakes. Please, send all subscriptions, reports, articles, and orders for books, to the publisher. If you know of any errors, or of any who are not getting their papers, notify us at once.

**A New Publisher.**—It is probable that we may have a new publisher by the first of 1943. December, 1942, will have made 10 years for the present publisher, and he feels that the sacrifice of labor, worry, etc., has been sufficient upon his part, and that it is about time that we were breaking in one of the younger brethren, that the work may be in efficient hands, when it is ours to make our departure. If you readers, who have so loyally and faithfully stood by us in bringing the paper through the difficult times in its beginning, have any suggestions to offer, or a man for the job, we shall be very glad to consider them. Until the last few years, we have had quite a struggle to keep our financial obligations on the paper out of the red. But we are thankful to report that we now have over ten times as many subscriptions as were given us by Bro. Harper, and the paper is in the best financial status of its history, and the future for its growth and progress never looked brighter than right now.

**Enlarge The Paper.**—Yes, I think that is the first needed improvement, and if the subs keep rolling in as they have the past two months, we should soon be able to double its size, rather the number of pages. Bro. Kirbo suggests that each preacher obligate himself to send so many subs. each month, which might be workable, but for the present, let everybody continue to work for subscriptions and send them to us. We went over the 100 mark this month, and let us see if we cannot beat that each month. The response to our appeal for more subs. during the lean months, has been more than we anticipated, and we thank you all very, very much. —Publisher.

### DUTY OF THE CHURCH

By C. I. Hill

The gospel of Christ was to be preached to "every creature," "all nations" (Mk. 16:16; Matt. 28:18-20). This would include the rich or poor,

high or low, from the kings to the peasant.

This commission was given to the Apostles and was to begin on the first Pentecost after the death of our Lord. In less than 31 years "every creature" under the heavens had heard the gospel (Col. 1:23). Today through the modern means it could be spread much faster, than in the days of the Apostles. But, it is the duty of the church today to see that the gospel is preached to every creature. The church is Christ's help-meet, just as Eve was the help-meet of Adam (Gen. 2:20), or was his wife (bride) (verse 24). Adam called her "Eve" (the mother of all living), and from this union came all mankind upon the earth. Concerning Adam, Paul says: "Who was the figure of Him that was too come" (Rom. 5:14). Hence, Adam was the figure of Christ. Adam became the federal head of mankind, the fountain of sin and death by his offense. Christ became the spiritual head of the church, a fountain of life and righteousness, unto all that obey Him (Heb. 5:9).

Christ came into the world to "seek and to save that which was lost" (Lk. 19:10). God opened Adam's side and took a rib to make him a helpmeet, even so Christ's side was opened and elements were taken from His side that were used in making Him a help-meet. Now, since our Lord's mission was to "seek and to save the lost," and since the church is His help-meet, should not the church have the same mission, which mission is to "seek and to save the lost"? How can the church be a help-meet, if it fails to help in saving lost souls? It is high time the church awoke from its slumber, realize its mission, and thus send more laborers into the fields white unto harvest. "How shall they believe in whom they have not heard, and how shall they hear without a preacher, and how shall they preach, except they be sent?" (Rom. 10:14, 15). It is "by the church that the manifold wisdom of God should be made known," and "the church is the pillar and ground of the truth." Let us awake!

### PASSED ON

**Davis.**—Brother John T. Davis, of Madera, California, formerly of Vinita, Oklahoma, passed away May 22, 1942, being 59 years of age. He was born in Cooper, Delta County, Texas. Brother Davis was baptized in 1912, by his father-in-law, A. T. Davis. He was well known for holding fast to his convictions. He is survived by his wife, four children, and seven grand children.

—James W. Russell, Fresno, Calif.

### ACKNOWLEDGMENTS

The following donations have been gratefully received by us:

#### Sent By Preachers

Ervin Waters and wife—\$8.00; Homer L. King—\$5.00; Barney Welch—\$2.00; Fred Kirbo—\$2.00; Clayton Fancher—\$2.00; Tom E. Smith—\$1.00; E. J. Smith—\$0.50; W. H. Gill—\$2.00.

#### Churches

Washington, Okla.—\$10.00; Wichita Falls,

Texas—\$10.00; Fort Worth, Texas—\$5.00; Sulphur, Okla.—\$15.00; Siskyou St., Los Angeles—\$25.00; New Salem, Miss.—\$15.00; Marion, La.—\$5.00; Temple, Texas—\$10.00; Council Hill, Okla.—\$13.00; Moberly, Mo.—\$1.00; Clio, Mo.—\$10.00; Commodore, Pa.—\$10.00; Sanger, Calif.—\$10.00; Axtell, Texas—\$40.00; White Hall, Texas—\$50.00; Richland, Mo.—\$5.00; Ottumwa, Iowa—\$25.00; Heartshorne, Okla.—\$2.00; Flemington, Pa.—\$50.00; Shreveport, La.—\$35.00; Carter, Okla.—\$15.00; Fairview, Texas—\$12.00; Mansfield, Ohio—\$5.00.

### Individuals

A Sister, Okla.—\$25.00; Geo. Hogland—\$10.00; Mary Agee—\$5.00; Mrs. J. H. King—\$5.00; H. S. Massie—\$5.00; D. A. Moore—\$5.00; E. E. Thompson—\$5.00; John Spradley—\$2.00; E. O. Evitt and wife—\$2.00; A. J. Bunderson—\$3.00; Joe Castleman and wife—\$5.00; G. H. Turnbull—\$12.10; Sister Salome—\$0.25; Boss Coble and wife—\$1.00; Sister Brazil—\$1.00; Sister Beasley—\$1.00; Clyde Penner—\$1.00; Maude Rydenhour—\$1.00; W. C. Milner—\$5.00; Clarence Matthews—\$5.00; Sister Bray—\$1.00; Bill Tate—\$1.25; Sister Watson—\$1.00; Brother Ray—\$0.50; J. D. Eilmore—\$0.50; Mary Zimmerman—\$1.00; Sister Huey Cook—\$1.00; Sister Lindsay—\$0.50; Brother Bill Harmon—\$1.00; Brother Stubbs—\$1.00; Sister W. L. Randolph—\$1.00; Brother A. M. Graham—\$1.00; G. C. Posey—\$1.00; J. B. Lasater—\$2.00; W. P. Perser—\$2.00; J. H. Smith—\$0.50; Jim Stevens—\$1.00; Glenn Bray—\$5.00; A Brother—\$0.50; Mattie M. Loyd—\$1.00.

Again we thank all for their liberal donations and kind consideration of us in this time of need. We especially want to mention Brethren Bill Van Stavern, Franklin Meents, and my brother, Simon, for their special attention and kindness, while we were staying in Lebanon. And, too, we want to thank all for the many cards, letters, etc., sent from all over the brotherhood. Words fail us as we try in vain to tell just what your many prayers meant to us, and we ask that you continue to pray for us that we may always remain worthy of your consideration, and that I may regain my health that I may be able to help in the much needed work.

—Homer A. Gay.

**Elliott.**—I wish to acknowledge receipt of the following donations, received since my last report to the OPA of the expense of my daughter's doctor and hospital bills:

The church at Clio—\$12.50; Our home church—\$12.00. Many thanks to all for this kind consideration.

—C. H. Elliott, Cassville, Mo.

### WORDS OF ENCOURAGEMENT

"I am sending 6 subscriptions to the OPA. I mean to work hard for this paper and for the cause of Christ." —Guy Mallory, Jr., West Va.

"I appreciate the OPA, and I wish it much success, also the preachers who write for it. May

they have a long Christian life here and a home in Heaven, when done here." —R. L. Falvey, Miss.

"I am sending 21 subscriptions to the OPA. I want to show you preachers how to get some subscriptions. Better put me on that roll as a helper. Why don't we preachers agree to send in 20 each, every month? Five of us alone would send in 100 every month. Remember I love you a whole bushel." —Fred Kirbo, Oklahoma.

"I am sending a sub. to the OPA, and I think she will enjoy the paper as much as we. Keep the good work going." —C. C. Snodgrass, Texas.

"I certainly do enjoy reading the reports in the OPA. This part of the paper alone is worth the price of it." —Pete Howard, Missouri.

"The paper is fine. I wish it were much larger. I especially enjoyed Bro. Waters' article in June issue." —T.M. Hoover, California.

"Here is a sub. for the OPA. I am doing all I can for the paper. I enjoy every issue of it."

—James R. Stewart, Texas

"Enclosed is my subscription to the OPA. I shall be more than glad to co-operate with this paper, and I am glad to be in some way associated with people who are contented with God's way."

—J. C. Falkner, Arkansas.

"I really did enjoy reading the last issue of the OPA. May we all keep the good work going in our prayer." —J. T. Broseh, Texas.

"I wish all the preachers knew how much we enjoy and look for their reports in the OPA. May the Lord add his blessings to your good work." —Sam Smith, Mississippi.

"We certainly have been enjoying the OPA. I was sorry to hear of Brother Whitten's farther departure. We hope you and family are well and happy." —R. L. Chapman, Texas.

"We enjoy reading every bit of the OPA. Find enclosed two subs. with prayer and best wishes for all." —Mrs. F. N. Newman, Oklahoma.

"I am enclosing three subs. to the OPA. We certainly do like the paper, and may you be able to keep up the good work for the cause of our Lord. We would like to have you pay us a visit out here. We know and love Chester King very much." —H. B. Hand, California.

"I received the July issue, and it certainly is fine." —W. I. Blanton, California.

"I am enclosing the money for our renewal to the OPA. I hope you and yours are well and happy." —A. R. Russell, Oklahoma.

"We are enjoying the OPA very much, and especially the article, 'Can A Christian Take It', and the one from the brother in the objectors' camp. Find enclosed two subs." R. L. Baker, Tex.

"Enclosed fine our renewal to the OPA. I just cannot do without the paper. Am sorry I didn't renew sooner." —J. W. Bowmer, California.

"Is it not amazing how much more time some folks would have to build up a reputation of their own, if they would spend less time in trying to injure the reputation of someone else." —Luther G. Presley.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

## From The Fields

"We are enclosing our renewal to the OPA. May the Lord bless you and yours in Christ."  
—W. J. Clayton, Ark.

"Here is my renewal. I don't want to miss one issue. I note in its pages the faithfulness of the soldiers of the cross. May they ever keep working in the Master's vineyard, especially in these trying times, when the world is in such distress. I am sorry to hear of Bro. Gay's illness, for we see the need of faithful men on every hand. My prayer goes out for the church, that we all may stand firm for the faith."—Mattie M. Loyd, Calif.

"I have been acquainted with the OPA for a long time, and I think it is an excellent paper. I enjoy it very much. If all the members would take it, we would all get more closely united and have a better understanding. I shall try to get more subs. in this part. May God bless you in your great work. Best wishes and sincere love for all."—Francis Kimbler, Okla.

W. E. Shockley, Box 95, Sanger, California, May 28.—The church here is still pressing on in the work. We think Brother Cook is a good preacher, since his visit in this part.

W. I. Blanton, Stockton, Calif., July 8.—We had Brother John L. Reynolds, of Crockett, with us at Lodi, last Lord's day night. We certainly enjoyed his good lesson. He is a fine preacher and should be in the field.

Lee R. Williams, 234 W. Cherokee, McAlester, Oklahoma, July 17.—Our meeting closed July 15, with Brother Homer L. King doing the preaching. There were four confessions of faults, and we believe the church was made stronger by the lessons. We were glad to have Brethren Barney Welch and J. B. Lasater and families with us one Lord's day, also Bro. Sumpter and family.

Joe H. Howard, Grove Springs, Mo., July 14.—I am at Claxton in a meeting with fair crowds and interest. Bro. C. H. Lee is with me, assisting in the singing, and I appreciate it very much. We have some fine brethren here. We have had visit-

ing brethren from Lebanon, whom we appreciated very much. I go next to Berryville, Ark., and then on to Tennessee, August 15. Pray for me in the work of the Master.

James R. Stewart, Rte. 5, Temple, Texas, June 20.—We are grieved over Brother Gay's illness, and we remember him in our prayers, to the end that he may soon be back in the field of labor. We had a good meeting at Fort Worth, with one placing membership. The crowds were small, but the interest was good, and the church seemed strengthened. July 4, I am to begin at Jacksboro, Texas, and on to Oklahoma for some work.

Clarence Kessinger, Box 42, Spring Hill, W. Va., July 14.—Last month my brother and his wife, my wife, son, and I had the pleasure of visiting over one Lord's day with Brother and Sister Hugh Milner, Middletown, Ohio. We certainly did enjoy it and we hope we may soon return to preach for them. I recently preached once to the faithful at Mallory Chapel and at Stop 12, with good attendance at both places. Pray for me and the work here.

Tim Dougherty, Rte. 2, Box 100, Lodi, California, June 26.—The church here may not be growing in number, but I sincerely believe it is growing in spirit, knowledge, and grace. The readers will note that I have moved here from Acampo, Calif., just recently.

Geo. J. P. Masser, 418 Jeanette St., Abilene, Texas, July 16.—I preached a week here, baptizing a man and his wife. I am to hold another meeting here in September, and one at Cedar Gap the first of September. Anyone desiring my services may write me at above address, that we may arrange the date, etc.

W. H. Jones, Alta Vista, Kansas, July 13.—Brother Joe Howard recently held a short meeting for us, delivering to us things of interest to our spiritual welfare. We were invited to worship with the church in town, and we offered to do so, if they would worship as God directs instead of man, but we are still meeting at Moss Springs, 3½ miles out N. E. May we ever be faithful and press on to the mark for the prize.

Chas. D. Palmer, Rte. 2, Kinston, Ala., July 14.—I have a number of meetings to hold this summer, including one at Milton, Fla., and one near Colquitt, Ga. I would like to preach more, but duties at home have hindered. I would like very much to be with Brethren King and Cook in some of their meetings this year, but if my brother is called into the army I don't know just what I can do, as I shall have all the more work to do at home.

Geo. Rozzell, Okla. City, Okla., July 20.—Brother King closed our meeting June 28, with 4 baptized and 6 confessions of faults, and a certain controversy, which had been a drawback, was settled. I believe all were very much strengthened by the good teaching, and we are very thankful. Brother Ervin Waters preached for us July

6, enroute to Iowa. We were very grateful. Pray for us that we may remain faithful to the end.

J. C. Falkner, Wesley, Arkansas, June 29.—As to the condition of the church in this part, I shall have to say that it is pretty badly swallowed up with digression (women teachers and classes). I used to preach considerably when my health would allow it. I also used to write some for the old papers back in the twenties. I am very glad to be associated with a people who are contented with God's way of doing things.

Sam Smith, Rte. 1, Wesson, Miss., July 8.—We had a very good service today. Brother Carlos Smith gave us a good lesson, and one returned to the fold. He is making progress in the work at home and elsewhere. We are determined to press on here, but we anxiously await the coming of Brother Cook in August for our meetings. We would appreciate any of the other loyal brethren, who may be passing this way. The Lord has blessed me so far, leaving me at home in the work.

Lynwood Smith, Marion, La., July 15.—I am enjoying a visit with the Fair View Church of Christ, near the above place. Bro. Clovis Cook is doing the preaching. Five have been baptized to date and more are expected. There seems to be much interest in the meeting in the community. The church is contending earnestly for the faith. We ask the prayers of the faithful brethren everywhere, that we may stand fast in the truth.

C. H. Lee, Rte. 2, Lebanon, Missouri, July 18.—Since last report I have preached at Cable Ridge, baptizing one; Fairview, where we are trying to establish the cause with a few members there; then to Lebanon for two services, and Claxton to assist Bro. Joe Howard in his meeting. Brother Howard did some wonderful teaching. We have a number of fine Christians there. I am to return to Cable Ridge today for the week-end. Pray for us.

J. T. Broseh, Dublin, Texas, July 9.—The first Sunday in July, I preached at Ramsey, Texas, where I found the church getting along nicely. They are preparing for their meeting, by Bro. Snodgrass, beginning the first Sunday in August. He will also preach for us a few nights after the Ramsey meeting closes. May we all keep the good work going is my humble prayer. Pray for me.

C. F. Everett, Route 1, Maud, Oklahoma, July 7.—We meet for worship in the Allen School house, 3 miles south and 1 mile west of Seminole. We have just closed a series of meetings at this place, with Brother H. E. Robertson doing the preaching. We had one added to our number, but the congregation was strengthened and the seed sown. We believe Bro. Robertson is a good clean gospel preacher, who does not shun to declare all the counsel of God. We continue in the faith with love to the brotherhood.

R. L. Baker, Cameron, Texas, July 20.—We were with the Gause brethren yesterday, Lord's Day, and we had a nice crowd. We are looking forward to our meeting, beginning September 4. Brother King is to do the preaching. We urge that all in reach attend as much as possible. We enjoyed the articles in the OPA this (July) month very much, especially the article by Bro. Waters, "Can A Christian Take It?"

W. J. Clayton, Route 4, Berryville, Arkansas, July 20.—The faithful few here are getting along nicely. Our meeting is to begin August 1, with Bro. Joe Howard doing the preaching. We ask the prayers of all the faithful everywhere.

James R. Stewart, Rte. 5, Temple, Texas, July 16.—The meeting at Union Point, near Jacksboro, Texas, closed the 12 inst., with one baptized and a good interest. I enjoyed the association with these good brethren very much. This is the home of Bro. A. W. Fenter, a gospel preacher, and I made my home with them. Their home is one of hospitality. The church here is loyal, free from innovations. I am to return next summer for another effort. I go next to Ardmore, Okla. Let us keep the good work going.

A. J. Mason, Acampo, Calif., July 1.—The church work here (Lodi) is progressing nicely. We are few in number, but we have a strong defense line, and are fighting to keep the enemy from penetrating it, using the Sword of the Spirit. We have taken a firm stand for the truth, and we do not mean to retreat. There were five foolish virgins, who thought they were right, until it was too late to prepare. Brethren, let us take a stand for the truth, and let it be our guide always.

Pete Howard, Dora, Missouri, July 10.—We are still keeping house for the cause of our Lord here. Although few in number, I remember the words of our Lord in Matt. 7:13, 14, how that but a few will find the strait gate. So, may we strive to be among that number. We are looking forward to our meeting the first half of September, with Brother Clovis Cook doing the preaching. Let us in these trying times, be faithful unto death, for to whom is the promise (Rev. 2:10). Remember me when you pray.

Fred Kirbo, Davis, Oklahoma, July 16.—I am now engaged in a series of meeting with the church in Sulphur. The crowds have been better than anticipated, but no additions yet. I began July 5, and am to continue until the 19th inst. The OPA is meeting with a hearty response here in this meeting, and we hope for much good. I had a call to go to Long Branch, near Lawrenceburg, for a debate with a digressive, but Bro. Joe Howard can take care of that, as my time is booked. I go next to Littlefield, Texas.

Frank Traylor, Chaplain, 20th Infantry, Ft. Leonard Wood, Mo., May 27.—I would like a little space in the OPA to thank the church in Lebanon, Mo., for entertaining 25 soldiers and me at a basket dinner and services on Sunday, May 24. The soldiers enjoyed the good things to eat, the fine hospitality, and the good lesson by Bro. Joe Howard. Several commented on the way he stayed with the Bible. Such kindness manifested to the army will bear fruit in time. Too, Christians can realize that as they are doing good deeds for some boy, that somewhere some other Christian is doing for our own boys. One was restored to duty at the Fort last Lord's Day, and we look for others next week. (We are sorry this was overlooked last issue. —Publisher)

M. J. Buffington, 217 Hot Wells Blvd., San Antonio, Texas, July 9.—We rejoice to hear that Bro. Gay is recovering. Brethren, we should not fail to remember him in our prayer. I don't believe there has ever been a time that we needed true gospel preachers more than we need them now. "The fields are white to harvest, but the laborers are few." I am to begin a series of meetings at Sand Grove, Texas, August 1; followed by a meeting at Gause, Texas. We plan on about two mission meetings in that part, the Lord willing. I am available for meetings during the month of September. Write me as above, if interested.

Wesley D. Ballard, 2011 Spring St., Waco, Texas, July 17.—Since my last report, I held a meeting at Patrick, 16 miles N. W. of Waco. One was baptized and two confessed faults. The following Lord's Day, I preached for the church in Wilson, Okla. I found them carrying on in the Lord's directed way. I am to hold their meeting in August. I began a meeting, near Hollis, Okla., July 1, and one was baptized. The services were held in a school house. We encountered much opposition from the leader of the two cups people nearby. But, we are thankful that we were able to leave some meeting for the worship in a private home, using one cup and one loaf, as the Lord directed. I am to preach at Wichita Falls next Lord's day. Pray for me.



C. C. Snodgrass, Rte. 1, Tuscola, Texas, July 6.—The church at Lewisville, Texas, is doing nicely, continuing faithful to the Lord. I would to God we had more like it. The church in Abilene, 759 Willow St., where we rented a building, just closed a meeting, with two baptisms. Bro. George Masser did the preaching. The church is loyal and is growing. We began with about 7 members, but now we have 20 or more, and this since last summer. The members are zealous and faithful. Any loyal preachers passing that way will be welcome. The church at Cedar Gap is doing well, and they are planning for a meeting later. They meet at 3:00 p. m. on Lord's Days, and every first Sunday, all-day services, with good singing. July 18, I am to be in a meeting at Stamford, Texas. August 1, I go to Ramsey, and on the 11th to Dublin. Let us ever keep up the good work, contending for the Old Paths. Pray for me.

R. L. Falvey, Wesson, Miss., June 22.—I am just a young man (15), yet I see the need of training for the Christian warfare and of working in the vineyard of the Lord. In Matt. 21:28, I hear these words: "Son, go work today in my vineyard." When should we go? Today. Where? In His vineyard. Whose vineyard? Christ's. I notice that many of the young folk who start to work in the Lord's vineyard soon get over the fence into Satan's field and work for him. I see the need for more preachers in the field, and I realize that we younger men must prepare for it, since so many of the preachers have gone off after innovations. I am thankful for such young men as Brethren Waters, Cook, Kirbo, Welch, Nichols, et al, who are willing to preach the pure gospel, and my prayers are for them.

Barney Welch, Spring Hill, W. Va., July 18.—The work in this section is progressing nicely. I recently preached once at these places: Chapel Grove, Tenn.; Temple, Texas; Belton, Texas; Healdton, Oklahoma (July 4). I think I never enjoyed a day of teaching, singing, and association with brethren, so much in my life as July 4, at Healdton, Okla. The good accomplished for the cause of Christ cannot be over estimated. The bonds of love and unity were more closely drawn, it seems. I visited in the homes of Brethren Kirbo, Cook, and Gay. I was delighted to visit again with Bro. Ervin Waters, my friend and fellow preacher. Visited Bro. King at McAlester. I go July 20 to Commodore, Pa., for a meeting. Let us be thankful for such wonderful blessings.

Tom E. Smith, Healdton, Oklahoma, July 10.—Brother Ervin Waters closed a good meeting here July 5 — 15 days duration. One was baptized and three confessed faults. Brother Waters has developed into a strong preacher during the few years he has been preaching. His wife is a typical preacher's wife, and will be a great help to him in the Lord's work. I predict a bright future for them in their labor of love. May God bless them in the noble work. The all-day meeting July 4, was a great success in every respect—good singing, good preaching, praying, talks; uplifting fellowship and love prevailed. There was a feast of good things to eat at the noon hour. A good number of preachers was present, and congregations from several states were well represented. It was a day long to be remembered, and a bright anticipation in view of the next one in 1943 at Wichita Falls, Texas.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, California, July 15.—After spending the most of the months of May and June at Marysville, I returned home June 29. The church there was left in a spirit of zeal and unconquerable determination to do the will of the Lord. July 5, I preached at my home congregation in Los Angeles, and that evening I preached at Montebello. Last Lord's Day, I preached at El Centro for the first time in eight months. They continue in the good fight of faith. The work in California continues to grow in spite of the emergency, yet its effects can be seen. The tire situation makes it difficult for all to drive very far to meetings, but the Lord's people will manage somehow to carry on the work. May the good Lord strengthen us and give us courage to always fight the Christian warfare.

Homer A. Gay, Rte. 2, Lebanon, Missouri, July 22.—Brother King has told our readers of my condition thus far. At this time I am much stronger and able to be up about all the time. I am thankful that I have been able to attend the worship for the past three Lord's days. I will not be able to do much preaching this year. This has been the longest time I have

been out of the field of preaching in 31 years, but I have enjoyed the reports of others, and I pray that I may soon be well enough to be in the field again. The eye that was injured is about well, but I am industrially blind. My other eye is weak, but we think with properly fitted glass for it, I'll be able to read some, by using large print. I am forced to remain on a strict diet continually. I feel pretty well and am gaining strength. I have had scores of visitors from around this part, and we appreciated visits by Brethren Ervin Waters and wife, of Calif.; Barney Welch and wife, of West Va.; and C. R. and Floy Stewart, of Healdton, Oklahoma. I appreciate the interest all have manifested in us in every way.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, July 22.—I closed a meeting in San Antonio, Texas, June 28, with three baptized and good interest. Crowds were good throughout the meeting. I enjoyed this meeting as I have enjoyed few others. I closed a meeting at Marion, La., July 19, with nine baptized and restored. We had a fine meeting, and the brethren asked me to return next year. Brother Lynwood Smith, a young preacher, of Wesson, Miss., was with me in the above meeting. He has much ability and talent, and I was glad to have him assist me. July 20, I preached for the faithful in Shreveport, La. My next effort will be with the good brethren, near Wesson, Miss., the first half of August. After this, to Summit, Miss., with Bro. L. L. Red in a series of meetings, the latter part of August. In September, I go to Dora, Missouri.

Homer L. King, Rte. 2, Lebanon, Missouri, July 22.—I closed a series of meetings at the 28th St. Church of Christ, in Oklahoma City, June 28, with 4 baptized and 6 confessions of faults. I enjoyed the meeting and association, in spite of the obstacles in the way of attendance. We were sorry our beloved Bro. McLemore was unfortunate to have a serious accident, breaking his arm in a number of places, during the meeting. From here, I went via Washington, Okla., for two nights of preaching. Was glad to be with all again. My next was one night in our beloved Bro. Kirbo's home, which was a real treat to me. Then, July 2-4 I was with another fine young preacher, Bro. Ervin Waters, in his meeting at Healdton, Okla. I enjoyed a good visit in the Bill Milner home there. July 4, was a day long to be remembered for its pleasant and profitable association, singing, preaching, praying, and uplifting talks. I consider it one of the best of that kind of meetings I ever attended. I closed at McAlester, Okla., July 15, with 4 restored and the little church encouraged to do more for the Lord. Brother Lee Williams is to be commended for his untiring efforts there. I go next to Sentinel, Okla., beginning July 26, for two weeks; after which I go to Council Hill, Okla., for two Lord's days. May all be ready. Pray for me and the work of the Lord in these trying times.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., July 16.—I preached three nights, June 17-19, at San Angelo, Texas, in the vacated Christian Church next to the Lakeview school house. Two were restored and a congregation was established there which meets regularly in the same building. If you know of any loyal members in San Angelo, write Bro. L. T. Cryer, Rt. 2, Box 154-B, San Angelo, Texas. June 21—July 5, I assisted the church at Healdton, Oklahoma, in a meeting which resulted in one baptism and three restorations. I certainly enjoyed the visits of the many brethren from other congregations during the meeting, especially those of my preaching brethren, Homer L. King, Fred Kirbo, and Barrie Welch. July 6, my wife and I heard Bro. Fred Kirbo preach at Sulphur, Okla., during his meeting there and enjoyed the hospitality of his home for the night. July 7, we visited the church in Oklahoma City, where I preached that night. I believe that this congregation will in the future help to start systematic mission work in Oklahoma. July 8, my wife and I visited our beloved Bro. Homer A. Gay near Lebanon, Mo., who is slowly improving in health, and stayed all night with Bro. Clovis Cook and wife in their home. July 9, we visited with brethren in Lebanon and July 10 we arrived in Ottumwa, Iowa, where I began a meeting that night. It is our first visit to this congregation. The meeting continued with two restorations. Our next meeting is at Lebanon, Mo., Aug. 2-16. We intend to leave Lebanon and go by Texas on our way back to resume the work in California. I hope that the churches there will be prepared for our return. "Let us work while it is day."

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. XV

LEBANON, MISSOURI, SEPTEMBER 1, 1942

No. 9

## "NO MAN THAT WARRETH ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE"

By Ervin Waters

Much has been said and much has been written that is truth concerning the responsibility of the church in giving, in supporting the gospel, and in doing systematic evangelistic work. That the brotherhood in general until four years ago had done practically nothing in the way of effective mission work is known to all who "walk circum-spectly." Brethren were so prejudiced against the pastor system that they thought it was wrong to support a preacher in scriptural work, that it was wrong to tell him what to expect for himself and family, and that it was wrong to make plans a year ahead like Paul said they had in 2 Cor. 8.

But some preachers and brethren had vision enough to realize that too much ineffectiveness marked our efforts, and that we needed to return to the apostolic system of "sending" men into the "fields white unto harvest." California set the pace by placing a man in the field (not of corn) and telling him, "You go and preach the gospel where the opportunity seems to be ripe and stay there as long as needed unless needed more elsewhere. Don't worry about support because we will see that you receive sufficient support. We all work, mostly on a salary, and we believe a preacher should have a living." In a little over two years about a dozen congregations have been established in California. IT CAN BE DONE. West Virginia supports Bro. Barney Welch at present. Missouri tired of ineffectiveness and is getting ready to do something. I am thankful to have the privilege of working with them next year. Iowa has made plans for next year and I hear that Wichita Falls, Texas, and the Carter church near Davidson, Okla., are talking of co-operating with Sentinel, Okla., to put a man in that ripe field. They CAN do it and may God bless their efforts. Prejudice is disappearing against such scriptural work even in the southwest where churches for long have been so unbalanced concerning the matter. The "one meeting a year and that's all we can afford to do" attitude is passing.

But now, brethren, just when we get the churches in the notion of really doing something and really supporting the gospel, there develops a preacher shortage!?!? What's wrong? California is having difficulty in getting ONE preacher (they need at least two) for all of next year. Iowa is having difficulty in getting one for next

year and they will amply support him. Preachers who have advocated systematic work and who have tried to get the brethren out of the "rut" turn down that, upon which they know most of our future progress depends. I believe that preachers need some teaching on our duties and responsibilities if we are to raise the church to a higher plane. Too many preachers have failed to heed the following passage of scripture.

"No man that warreth entangleth himself with the affairs of this life; that he may please him that hath chosen him to be a soldier" (2 Tim. 2:4). Paul was writing to an evangelist concerning his duties and warning him not to entangle himself so as to impede his activities. Wilson translates this passage in different words that have the same meaning, "No one serving as a soldier embarrasses himself with the occupations of life, in order that he may please him who enlisted him." A soldier who enlists in the army must leave all his other business behind. He can't both fight in the army and farm, etc. Paul draws from this known fact a lesson for evangelists. No evangelist can entangle himself with the "occupations of life," farming, store-keeping, oil-field work, air craft work, etc., and still do justice to his preaching. Every one who has tried it knows it. I am not trying to justify or condemn. I know that years ago some preachers were forced to supplement their support from preaching by work in order to "provide for their house." The brethren who let them be starved out will give account before God if they do not repent. But when a preacher can make a living (I speak not of luxury) for self and family by preaching he should say with Paul, "Have we not power to forbear working?" (1 Cor. 9:6). I believe that God expects us to do what we are able to do. If I am able to preach God's word and turn from that to something else which incumbers me, when brethren are willing to support me and want me, am I not doing wrong? I wonder if we are "seeking FIRST the kingdom of God and his righteousness," when we do that. I wonder if we are placing the material above the spiritual, and self above Christ and others. The brethren made grave mistakes in the past and helped cause the prevailing condition. Preachers, let us not make a bad mistake in the present for do not we all want a better future? Here and hereafter. Two mistakes will not make a right.

Brethren, organize the work, make plans, count the cost, and let's do something! Reach over and get such men as Bro. Tom Smith, of Healdton,

Okla., who should be preaching all of the time, but who is working in the oil field; agree to give him a living wage and put him in the field. Get John L. Reynolds, of Crocket, Calif., away from his entangling job; agree to support him, and send him out. Teach Fred Kirbo that no preacher in this time should be farming; convince him, and support him. Let us all put the Lord first. May God help us all to choose the best. "Consider what I say; and the Lord give thee understanding in all things" (2 Tim. 2:7).

422 Whittier Blvd.,  
Montebello, Calif.

### OBEY GOD

(Deut. 11:26-28) "Behold I set before you this day a blessing and a curse. A blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord, your God; but turn aside out of the way which I command you this day; go after other gods which ye have not known." Also, read Deut. 19:18, 19; 28:1-11; Josh. 24:14-25. Which are too long to be quoted here, but are very important to find out how God's people gained in material things by obeying God and lost them by disobeying Him.

How much more important are the Spiritual things WE enjoy, or lose in this life, and in the life to come by obeying, or disobeying the same God, and Christ. (Heb. 11:4) "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts, and by it he being dead, yet speaketh."

(Rom. 10:17) "Faith comes by hearing, and hearing by the word of God."

(Rom. 14:23) "And he that doubted is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." (2 Cor. 5:10) "For we must all appear before the Judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." (Matt. 15:8, 9) "This people draweth nigh me with their mouth, and honoreth me with their lips, but their heart is far from me; but in vain they do worship me, teaching for doctrine the commandments of men."

(Col. 2:8) "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ. (20), Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances. (21) (Touch not, taste not, handle not; which all are to perish with the using;) after the commandments and doctrines of men?"

(Rom. 16:17) "Now I beseech you brethren, mark them that cause divisions and offenses, contrary to the doctrine ye have learned, and avoid them."

(2 Thes. 3:6) "Now we command you brethren, in the name of the Lord Jesus Christ That ye withdraw yourselves from every brother that walks disorderly, and not after the traditions ye received from us." (2 Cor. 13:5) "Examine your-

selves whether ye be in the faith; prove yourselves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?"

(Col. 2:16, 17) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual songs; singing with grace in your hearts unto the Lord; and whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

(1 Cor. 14:37) "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are commandments of the Lord."

(2 Tim. 3:15) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 3:12) "If we suffer, we shall also reign with Him; if we deny Him, he will also deny us."

2 Tim. 4:12) "Yea, and all who will live godly in Christ Jesus, shall suffer persecution." May God help us to love, fear, and obey Him in all things.

—E. A. Lowry

### I AM WHAT I AM

I regret that it becomes necessary for any gospel preacher to make a statement as to his stand on any point of doctrine or Scripture, just because an error is taught by someone on the same; but it seems that condition does exist. So, for the benefit of all who are not acquainted with me, I do hereby state my position on some points, on which error is being taught to the destruction of the unity of the body of Christ.

1. **Breaking of Bread**—"And when He had given thanks, He brake it, and said, take eat," etc. (1 Cor. 11:24). I believe this and like passages teach that Jesus took the bread, and when He had given thanks, He broke it. That is, He broke off and ate of it, thereby showing the apostles what to do with the bread, in remembrance of Him, and how to do it. So I teach and so I practice.

2. **The Cup**—(1 Cor. 11:25) I believe this passage teaches that Jesus took the cup, a drinking vessel, which contained some fruit of the vine, gave thanks, and when He had supped, He gave this cup to the apostles, saying, "This do ye, as oft as ye drink it, in remembrance of me." And, to do this worthily, in a worthy manner, is to do it just as Jesus did. To do it otherwise, is to drink damnation to the soul. So I teach and so I practice.

3. **Fellowship**—(Acts 2:42) I believe this passage teaches that the early church in Jerusalem continued steadfastly, well established in the doctrine, taught by the apostles, as well as enjoying the fellowship. The one invited interest, being partakers with the apostles, sharing together with them the joy and happiness of living as Christians, loving one another as themselves. That such a unity did exist was manifest, in that "none said naught that he possessed was his own" (Acts 4:32). Hence, this word "fellowship" in this passage is not the contribution for the poor saints, for there were no poor saints at that time

in Jerusalem, as all "had all things in common," the need of every man was filled. (See Acts 2:45; 4:35). So I teach and so I believe.

Should there be any other point or passage, concerning my faith and practice and loyalty, I stand ready and willing to make myself clear. I pray for peace and love in the church for whom Jesus gave His blood. —E. J. Smith.

### PASSED ON

Hayes.—Brother Jerome C. Hayes was born January 27, 1869, in Tennessee; departed this life August 2, 1942, being 73 years of age.

He leaves to mourn his passing his wife, four sons—W. R., of Gunter; N. C., of Moody; G. T., of Moody; and I. G., of Crawford; two daughters—Mrs. Anna Covey, of Brady; and Mrs. Iva Scott, of Lubbock; twenty-eight grand children, twenty-seven great grand children, and a host of friends.

Bro. Hayes obeyed the gospel when a young man, and his good "works do follow him." Our sympathy goes out to Sister Hayes, the children, and other relatives.

Funeral services were conducted by the writer, and the body was laid to rest in the Pendleton Cemetery. —James R. Stewart.

Fish.—Joseph Duncan Fish was born at Walnut Hill, La., Jan. 26, 1861; departed this life July 13, 1942, being 81 years, 5 months, and 17 days of age.

In 1890 Bro. Fish was united in matrimony to Nora Teakell; to which union 10 children were born, whose names are: Wyoma, Arizona, Robert, I. D., Lois, Orbin, Manilla, Ora, and Clifton. His wife preceded him in death in 1927, and one child in 1932.

He obeyed the gospel, being baptized into Christ about a year ago.

Funeral services were conducted by the writer, and interment was in the Orr Cemetery. The above brother was the father of Sister Strickland, of Healdton, who is known by many of the readers of the OPA. May the Lord help the family to endure the grief in this hour of trial.

—Tom E. Smith.

Francis.—Susuan Sarah Francis Miller was born Sept. 28, 1861, at Lockhart, Texas; departed this life July 20, 1942, at her home, near Davidson, Okla. In 1891, she was married to W. H. Middick, to which union four children were born—Minnie Ola and Joseph died at an early age. Emmett, of Oklahoma City, and Clyde, of Davidson, survive. Also two step-children—Will, of Davidson, and Mrs. Alice Alexander, of Lampasas, Texas. She leaves 15 grand children, 4 great grand children, a brother and a sister, and other relatives and friends. Her husband preceded her in 1933, since which time she made her home with her son, Clyde. She had been a member of the church for over 40 years. She was truly a mother in Israel.

The writer was called to conduct the funeral services, after which the body was laid to rest in the beautiful cemetery at Davidson to await the resurrection. May God help the Middick family to bear up under their burden in this sad hour.

And may we all who knew her look forward to that great reunion on the other side. If fortunate enough to get there, I expect to meet her again.

—Tom E. Smith.

### JONES-SELLERS

July 19, 1942, I officiated at the ceremony, uniting in the bonds of matrimony, Bro. Jack Jones, of San Antonio, and Sister Lenoura Sellars, of Center Point, Texas; in the home of Brother Frentrup, San Antonio. Both the bride and groom are very fine Christians, and we pray that God will bless the union in the furtherance of His cause.

—M. J. Buffington.

### TANKERSLEY-MULLEN

On July 19, 1942, Brother C. L. Tankersley and Miss Regina Mullen were united in matrimony, in Reno, Nevada. They are making their home in Stockton, where they attend the Church of Christ. Their many friends wish them a long and happy married life.

—Mrs. Winfred Smith.

### OUR HELPERS

Below are the names of our workers for subscriptions from July 20 to August 20, and opposite their names the number of subs. received by us. Watch this list for your acknowledgment and for any mistakes. Report any mistakes to us promptly. We sincerely thank all for their loyalty to the paper and for the interest manifested in helping us increase the circulation.

Clovis T. Cook—19; Barney Welch—12; Ervin Waters—9; Homer L. King—6; Joe Howard—5; John L. Reynolds—4; T. M. Hoover—3; F. K. Reeves—3; Mrs. A. B. Coble—3; Jim Stevens—2; Mrs. Minnie Foster—2; E. E. Wright—2; T. F. Thomasson—2; D. A. Jones—2; Mrs. J. E. Phillips—2; John Spradley—1; J. S. Thomas—1; Orville Cottrell—1; Mrs. C. G. King—1; C. W. Jernigan—1; Bertie Elkins—1; Mrs. Lena Tracy—1; Dan Sexton—1; James R. Stewart—1; Clarence Snodgrass—1; Homer Smith—1; T. R. Chapell—1; Pete Howard—1; G. A. Canfield—1; H. E. Robertson—1; Mrs. E. V. Dinington—1; Total—92.

### NOTICE TO FRIENDS OF PAPER

Yes, we are extending the special price to new subscribers for a few more months, if possible. Hence, we ask all our workers to push this very special offer of only 50c per year, as a trial offer, to new readers, for we may not be able to continue it for an unlimited time. The regular price of a dollar a year remains the same to renewals. We want to commend our loyal workers for the increased interest and the nice list of subs. sent us the past three months, when in the past these months have been the lean season. Keep up the tempo of this work, and we shall be able to give you a better paper, and besides, you are increasing your audience, when you write for the paper, not to mention the good the readers will receive.

—Homer L. King.

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### FROM BROTHER MILLER

In "The Old Paths Advocate" of March, page 4, columns one and two, is an essay from Brother Lawrence H. Bee against Acts 2:42. Please permit to examine it with candor through "The Old Paths Advocate." Brother Bee has pursued the same course as far as he has gone that all others who oppose Acts 2:42 have. Hence, in replying to him, is in principle, answering all who hold with him.

Brother Bee thinks "Acts 2:42 is an imperfect order" because "There is no song mentioned in it, and we are commanded to sing." Col. 3:16, Eph. 5:19. According to this reasoning about all (if not all) of the Word of God could be rejected, viz., Acts 2:38 does not "mention" faith or confession; Mk. 16:16 mentions "faith (belief) and baptism;" (Not repentance nor confession). Per Bro. Bee's theory, you would have to say they are an "imperfect order." Should the above scriptures be accepted as being a perfect "order," you would have two laws for the aliens to obey.

We should remember that the Word of God includes and excludes, viz., Christians are commanded to sing, Eph. 5:19, Col. 3:16. This excludes playing and whatever is necessary to obey the command "sing" is included (books, etc.).

Bro. Bee says, "If singing is included in the teaching as some contend, then the women take part in the teaching of the public assembly, the very things that is condemned in 1 Cor. 14 and 1 Tim. 2." Neither of these scriptures "condemns" women for singing in "the public assembly." You surely know Paul in the above scriptures, is talking about the public teaching or edification, and says the brethren are to do that—1 Cor. 14:27-31. And you are no doubt aware that "speak" in 1 Cor. 14:34 and "teach" in 1 Tim. 2:12 are used interchangeably. Hence, has reference to a public speech or talk. See 1 Cor. 14:27-29, therefore, has no reference to "singing."

The following indicates that Bro. Bee did not "rightly divide the Word of truth," 2 Tim. 2:15:

1. The public teaching, or edifying, is individual, 1 Cor. 14:26, and the brethren are to do the public teaching (speaking) one at a time. 1 Cor. 14:26:31.

2. The singing is congregational (plural), Eph. 5:19, Col. 3:16. Therefore, "women singing in the public" is not "condemned in 1 Cor. 14, 1 Tim.

2, nor elsewhere in the Word of God.

Bro. Bee asks, "But if teaching is not included in Acts 2:42 then we wonder what number it is in the worship. Is it number 1—is it number 5?" Acts 2:42 says "and they continued steadfastly in the apostles' teaching, etc." If you want to "number" or misnumber you can.

Bro. Bee refers to Acts 20:7-11, then Supposes "the order was changed." If the "suppose" is left out Acts 20:7-11 is plain enough. Luke does not say what they did first or last, but only tells what was done. I suggest that we do not tamper with the "Sacred writings," but if "events are not always recorded in their chronological 'order'" perhaps Acts 20:7-11 is one of those "events."

Further Bro. Bee says, "I understand that this (1 Tim. 2:1) is also held by some good brethren as being the divine order of worship." Yes, some advocate the above order. When people want their own way they seem to justify themselves by adding to and taking from God's Word.

Bro. Bee wants to know, "How could we keep in harmony with 1 Cor. 1:10 'that ye all speak the same thing and that there be no divisions among you' etc., if we have in the same congregation brethren contending for each of these as the divine order of worship." If brethren continue to teach their different theories and orders throughout the brotherhood it is impossible for "all to speak the same things," etc., but should we all "walk by the same rule" (Phil. 3:16—1 Pet. 4:11) we would then be "speaking the same things, etc."

Bro. Bee avers that "Events are not always recorded in their chronological order." (Acts 5:30, 1 Tim. 3:16). This would suggest that "events" are sometimes "recorded in their chronological order." How does Bro. Bee know Acts 2:42 is not one those "events recorded in chronological order?"

The scriptures often mention things done and to be done, then elsewhere explains how they are to be done or observed, viz: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" 1 Cor. 10:16.

The above teaching informs us what "the cup" and "bread" are and speaks of "the cup" first and "the bread" last, but when the instruction is given how to partake Paul gave the order as Jesus did. "The bread" first, "the cup" last. Mt. 26:26-28. 1 Cor. 11:23-29.

Hence, Acts 5:30 and 1 Tim. 3:16 which Bro. Bee is relying on are parallel with 1 Cor. 10:16, etc. They tell what was done but do not give the order or way they were done; howbeit, Acts 5:30 and 1 Tim. 3:16 is not considering the worship upon the first day of the week, however, Acts 2:42 is concerning the worship for Lord's day; therefore, Acts 2:42 tells what they did and how they did it (worshipped).

Thus it is written, "and continued (they had to begin before they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42. This has

never been changed, nor annulled by Divine Authority.

Bro. Bee asks further, "Does the word 'fellowship' in Acts 2:42 have reference to the contribution alone, or does it have a broader meaning?" So far as I know, we who contend for Acts 2:42 do not maintain that the "fellowship" in the above scripture has "reference to the contribution alone." Bro. Bee thinks "it is questionable as to whether the Jerusalem church had a contribution upon the first day of the week," and offers Acts 2:44-45, "and had all things common, and sold their goods and possessions and parted them to all men as every man had need." After they had "sold their goods and possessions" then "parted" (divided) them to all as every man had need," would not they still have something? If not, why not?

Bro. Bee brings up Acts 4:34-37 and alleges, "They had no need for a contribution, evidently had nothing to contribute after they had sold their goods and possessions and brought the price and laid it at the apostles feet." It seems that some cogs have been jumped here as the reading of Acts 4:34-37 signifies "For neither was there among them any that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles' feet, and distribution was made unto each according as anyone had need, and Joseph who by the apostles was surnamed Barnabas (which is being interpreted, Son of Exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet." If distribution was made unto each "according as anyone had need" would not each one have something to give? Acts 4:37.

But why this quibble? The New Testament informs us "and they continued steadfastly in (not out) the apostles' teaching and fellowship, in the breaking of bread and the prayers," Acts 2:42.

Bro. Bee writes "The Word fellowship as used in the New Testament carries with it the idea of: (1) A joint partition as in 1 Cor. 10:20, 2 Cor. 6:14." Granted, however, it indicates they had something to give (distribute). (2) "Distribution"—distribution was made to all" as every man had need," Acts 4:35. Yes, and this enabled them to "continue steadfastly in (not out) the Apostles' teaching and fellowship in the breaking of bread and the prayers," Acts 2:42. They had the "fellowship" as often as they had "the breaking of bread." If they "continued steadfastly" to observe one of those items, they observed all of them.

Brother Bee informs us that "In Wilson's Emphatic Diaglott the word in Acts 2:42 is translated 'distribution.' Very well, but does it not teach 'contribution' also? Did they not have to contribute before they 'distributed'?"

Brother Bee finishes by appealing, "Brethren let us not strive about words to no profit, but let us follow after the things which make for peace," and to this I say, "Amen." If brethren continue to preach their opinions—"no difference which item of the worship is attended to first just so

they are all observed"—"no certain order"—"no unvarying order"—misrepresenting, etc., they can not "follow after the things which make for peace."

—Joseph Miller.

(You may look for a reply or the other side in the next issue. —Publishers.)



C. C. Rawdon, Decatur, Ill., August 18.—If anyone knows of a loyal church near the above place, please write me at once. I have been going to Harrodsburg, Ind., some for worship.

J. W. Bowmer, Rte. 1 Box 602, Stockton, Calif., July 22.—With the help of Bro. Ervin Waters, about 15 members withdrew from the digressive brethren, and we began meeting in a building in this place, but they keep trying in vain to get us back.

Fred Kirbo, R. F. D., Davis, Oklahoma, August 8.—I just recently closed a meeting at Old Bula, near Littlefield, Texas, with two baptized and we trust the church strengthened. My next was with the church in Lubbock for a few nights.

John Rogers, Davidson, Okla., August 16.—We are still worshipping as the Bible directs in the Carter church, and we are progressing very nicely. We all are looking forward to our meeting, beginning the 4th Sunday in September, conducted by Bro. King. All are invited.

D. A. Jones, Rte. 2, Atlanta, Texas, August 19.—Since the church here has put in the "old Bible class system of teaching," a few of us have no place to worship near here, and I go to Rodessa, La., most of the time. I hope that you, Brother King, or some other loyal preacher can come to hold us a meeting.

J. L. Sims, Rte. 4, Ada, Oklahoma, August 19.—The West 6th St. church here is moving along satisfactorily, with interest and devotion about as good as could be expected. We study the Bible chapter by chapter each Lord's day, and the interest seems to be growing. The young talent seems to be developing rapidly. We hope Bro. King can be with us this fall.

Pete Howard, 6780 Southwest Ave., St. Louis, Mo., August 20.—I am in this wicked old city, working. If anyone knows of a loyal church here or near here, I would be glad if they will let me know the location, that I may have a place to worship on Lord's days. I was forced to leave my home at Dora, Mo., to seek work.

Ferd Roberson (colored), Rte. 2, Lawrenceburg, Tenn., Aug. 17.—We were very thankful to have Brother G. A. Canfield preach for us a few days recently. While there were no additions, yet we were strengthened and admonished so much. The seed was sown fully and well. We continue on in the work and worship as the Bible teaches. We appreciate the help of the white brethren.

Jim Stevens, Sentinel, Oklahoma, Aug. 19.—We are certainly thankful for the good meeting, closed here Aug. 9, by Bro. King, resulting in 7 baptisms and 1 restoration. The church was much strengthened by the teaching, and all have gone to work with renewed zeal and courage. Bro. King got us out of the "old rut," and we are trying to do more in the Lord's vineyard. We are praying that others may have the good results as we have.

E. E. Wright, G. D., Lubbock, Texas, Aug. 7.—Brother Fred Kirbo came by and preached two good sermons for us last week. We think he is a good preacher and able to defend the truth. Should any of the loyal brethren be passing this way,

we shall be glad to have you stop over with us. We meet at 2012 Third St. Pray for us that we may remain faithful and may always worship the Bible way.

Batsell Moore, Los Prietos C. P. S. Camp, Star Rte., Santa Barbara, Calif., Aug. 10.—I made another trip to Los Angeles last week. The brethren there certainly are at work. It certainly does help me to visit them, for it is next to going home. I heard Bro. Paul Nichols preach Sunday night. I think he will be among the strongest in the field in a few years. We have bought us a good library here now. I was glad to see the good response to Bro. Gay's needs.

M. J. Buffington, Sand Grove, Texas, Aug. 12.—I am now in a good meeting at the above place, with good interest and attendance so far, but no visible results yet. I am to begin at Gause, Texas, Aug. 17. From there I go to Monroe, La. for a mission meeting. Pray for me and the work.

C. L. Cawthon, Kinston, Ala., Aug. 12.—We have just closed one of the best meetings in the history of the church here, with six baptized and several wanderers returned to the fold. Bro. J. D. Phillips did the preaching and is to return next year for more preaching. Brethren W. H. Reynolds, DeWitt Palmer, and Jeter Whigham were with us some.

Clyde Middick, Davidson, Oklahoma, August 18.—The church here is moving along nicely. Brother Kirbo held us a meeting last spring, and we are now looking forward to another meeting this fall, beginning late in September, with Brother Homer L. King doing the preaching, continuing over three Lord's days. We invite all within reach to attend.

H. E. Robertson, Phillipsburg, Missouri, Aug. 23.—Since my last report I conducted a meeting at Bowlegs, near Seminole, Okla., continuing for two weeks, with one baptized into Christ. I found a marked degree of hospitality among brethren here, which I appreciated very much. Next I was with the brethren at the Ellis School house, north of Mountain Grove, Mo., over two Lord's days. These faithful brethren have been fighting strong opposition since they began contending for the Bible way. I go next to Bloomfield, Iowa, for some work.

Homer A. Gay, Lebanon, Missouri, Aug. 23.—I was very glad to attend most of Bro. Waters' meeting in Lebanon, recently. Bro. Waters is fast developing into a strong preacher. I was able to do part of the teaching at Lees Summit last Lord's day—the first I have done since in April, when I had the accident. I am thankful to report that I am still improving, but I still have a long way to go to get back to normal. I hope to do a little preaching close home this fall. I still follow a strict diet and I am not too active yet. My brother, S. J., baptized two here yesterday, who came from Cable Ridge.

Joe H. Howard, Lawrenceburg, Tenn., Aug. 17.—My meeting at Claxton resulted in one baptism and the church edified. At Berryville, Ark., I baptized three and five confessed their faults. At this writing I am in a meeting at Chappel Grove, near the above address. I began the 15th inst., and the crowds and interest are good. I go next to Long Branch, near here, with a prospect for a debate with the S. S. and cups brethren.

Bill Roden, Sentinel, Oklahoma, August 5.—From July 26 to Aug. 9, we had a very good gospel meeting, with Brother Homer L. King doing the preaching, and he certainly did a fine job of it, giving us nothing but the word of God. The results were seven baptized and one restored to the fold. We were glad to have visiting brethren from the Carter church. We shall be glad to have all faithful brethren passing this way to visit us. The church is growing now and striving to please God. Pray for us that we may continue in the good way taught us by Bro. King.

Dan Sexton, Hollis, Okla., Rte. 1, Aug. 3.—You may be surprised to hear from me, but we are living in that kind of age now. Recently a preacher came into our community to preach on the "Cup Question," saying he would give both sides. I ask them to let me answer him, and they finally let me have 15 minutes. He admitted the cups were not prescribed by the Law of Christ. I replied that if that were true, then they were not of "faith" (Rom. 10 17), and if not "of faith," then they must be sin (Rom. 14:23). Many other interesting things were said. We have no loyal church near us, hence meet in our home for worship.

James R. Stewart, Rte. 4, Waco, Texas, Aug. 12.—I recently held a mission, meeting near Ardmore, Okla., which was sponsored by the church at Equal Rights. I think it was very commendable of these brethren to be so interested in mission work, and I would be glad to see this mission spirit invade every congregation. The results were four from the S. S. and cups brethren agree to worship with us. I enjoyed the good home with Bro. Elmore and family. My next will be at Gilliland, Texas; then with a congregation near San Antonio. On with the good work!

Barney Welch, Box 111, Spring Hill, W. Va., Aug. 17.—Our forces have been greatly reinforced and are holding fast against the enemy in this section. I recently closed a very pleasant and profitable two weeks of meetings at Commodore, Pa. I found some very fine brethren there. One was restored to the faith. Brethren Shaw, Moore, Bee, McCombs, Lydic, and others are able leaders. I was asked to return in October for another effort. I am to begin a meeting at Smith Creek tonight in an effort to plant the word of God, where Satan's ranks have prospered. We are expecting the arrival of my father, H. C. Welch, soon for a visit in the East.

John L. Reynolds, Box 249, Crockett, Calif., July 28.—A few brethren have moved into this part and are meeting with the church at this place. I recently visited the churches at Stockton and at Lodi. They are growing in knowledge and number. The churches in California are left without an active evangelist at the present, but we trust it will not be long until the return of Bro. Waters, and, too, we are looking forward to the coming of another man to assist in the work. In the meantime we are building up the mission fund. My father has not been well for sometime.

F. K. Reeves, Marion, La., July 26.—Brother Cook closed our meeting the 19th with 9 baptized and 1 restored. Brother Cook did some good preaching, and the church was much strengthened. We hope to see him return for another effort sometime. Brother Lynwood Smith, a young man, from Wesson, Miss., was with us, and we were very glad to have him. We are expecting him and Bro. Carlos Smith to visit us again soon and do some preaching for us. Pray for us and the good work of the Lord.

Clarence Kessinger, Box 42, Spring Hill, W. Va., August 13.—During the past month I have preached several times at the churches at Stop 12, Spring Hill, and at Mallory Chapel. The Lord willing, I plan to make another trip to Middletown, Ohio, in the near future. I am whole heartedly behind the effort to uphold and support the preaching of the word of God, and may God give me and others the courage and strength to do so. Pray for me and the work in this part, to the end that the cause may prosper.

G. A. Canfield, (colored), Rte. 1, Box 78, Marion, La., Aug. 17.—I preached two weeks in Miss. and six days in Tenn., since last report. At the little church (colored), near Lawrenceburg, Tenn., there are but six members meeting in a private home, but they are as strong in the faith as any I ever saw. They have but one male member to take the lead. They made a great sacrifice to have me come, but they want me to return for another effort. I want to thank the white brethren for helping me to make this trip. The church in Lebanon, Mo., sent me \$5.00; the church at Lees Summit, \$5.00; and Brother Homer L. King, \$1.00. I enjoyed Bro. Cook's preaching.

T. R. Chappell, Eola, Texas, August 6.—The church here is progressing nicely. We had a real good meeting recently, with Brother Hilton doing the preaching. He handled the situation existing in a splendid way. We had three baptisms and two confessions of faults. I am preaching about every week-end. I recently preached at San Antonio, Texas. We have a fine congregation at that place, working with interest. I preach once a month at San Angelo (Lake View church), and I preach each 4th Sunday at Menard. We have a fine congregation started there. I mean to devote my full time to preaching in the near future. "The harvest is white, but the laborers are few." Pray for me and my work.

T. F. Thomasson, Trechado, New Mex., Aug. 11.—As Bro. Reynolds, of Crockett, Calif., failed to get his vacation as planned, we were unable to have the meeting in Trechado, and instead we just had all-day services on two Lord's days. I was with the church in Belton, Texas, over the first two Lord's days in July. Visible results were two baptized. I

made my home with Bro. H. C. Welch and his good Christian family. He and the good faithful brethren cooperating with him are doing a great work, being strictly Scriptural in work and worship. A spirit of brotherly love seems to permeate the entire group. They treated me royally and supported me well. I visited in the homes of Brethren Tidlow and Hamrick, also one night with Bro. J. E. Jones, of Temple. I go next to McDonald, N. M., the 16th inst. September 20 I am to go to Lebanon, Missouri, for about three meetings. Pray for me.

Burley F. Black, 263 S. Moore St., Ottumwa, Iowa, Aug. 4.—Brother Ervin Waters closed a three weeks meeting at this place, July 31. We rejoice over the results of the meeting. Although additions were not great, there being one baptized and four restored, we believe inestimable good was done. We plan greater things for next year. One noted improvement was that our contribution doubled and is increasing. We learned to love Bro. Waters and his good wife for their gravity, sincerity, and sound speech that cannot be condemned.

C. W. Van Stavern, Lebanon, Missouri, Aug. 18.—Brother Ervin Waters closed a good meeting here the 16th inst., embracing three Lord's days. One was baptized and one confessed faults, and we are sure the church was made stronger by the good plain teaching by Bro. Waters. The seed was sown, and we look for a harvest in the future. We are glad to have Bro. Albert Larew and family, Sister Nelson and family, of Ottumwa, Iowa, visit in the meeting. Also, Bro. Woodard Clouse and family, of Crane, Mo. A good part of the Lees Summit church attended regularly, assisting in song and otherwise. We are very glad to have them. We are looking forward to the arrival of Bro. T. F. Thomasson to hold meetings in this part this fall, also the return of Bro. Waters and wife next year for 8 or 9 months preaching. Let us press toward the mark.

Carlos B. Smith, Wesson, Miss., Aug. 17.—We had the pleasure of hearing Brother Clovis T. Cook in another series of meetings, at the New Salem church recently. He did his part well in giving the church some needed lessons to "knit" their hearts together on the things for which we have fought. Too, he showed the danger of departures from the word of God in the work and worship of the church and of "enjoying the pleasures of sin for a season." We regard Bro. Cook a firm and uncompromising man for the truth. I am with him now in a mission effort, near Pine Hill, Ala., sponsored by the New Salem and the Red Oak Grove churches. We are making our home with Bro. D. A. Moore. The interest is unusual among the denominations, due to the able manner of presentation and kind reasoning of Bro. Cook.

T. M. Hoover, 200 N. 4th St., Montebello, Calif., July 27.—Early in the spring my family and I moved from the north part of the state back to our old home congregation, Montebello. We regretted to leave the good brethren at Crockett, whom we learned to love so much. The churches in this state are doing very well, generally, but it seems they want to hear a variety of preachers. I suppose, we need to move to Missouri, where so many of our preachers are congregating. Brethren, let us not forget the young brethren, who are now in the Conscientious Objectors Camp, in prayers, in thought, and in a financial way. May the Lord be and abide with all the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Aug. 13.—Recently I visited the church at Monrovia, with a lesson from the Bible. They continue in the work of the Lord. Since returning from work in the northern part of the state, I have been working with my home church, 3535 Siskiyou St., Los Angeles, and with Montebello. Last Lord's day we had two additions at my home church. One of those baptized was the brother of Sam Smith, cousin of Carlos Smith, of Mississippi. Also, a man, formerly of Texas, placed membership, for whom we are thankful. The Lord willing, I mean to visit the Christian boys (6) in the C. P. S. Camp, near Santa Barbara. As soldiers of the cross, let us be all out for victory over the foe!

John Snow, Gen. Del., Dublin, Texas, Aug. 14.—Brethren are always calling preachers to preach for and to them, but very seldom do they "send" them. I see, however, that the brethren in California have adopted this method and therefore are spreading the gospel. The will of the Lord is, "And they went everywhere preaching the word." I suggest that

the loyal brethren of Texas put our preachers in the field; "send" them throughout this state, "preaching the word." We can do this by each church contributing a certain amount regularly for this work. One of the most able for this work, that I know, is Bro. Clarence Snodgrass. He is loyal, able, and worthy. Let us do our best, working to the end that the gospel may be preached to the lost; but, "how shall they preach except they be sent."

Homer L. King, Lebanon, Missouri, Aug. 24.—After two weeks, embracing three Lord's days, I closed a series of meetings with the faithful in Sentinel, Okla., August 9. Although Sentinel has for years been a very difficult place to get crowds or additions, as many of our loyal preachers will confirm, yet it seems the "ice was broken" this time. The crowds and interest were unusual for that place. Seven were baptized and one was restored, and the church was aroused as I have never seen it before. I left them determined to build or buy a new house, meet more frequently for song practice and Bible teaching, give more freely of their means for the cause of Christ, and to do more mission work, yea, and to live closer to the Lord in general. It was my third effort with them, and they asked me to return for another next year. I am now in a series of meetings at Council Hill, Oklahoma, and after four days, the crowds and interest seem to be gaining each service. I am to continue next Lord's day. The first Lord's day in September, I am to begin at Cameron, Texas, continuing over two Lord's days, at least. Then, to the Carter church, near Davidson, Okla., beginning the last Sunday in September. We urge all in reach to attend these meetings. Pray for me and the good work.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Aug. 14.—The meeting at Ottumwa, Iowa, closed July 31, with four restorations and one baptism. We enjoyed our stay with the brethren. I am thankful that I can report that during the meeting plans were formulated for extensive evangelistic work in Iowa next year. The meeting at Lebanon, Mo., began August 2 and continues at this writing, with one baptism to date. The outlook in Missouri is bright and we look forward to working in this state next year. We go from here to California by way of Texas. Pray for us.

Clovis T. Cook, Lebanon, Missouri, Aug. 20.—I began a meeting with the New Salem church, near Wesson, Miss., July 31, continuing eight days, resulting in one baptism and three restorations. The crowds and interest were unusually good. Aug. 9, I began at Red Oak Grove, near Summit, Miss., where Bro. L. L. Red is striving to build up the cause. Aug. 15, I began a mission meeting, near the home of Bro. D. A. Moore, at Pope, Ala. We continued several nights, preaching from the front porch of a store, with good crowds and interest. We baptized two, and we look for others soon. They will meet for worship in Bro. Moore's home, and any faithful preacher passing that way will find a welcome. The merchant, al-though not a Christian, was kind to let us use his store for the meeting. The Red Oak Grove church gave \$10.00 for this work, and Sister Moore gave me \$3.00. Bro. Moore is making a great sacrifice to establish the cause there. Bro. Carlos Smith assisted me there.

Tom E. Smith, Healdton, Okla., Aug. 7.—I have just returned from a vacation (15 days), given me by the Texas Co. My family and I drove over to Wichita Falls July 11, and I preached that night and on Lord's day and night. We now have a fine church in Wichita Falls, and we may expect some great things from them for "they have a mind to work" (Neh. 4:6). On the 22nd and 23rd I preached at Tew Salem, near Santo, Texas, to large audiences each night. July 26, I was with the Vaughn St. church, at Fort Worth, Texas. A sister was restored from the S. S. and cups brethren.

Ralph E. Mustard, 318½ So. Heliotrope, Monrovia, Calif., Aug. 17.—Since my last report, I have preached considerable at the home church. I baptized one and one was restored at Monrovia recently. The second Lord's day in July we had the opportunity of visiting with and preaching to a group of fine Christian boys in the Conscientious Objectors Camp, Santa Barbara, Calif. Our prayers continue to go out for these boys who have the faith and courage to stand up for their convictions. We should do all we can to assist them spiritually and financially, as they are in need of both. You may contact them by writing Batsell Moore, C. P. S. Camp, Santa Barbara, Calif. July 19, I united in the bonds of matrimony Bro. Cleo Boek and Sister Edna Preston, in Youma, Ariz. Please note my change of address as above.

## COMMENDED

In July of this year, I met for the first time Brother G. A. Canfield (colored), of Marion, La., and I believe he is a faithful gospel preacher, able to do the work of an evangelist. But, like the rest of us, he is a poor man in this world's goods, making his living by farming. He is unable to make the sacrifice that he is, but he continues to do it without complaining. Brother Canfield is doing a work that we white brethren cannot do, for we cannot reach the colored people as well as a colored preacher. I believe it is our duty to help him stay in the field (not "cornfield") preaching to his race. This plea is unsolicited, but your support will be appreciated by him and by me.

—Clovie T. Cook.

## ACKNOWLEDGEMENTS

Since our last report on help received, we have received from Flemington, Pa., \$15.00; Greenfield, Calif., \$5.00; H. E. Thompson, Los Angeles, Calif., \$5.00.

Brethren, we thank you so very much for your thoughtfulness and care for us in this trial.

—Homer A. Gay and Family.

## WORDS OF ENCOURAGEMENT

"I enjoy every issue of the OPA; it gets better all the time. Here is a sub. for it."

—James R. Stewart, Texas.

"The fact that you have made so great success of the OPA, and that eternity alone can tell the good you have done for the cause of the Lord, is the very reason we do not need a new publisher. Why not get someone to help you? Perhaps, we all could help lighten your load more than we do. May God bless you in the noble work, and if it ever becomes necessary to have a new publisher, which I hope will be a long time, I will be thankful if we can find another as good."

—Tom E. Smith, Oklahoma.

"Find my renewal enclosed. I enjoy the paper very much; the articles are always interesting and very helpful. May God bless you in your great work."

—Mrs. C. G. King, Texas.

"Send me the OPA for another year. My love to you all."

—Orville Cottrell, Oklahoma.

"I don't want to miss an issue of the OPA; for I consider it the best paper published in teaching the faith. May God bless you in your work, as well as all the loyal brethren."

—J. W. Bowmer, California.

"I have just finished reading the OPA, and I enjoyed it."

—Elizabeth Byford, Texas.

"I trust this will find you and yours well and enjoying the blessings of God. We hope you can be with us again this fall."

—J. L. Sims, Oklahoma.

"I am writing you to let you know that I enjoy the OPA. It cheers me up so much, when I am discouraged over the condition of the church here. I wish we could get you to hold us a meeting. I hope you can make the paper larger. The reports are fine."

—D. A. Jones, Texas.

"I am sending my renewal to the OPA. I esteem it very highly. I am yours for the truth on all issues. Best wishes to you and yours."

—C. W. Jernigan, Texas.

"I am glad to report that about all the members of the church here are now taking the OPA, and all thoroughly enjoy the paper. We are hoping it continues in the future as in the past."

—Frances Kimbler, Oklahoma.

"Find two new subs. enclosed. I certainly do enjoy the good lessons in the OPA. I want to get more subs. for it, as it helps us stay in the right way. May we be faithful to the end."

—Mrs. Minnie Foster, Texas.

"I am sending my renewal for the good old paper, the OPA; keep sending it to my home as you have been, and keep the good work going."

—Pete Howard, Missouri.

"Here is a renewal for the OPA. Keep up the good work, and may God bless you in your efforts for the truth."

—Clarence Snodgrass, Texas.

"I am sending my best regards to you and your family. May the Lord ever bless you and help you to continue in the Vineyard."

—Ferd Roberson (colored), Tenn.

"I received the OPA Saturday, and I am liking it better all the time. I don't think we could have a better editor. I hope I can have something for the paper later on that will help the cause. I enjoyed your letter."

—Batsell Moore, California.

"I shall try to have a report for the OPA about every month. I am sorry I haven't done that before. I am praying for you in your work that you may have the results of saving souls as here."

—Jim Stevens, Oklahoma.

"The paper is just fine, and how we have been enjoying the writings of Brother Thomasson. Here are two subs."

—John L. Reynolds, Calif.

"I enjoy the OPA each issue very much. Here is my renewal."

—T. R. Chappell, Texas.

"Send me the OPA for a year. Bro. King, I think of you real often, and I hope you and family are enjoying good health and happiness. You have my kindest personal regards. May the blessed Savior keep you in His love."

—Dan Sexton, Oklahoma.

"I am sending two new subs. for the OPA. I hope to be in your part in September, and I hope that I may get to see you then."

—T. F. Thomasson, New Mex.

"The paper is truly fine, especially the last two issues. Find my renewal and two other subs."

—T. M. Hoover, California.

"We are sending our renewal, and we wish all the workers for the OPA well. We hope Bro. Gay is still improving."

—Mr. and Mrs. E. V. Dennington, Texas.

"Here are twelve subs. to the OPA, my feeble mite for the advancement of the cause of Christ by means of the OPA."

—Barney Welch, W. Va.

(Thanks a million, brethren, for your warm words of encouragement and your loyal interest in the paper. It is this loyalty of our many friends that inspires us to greater effort. By the grace of God we shall strive to give you a better paper. —Publishers.)

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. XV

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No. 10

## SOME BESETTING SINS

By L. N. Byford

We are to "lay aside every weight and the sin that doth so easily beset us" (Heb. 12:1). In our study of Bible characters, we find that human nature has not changed much during the ages. In the old Testament we find that **jealousy, presumption, greed, love of preeminence, cowardice, and ignorance** were common. The same is true in the New Testament, yes, and in the church today.

**Jealousy**—"The fear of being supplanted by a rival; suspicious fear"—Webster. This awful state of mind had its origin with the guilty Cain, in the first family that ever lived upon the earth; and being unbridled, ran its full course, resulting in the murder of his brother, Abel—a bad beginning! We find this evil state of mind again in Jacob's family, when Joseph's brethren, first conspired to murder him, but sold him into Egypt instead; just because his jealous brethren were "suspicious" of Joseph's ability to surpass them. This has wrecked many churches, having found its way into the hearts of leaders. It has wrecked homes. It has wrecked preachers. When you find a preacher going about trying to ruin the reputation of his fellow preachers, you may be sure of jealousy as the motivating influence behind all such, and it is nothing more or less than that same wicked state of mind that caused the murder of Abel. Beware of Jealousy!

**Presumption** is another outstanding sin. Nadab and Abihu presumed that just any kind of fire would do to burn the incense, hence offered it before the Lord (Lev. 10). But, they lost their lives for this sin of presumption. Many today are making the same mistake in offering in the worship unauthorized practices, such as instrumental music, Sunday Schools, women teachers, cups, loaves, etc. (See 2 Jno. 9).

**Greed**, or covetousness, is one of the crying sins in the church today. In the New Testament it is listed with all the other condemning sins, yet very little is ever said about it from the pulpit or in the press. This is the sin that turned the rich young ruler away from the Good Master (Matt. 19). It caused Judas to betray the Lord. It caused Ananias and Sapphira to lie to the Holy Spirit. They wanted to make a show before the people, and at the same time satisfy their greed, hence they died a shameful death.

The **Love of Preeminence** is portrayed in the example of Diotrephes (3 Jno. 9), who refused to receive the gospel preachers and apostle. It caused him to close his heart against hospitality

toward his brethren. We still have this difficulty in the church today, and it is doing much harm to the cause of Christ.

**Cowardice** did not pass when Peter denied Christ. There are people who deny Christ every day, for fear of what the people will say. We also find the one talent man on every hand who is afraid and has buried his talent.

**Sincere Ignorance** has led many people to do wrong as in the outstanding case of the apostle Paul. But after learning the truth he spent the rest of his life in service to the Lord. When we learn truths we can no longer be sincerely ignorant. When we know and fail to do right we are no longer honest. There is a way for us to know when we are right. We can measure our lives by the Bible.

Our salvation depends upon a new birth. Nicodemus heard it from Christ, but did not understand it at the time (Jno. 3:3-5). Christ gave the message first to his apostles to be preached to the people, so all could understand and obey. About three thousand souls heard and obeyed it at the first gospel sermon Peter preached at Pentecost. (Acts 2). Cornelius learned the gospel from Peter and obeyed it (Acts 10). The Ethiopian learned it from Philip and obeyed it (Acts 8). The Phillippian jailer learned the gospel from Paul and obeyed it. It made him a Christian just as it did Paul when Ananias preached it to him and just as it did all the others. Peter and Paul reformed their lives and became outstanding characters of the Bible. Cowardice and Ignorance were put out of their lives.

Every Christian who has Heaven as his goal will have to leave off or overcome these weights that so often beset us. **Jealousy, presumption, greed, preeminence, cowardice and ignorance** of the Bible. Love for the Lord and for each other will crowd out all of these, and make us a people the Lord wants us to be.

## "GIVING AND RECEIVING"

If Christians everywhere could be made to realize the privilege of giving as well as the duty, the Lord's work would grow by leaps and bounds. It is my sincere belief that this subject has not been adequately taught, or the churches of Christ would be spreading the gospel in every nook and corner.

First, let us review briefly what the Lord demanded under the Law in regard to giving. They were to give a tenth of everything, whether it be the seed of the land or the fruit of the trees—It

was the Lord's — also a tenth of the flock (Lev. 27:30). Those tithes were given from the amount at the beginning and not after a part was used or sold. In 1 Chr. 31:5-8, we read where the children of Israel brought in abundance the first fruits of all things. Here we pause to emphasize the thought that these offerings or tithes were the first fruits, that is, the best. This was their law and in so doing we find that God blessed them.

The law governing us is quite different. We are not commanded to give a tenth as they were. Ours is a free will offering. As "God has prospered us" and "as we purpose in our heart so let us give." Not of necessity. Surely, no true Christian could think this means to give only that which we do not need. That would be very selfish and unreasonable. With such an imperfect law as the old was, they had to give a tenth. Surely, all who understand the supremacy of the new would agree at least as much is required of us.

It is not because the Lord is in need that we give. Truly, all things belong to Him. "The earth and the fullness thereof." The air that we breathe, all are His. We are not judged by the amount of dollars and cents each church gives, but by the way we give individually. Our ability and how we respond. Realizing he blesses us with sufficient food and clothing and all the richness of his love we wonder how we can give so little. He has promised to care for us, and since "He is not slack concerning His promises," we should never doubt His word.

We know that "all things work together for good to them that love the Lord." Sometimes we are tried in a financial way, and I verily believe poverty is good for us sometimes. It causes us to realize the Lord has power to give and to take, and to see the need of helping the poor. We should always be thankful we have it to give.

Sometimes our brethren reason, "Well I owe a debt and have to pay it. God requires me to pay my honest debts." Do we ever stop to think of the debt we owe to that lowly man of Nazareth who gave his all for us. Left His mansion in glory to suffer on calvary. It is a much older debt. It should be paid first, then the other. The Master deserves our best. If we are fortunate enough to enter Heaven, He will give us his best.

God has power to make all things about toward us and we will not lose anything even in this life by giving freely, and think of the eternal glories of a home in Heaven.

Let us all give more liberally and trust in the Lord that He will richly bless us.

—J. E. Phillips,  
Council Hill, Okla.

#### DESIRES FELLOWSHIP

This is to let all the preaching brethren, who stand with the OPA, know that I am with you one hundred percent in the fight for the right, and that I desire to be more closely associated with you in the work as a fellow preacher. I am now situated so that I can devote all my time to preaching the gospel, and I am ready to go anywhere into any field that I may be needed. I still have some time open for meetings this fall. If you

need me for mission work let me know it. I am doing all I can for the OPA.

—James R. Stewart, Rte. 4,  
Waco, Texas.

#### Commended

We are glad to have this statement from Brother Stewart, and we are glad to know that he is still with us on the issues troubling the church today and that he is now able and willing to give all his time to preaching the gospel and fighting for the right. Brother Stewart is well known to us and to many of the readers of the OPA, and we believe that he is able to do good in preaching the gospel, and especially in mission work. We believe, too, that he is worthy of the love, esteem, and support of all loyal and faithful congregations. Hence, we insist that you call him out into the much needed field. He will do you good. The "fields are white to harvest, but the laborers are few," why then should any be idle? We are anxious to help every gospel preacher, and we appreciate their cooperation, love, and fellowship. Fellow preacher, will you not whole heartedly join in this fight for truth and righteousness?

—Homer L. King and Homer A. Gay.

#### ROY B. MODGLING'S ADDRESS

Sister T. L. Modgling, of Woodlawn, Ill., sends us her son's address, with the request that all the brethren who know Roy Bill pray for him that no harm may come to him, while over-seas. He is in the noncombatant service. Write him as follows: Pvt. Roy B. Modgling, No. 18084877, 51st Service Squadron, 38th Service Group, A. P. O. 505 % Postmaster, New York City, N. Y.

Sister Modgling informs us that it takes air mail about 8 days to reach him, and otherwise about 30 days. Our prayers are for Bro. Bill, Mother, and the rest of the family.

—Homer L. King.

#### ACKNOWLEDGMENTS

Since last reported in the OPA I have received the following donations:

H. E. Thompson, Calif. ....	\$15.00
A. E. Cogburn, Texas .....	3.00
L. L. Red, Miss. ....	5.00
J. C. Buck, Missouri .....	2.00
C. W. Van Stavern, Mo. ....	5.00
Hugh Milner and Wife, Ohio .....	18.00
Jas. R. Stewart, Texas .....	2.00

We surely do appreciate the thoughtfulness of all of our brothers and sisters who have contributed so liberally to us during my sickness. We have tried to write each one, personally, and thank them for their gift, and have acknowledged them in the OPA; however, we may have missed some one's name in the paper and may have failed to write to some one, personally. But if we missed you, we thank you just the same, and I pray God's richest blessings upon all of you, who have been so good to us. And, now, I believe you have sent us enough. You have abounded in your love toward me, and I feel that there are others who need help, perhaps, more than I do.

Since so many have shown an interest in my condition, I feel that I should tell you that I just

returned last week from Kansas City, Kan., where I spent eight days going through the clinic of the Bell Memorial Hospital. They made six x-ray pictures and several other tests. They found that I was getting poison from some teeth, and extracted them, and also found an ulcer, which the doctor at home had not found. They put me on a very strict diet, requiring me to eat six times a day and to take medicine six times a day. I am to do this for three months and then return for further examinations.

—Homer A. Gay.

#### WORDS OF ENCOURAGEMENT

"I don't think we need a new publisher for the paper, but we would certainly like to see the paper enlarged. We think you are doing a fine work, and we pray that you may continue this great work." —J. T. Brose, Texas.

"Enclosed you will find two dollars for two renewals to the OPA, and many thanks for the paper." —Vallie Stone, Oklahoma.

"Find my renewal enclosed, and we thank you for sending the paper on. I shall try to be more prompt next time. I have been sick all the year. I hope you all and Brother and Sister Gay are well. We think of them a lot, too." —Mrs. Walter Cogburn, Texas.

"Here are two new subs. for the OPA. I like the paper, and I appreciate its writers. I believe they stand for the truth as taught in the good Book. May the OPA and its writers live long, and may God bless you in your great work." —Nimrod Case, Miss.

"I am sending another sub. for the OPA. Interest in the paper seems to be growing with each issue." —Frances Kimbler, Oklahoma.

"The OPA certainly is good. Keep it growing with interesting and upbuilding material." —E. H. Miller, Ga.

"I am having the paper sent to ten boys in the C. O. Camp. They need all the encouragement they can get and more. I like the paper better all the time, but I do think it should be larger. I think your work on the paper cannot be excelled. Where are those 20 subs. each month Fret wanted all of us preachers to send? I tried and put my heart into it, but where were Fred's last month?" —Barney Welch, West Va.

"I did what I could for the paper in Tennessee, but that wasn't as much as I would like." —Joe H. Howard, Missouri.

"I am doing all I can for the paper. I enjoyed your visit with us, Brother King. Come back soon." —James R. Stewart, Texas.

"Here are two subs. for the paper. I hope they enjoy it as much as we. We are keeping house for the Lord in Pomona, 1022 W. 2nd St., at 10:30 a. m. May God bless you all and keep you pressing on in His love." —Mattie Loyd, Calif.

"Change my address, for I do not want to miss

an issue of the paper. We think a lot of the OPA and we consider it the best we ever saw. May the good Lord bless you all is my prayer."

—Jacob New, Ohio.

"I have just finished reading the OPA, and I appreciate Ervin's article very much. Thanks to the OPA and its writers who have so faithfully discharged their duty in teaching the church."

—Tom E. Smith, Oklahoma.

"I am sending a sub. to the OPA. We still remember the good lessons you taught us, Bro. King, at Fouke, Ark., and we often think of you. May you live long to preach the word in its purity." —John A. Barnes, Texas.

"A brother in St. Louis, Mo., came in contact with a copy of the OPA, while in Ark., and gave me his sub., and he wants a loyal church established in his city." —Pete Howard, Missouri.

"I am sending two subs. to the OPA. I am looking forward to meeting you and hearing you preach." —M. J. Buffington, Texas.

"Find our renewal for the OPA, for we don't want to miss an issue of it. May God bless you in your work is my prayer." —C. G. Simpson, Tenn.

"I am looking for the OPA to arrive tomorrow, and that will be like a letter from home. I certainly do look forward to its arrival. We would like to hear you preach again." —Sam Smith, Miss.

"The OPA came yesterday, and it certainly was filled with good things. We hope you are enjoying good health." —R. L. Chapman, Texas.

#### Notice of Place of Worship

If anyone knows of any loyal Christians in or near Houston, Texas, tell them to get in touch with Robert Taylor, Route 13, Box 139, or John Spardley, Jr., 1007 Terminal, both, Houston, Texas, if they are looking for a place to worship God "in spirit and in truth."

—John Spradley, Jr.

#### SONG BOOKS

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### FROM ALEXANDER CAMPBELL

(In the September issue of the OPA we published a reply by Brother Joe Miller to Brother Lawrence Bee on the "Order of Worship" question, with the understanding that we would run either a reply to Brother Miller or something on the other side. To date we have received no word or reply from Brother Bee, and as we have had some requests for a reprint of this article by Brother Campbell, and as over half of our readers have been put on our mailing list since we ran this in 1936, June issue, we decided to run it in this issue for your consideration. —Publishers).

### ORDER OF WORSHIP

Our excellent and much esteemed Bro. Emmons, in his tract called "The Voice," (one or two numbers of which only ever reached my eye), and also in some other publications, perhaps in this also, has based an outline of the order of Christian worship in the public congregation on the arrangement of the words in Acts 2:42. "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Luke, he endeavors to prove, set down these things in the order in which they were observed, and distributed all the worship of the congregation on the first day of the week into these several parts and order. Our beloved Bro. Emmons is a great lover of good order, and is precise in all points to a scruple; and therefore an effort for a perfect system of order comes as naturally from him as light from the sun. It may be our own misfortune, but so it is, and we may acknowledge it candidly, never to have had a single prepossession or conviction in favor of this arrangement. And yet I do not like to differ—nay, I am scrupulous of myself when I do differ much from the good sense of my good Bro. Emmons. But in this, notwithstanding all my learnings, partialities, etc., etc., I must dissent from him. I have no evidence whatever of the truth, reason, or authority of such an arrangement, and regard all that I have read from him on Acts 2:42 as wholly illogical, inconclusive, and unsatisfactory. But I must give reasons:

1. Bro. Emmons takes for granted that Luke is describing the worship of the Jerusalem church on the first day of the week in full assembly met. This is a pure assumption, and incapable of proof. It is much more likely that it had respect to their

"being daily in the temple praising God," as stated in vs. 46, 47, or a general description of the way and manner in which they religiously employed their time when together.

2. It would give to the Christian worship a liturgy, a ritual form like the Jewish, wholly incompatible with the genius of Christ's religion, and would make its meaning and utility to depend essentially upon arrangement. This, to my mind, would be an intolerable idea, and hostile to the spirit and scope of the evangelical economy.

3. It would, with the stamp of divine authority, condemn the worship of every Christian community among us, as the temple "divine service" reprobated on the pain of the divine displeasure any innovation or change. To ascribe to any arrangement of items a divine appointment is to make every departure from it positively sinful and unacceptable to God. For if all these things be done in the most perfect manner and with all the devotion of the heart, if they be numerically wrong—if the first should be second, and the second first, the whole worship is an innovation upon divine authority, rebellion against the Lord, and not to be tolerated.

But, 4th. It is all founded on the most capricious circumstances — upon premises singular, anomalous, and wholly unprecedented—upon the mere collocation of the four words in verse 42. Has the divine authority for any arrangement of things ever before been gathered from such a source! I say, never; never from the mere arrangement of words in a sentence has the arrangement of any religious observance, or its divine authority, been instituted so far as I have read the Bible. Let us have only a parallel in all Holy Writ, where, without command, the mere numerical order of the words of a historian established the divine authority of any order of divine worship. It cannot be done. I say a second time, it cannot be done—so far from it, that the simple order of words in a sentence proves neither the order of things in time, nature, or importance. For example, when Paul says even in a way of exhortation, "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men"; does any one conclude that in every public address, or in any particular address to the Throne of Grace, that we are numerically to place supplications first; then prayers, or depreciations; then, third, intercessions; and end in the fourth place with giving thanks! And this is a much stronger case than the passage in Acts (2:42); for there it is the order of a historian's arrangements of words; but here it is the arrangement of an apostle in tendering an exhortation concerning public worship, and the most important part of it. I conceive, then that the order of words in Paul's exhortation is much more didactic and authoritative than Luke's narrative. And yet whoever thought that Paul commanded us in all public worship to have first supplications, then depreciations, then intercessions, and finally thanksgivings for all men, etc.!

Now in giving commands it is natural enough to do that first which stands first—as, "Repent and be baptized"; "Repent and pray to God," says

Peter to the baptized sorcerer; "He that believeth and is baptized shall be saved," etc. But can any one imagine that because this is so, and ought to be so, that in all narratives, exhortations, and descriptions, the things must stand in time, nature, or importance, as the words happen to be arranged?

For example: "Add to your faith, courage; to courage, knowledge; to knowledge, temperance; to temperance, patience; to patience, Godliness; to Godliness, brotherly kindness, and to brotherly kindness, love." Must this addition proceed numerically in this order because of time, nature, necessity, or importance?

Again: "The wisdom that comes from above is first pure, then peaceable, (primarily so), gentle, easy to be persuaded, full of mercy and good fruits, without partiality and without hypocrisy." Do these attributed, etc., follow in this order by force of time, nature, or importance?

Again: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance," etc. Does nature or time make them thus dependent?

Once more: Paul describes the Christian state thus: "You are come to Mount Zion the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the First Born enrolled in heaven, to God the Judge of all, and to the spirits of just men made perfect, to Jesus the mediator," etc., and to the blood of sprinkling," etc. Is this the order of time, nature, importance, etc.?

So little is to be confided in the mere arrangement of words, or even of facts in sacred writings, that uniformity in descriptions and narratives, even amongst the historians, is not to be expected. Moses, in describing the plagues of Egypt, sets them down thus: 1. The conversion of water into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrian. 6. Biles. 7. Hail. 8. Locust. 9. Darkness. 10. Destruction of the first born. While David, in the 78th Psalms, put them down, blood, flies, frogs, locusts, hail, etc., and in Psalms 105 he sets them down darkness, blood, frogs, lice, hail, locusts, etc.

The order of events, as connected in the death, burial, and resurrection of Jesus, is not the same in Matthew, Mark, Luke and John. Why, then, found the order of Christian worship upon the casual notice of Luke, Acts 2:42, and claim for this order the warrant of a "thus saith the Lord." —!—?

The Jews and Christians entered God's courts with praise as all ancient tradition saith — an item, by the way, omitted altogether in Acts 2:42. David says, "Enter his courts with praise"! Surely Christians have as good a reason on Lord's day morning to enter Christ's house with praise, as the Jews to enter the temple or the synagogue.

And as the social prayers are of primary importance, why should they be last in the worship of the Lord's day, and why should our thanksgivings be at the close of our prayers?

Why should we tie up ourselves to formularies when the Lord has left us free as to the time of day or night when, the house or place where, the

meeting shall be held? What we ought to do is not left to our own option. We are to continue steadfast in the apostles' teaching, fellowship, breaking of the loaf, prayers, praises; but as the Lord has left it discretionary with us whether we shall meet at sun-rise, noon, or sun-set — under an oak, in a garret, or in a synagogue—whether we shall begin with singing, praying, reading, teaching, etc.,—whether we shall stand or sit in singing,—whether we shall kneel or stand in praying—whether we shall sit around one table or in our pews while we partake of the loaf — whether we should have a chest fixed in some part of the house called the "Lord's treasury," or whether we should have reserved a plate or book, etc.—I say, while it is obviously left without either a single precept or precedent in all the New Testament wholly discretionary with us, why should we seek to impose any form upon all the churches as essential to the acceptability of their worship—as of divine authority?

It is pleasing, indeed, to see the brethren freely unite in on harmonious and general outline of worship in public assemblies, as is now generally practiced; such as singing, reading, thanksgiving, teaching, singing, exhortation, praying, blessing, breaking the loaf, contributing to the Lord's treasury, preaching the word, etc., as the occasion may require. But that all things may be done decently and in order, it devolves upon the elders of the congregation and the brethren to have an understanding upon the time and place for everything; and then to have everything in its proper time and place. The localities of particular communities, as to country, village, or city residence, etc., must be taken into account in the arrangements that are most for edification, sanctification, and comfort; which, indeed, together with our usefulness to the world, are the supreme ends and objects of the Christian institution.

So much we offer in reply to sundry questions upon the subject of order.

Alexander Campbell in Millennial Harbinger, June, 1838.

### OUR HELPERS

Here are the names of those, from whom we have received subscriptions to the OPA from August 20 to September 20, and following each name the number of subs. received. Many thanks to all for the interest shown in the welfare of the paper. Please, keep working for the paper wherever you go.

Barney Welch—10; Ervin Waters—8; Homer L. King—4; J. W. Allsup—3; A. E. Cogburn—3; A. F. Pruitt—2; John A. Barnes—2; Frank Cobbs—2; Mattie Loyd—2; Vallie Stone—2; M. J. Bufington—2; Clayton Fancher—2; Nimrod Case—2; Mrs. Presha Turk—2; Mrs. J. E. Phillips—1; L. C. England—1; R. L. Chapman—1; James R. Stewart—1; J. G. Smith—1; Joe Howard—1; C. G. Simpson—1; Frances Kimbler—1; Madge Murphy—1; Mrs. Walter Cogburn—1; Pete Howard—1; J. F. Graham—1; W. W. Wilks—1; W. H. Purlee—1; Jack Bledsoe—1; Clovis T. Cook—1; J. C. Moore—1; Total—63.

## From The Fields

L. B. Badgett, Hiwasse, Arkansas, August 20.—Closed a two weeks meeting near this place the 16th inst., with large crowds in attendance and much interest shown.

J. E. Jones, Temple, Texas, Sept. 17.—We had a nice day last Lord's day at the all-day meeting, near Cameron, concluding Brother King's meeting there. If possible, we want to visit the Milam County brethren again soon.

R. L. Chapman, Hebronville, Texas, Sept. 10.—We were unable to make arrangements for a house for a meeting at this time, but we hope to have a good meeting in the early spring. We ask the prayers of the faithful.

Sam Smith, Wesson, Miss., Sept. 7.—We continue to press on here all the more. Since Bro. Cook's preaching here the interest and attendance have been good. There is some talk of a debate with the Baptists at Pine Hill, Ala., since the mission meeting there.

C. G. Simpson, Lawrenceburg, Tenn., Sept. 14.—Bro. Joe Howard recently closed a meeting at Long Branch, with one confession of faults. While the crowds were small, yet the truth was well presented. We were glad to have Brethren C. C. Rawdon and Fred Orten and families with us some.

W. D. Ballard, 2011 Spring St., Waco, Texas, Sept. 8.—The churches in Waco are doing fine. I recently held a short meeting at Tyson, with two additions, one being baptized. I am now with the faithful in Munday, Texas. We met in a sister's home last Lord's day, with 16 present. They plan to build.

R. L. Baker, Cameron, Texas, Sept. 16.—Brother Homer L. King closed a meeting here last Lord's day, with two baptized. The crowds were rather small, but the preaching was good. We think Bro. King is one of the best preachers we ever heard. We were glad to have visiting brethren from Waco, Temple, Sand Grove, Gause, and San Antonio.

John A. Barnes, Henderson, Texas, August 31.—Brother J. W. King, of Rodesa, La., held our meeting this year, baptizing 3 and restoring 1, and we think he is a very able preacher. If able, I want to go to Marlin, Texas, for treatment, as I am an invalid, not being able to work for two years. I ask an interest in the prayers of the faithful that I may regain my health and remain faithful.

Pete Howard, 6780 Southwest Ave., St. Louis, Mo., Sept. 11.—I am still in this city at work. We

want to have a meeting here if we can rent a suitable building. I have been able to contact a Brother Crow here, who seems anxious to cooperate in establishing a congregation, but we will need a little help from other churches, to properly finance the meeting.

W. W. Wilks, Rte. 4, Dublin, Texas, Sept. 15.—I preached for the brethren at 2704 Vaughn St., Fort Worth, Lord's day morning and night. They seem faithful and are doing a good work. We worship in Dublin near the Santa Fe Depot, at 10:45 a. m. We have with us a faithful and efficient young preacher, Bro. J. T. Broseh. Call him. I am willing to go anywhere people want the word of the Lord, only.

Tom E. Smith, Box 893, Healdton, Oklahoma, Sept. 9.—The church building at Pike City was badly damaged by a cyclone last spring, and after repairing it, the brethren did not feel able to have Bro. Robertson, from Missouri, so I assisted them in a short meeting. The interest was fair. The last night the crowd was large and one was restored. I would have continued another week, but my tires gave way, and I had to send them away for repairs.

M. J. Buffington, 217 Hot Wells Blvd., San Antonio, Texas, Aug. 28.—I closed a meeting last Lord's day, at Gause, Texas, with one baptized and one restored. This little church is still meeting and worshipping the Bible way, in spite of the innovationists who try to discourage them. We thank God for their zeal to carry on. My next will be a mission meeting at Monroe, La. Pray for me and the work here.

Clarence C. Kessinger, Box 42, Spring Hill, W. Va., Sept. 17.—On Lord's day, Aug. 23, we worshipped with Brother and Sister Hugh Milner, Middleton, Ohio. We certainly do enjoy our visits there. September I worshipped with the faithful at Smith Creek. I have preached one night at a private home, where one was restored. Brother H. C. Welch, of Texas, held us a week of meetings at Spring Hill, and much good was done. We think he is a wonderful preacher. Pray for me and the work here.

Clarence Snodgrass, Tuscola, Texas, Aug. 29.—I closed a meeting at Ramsey, Texas, Aug. 9, with one baptized and the church strengthened. I am to begin at Stamford, Texas, soon. There is no loyal church there, but we have a few loyal members. I closed a short meeting at Dublin recently, with one baptized and the attendance good. I enjoyed being with all the brethren very much. I ask the prayers of all the faithful brethren and their financial help in this destitute field. "How can they preach, except they be sent"? Let us press the fight in these perilous times.

J. E. Phillips, Council Hill, Oklahoma, Sept. 14.—Our meeting of ten days closed August 30, with Brother Homer L. King doing the preaching. The visible results were three baptized and five restored. The church as a whole was much strength-

ened and given inspiration to labor more faithfully. If possible, Bro. King is to return for more preaching in November. We were delighted to have Bro. Fred Kirbo preach for us two sermons Sept. 13. We should be thankful for such men of God. May He give us courage and wisdom to help them in His work. We welcome the loyal preachers to stop over with us, when passing this way.

L. T. Cryer, Rte. 2, Box, 154 B, San Angelo, Texas, Sept. 12.—In June of this year, Bro. Ervin Waters assisted us in obtaining a building and in establishing a congregation here. We meet in the Christian Church building, next to the Lakeview school building. We have 12 members who meet regularly and we have been fortunate in having visiting brethren from Eldorado and Eola. Bro. Reed Chappell preaches for us each 3rd Sunday. We think he is a very able young preacher. We expect Bro. Paul Nichols, from Calif., to begin a meeting for us the 23rd inst. We are anxious to contact any loyal members in this part. Pray for us.

James R. Stewart, Rte. 4, Box 179, Waco, Texas, Sept. 8.—The last week in August I held a meeting at Gilliland, Texas, with five baptized. This was my first effort at this place, but I enjoyed the association very much, also the good home with Brother Oscar Miller. The interest and attendance was good throughout the meeting. The Lord willing, I am to return for another effort next year. I may go to St. Louis, Mo., soon for some work, if arrangements can be made. I was with Brother King in his meeting, near Cameron, Texas, last Lord's day, and I enjoyed his visit in our home in Waco, following that meeting.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Sept. 1.—We are still "fighting the good fight of faith" here, and the church here is doing as well as usual. I was in a meeting at Woodland, Ala., the first week in August. Except for a few nights when it rained, we had a full house of interested listeners, but as most of them were members, there were no conversions. But, I feel that much good was done in feeding the flock, for I believe the plan of salvation is more than just first principles. I think it includes how to keep saved. May all Christians learn more of that is my prayer.

T. F. Thomasson, Trechado, New Mex., Sept. 10.—I have just returned from a meeting at McDonald, N. M., without visible results. I closed at Portales the 30th of August, baptizing three young people. The little church there is doing nicely, after having experienced much trouble in the past. While few in number, yet I believe they are now on a Scriptural basis, hence should with the proper effort grow and prosper. I plan to leave for Lebanon, Mo., September 22, and should begin at Lees Summit, September 26, and on to other meetings in that part.

J. T. Broseh, Rte. 2, Dublin, Texas, Sept. 9.—Brother C. C. Snodgrass held a fine meeting at Ramsey, baptizing one. We are all thankful for

his preaching in Dublin, baptizing one. The church was much strengthened. We now have a public place for the worship, and we extend an invitation to all, passing this way to worship with us, especially loyal preachers. Our location is on Highway 67, near Santa Fe Depot.

Paul Nichols, 849 Wilcox Ave., Hollywood, Calif., Sept. 17.—I was with the good brethren in Lubbock, Texas, for two services, Sept. 13, which I enjoyed very much. I am making an evangelistic tour through Texas and a number of other states, including Mississippi, Alabama, and Missouri. This will give me an opportunity to become acquainted with many brethren and to meet many, with whom I have been associated in the past. I am now at Cedar Gap, Texas, the home of Brother Clarence Snodgrass, a faithful gospel preacher. The interest in the meeting here is fair. My next is at Louisville, Brown County; then to Delk. In October, I am to be in Mississippi and Alabama. Let us labor on "that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain."

Clovis T. Cook, Lebanon, Missouri, September 21.—I closed a meeting with the church at Drury, near Mountain Grove, Mo., September 13, with good crowds. I was glad to meet these brethren, and we appreciated the cooperation of the brethren at Vanzant in this effort. September 18, I began a series of meetings at Clio, near Cassville, Mo., where I now am, with one baptized to date (the son of Bro. John B. Hall, of Rogers, Ark.) The meeting starts off with fine crowds and interest. The brethren here are to be commended for their zeal and firm stand for the truth. I go next to a place near Mitchell, Indiana, for a meeting or two, beginning the first Lord's day in October. The first half of November I am to be in a meeting with the 6th St. church in Wichita, Texas.

Joe Castleman, Rte. 1, Box 199 K, San Antonio, Texas, Sept. 17.—It has been sometime since I reported to the paper, but I have been preaching somewhere every Lord's day. I have thoroughly made up my mind to "preach the word," being "instant in season and out of season." I enjoyed very much being with Brother King last Lord's day, at Marlow, Texas, and being with Brethren Stewart, J. E. Jones, and others, from at least six congregations. I want to give all my time to preaching next year, and I want to visit as many churches as I can this year to get acquainted. I believe in one loaf, broken by all (I Cor. 11:23); one drinking vessel in the distribution of the fruit of the vine. I stand opposed to the S. S. or class system of teaching, with its women teachers, etc. (I Cor. 14:31-34). I believe if all will "speak where the Bible speaks; keep silent where the Bible is silent," we would have that unity for which our Savior prayed (Jno. 17:20).

Barney Welch, Box 111, Spring Hill, W. Va.—I closed a series of meetings recently at Smith Creek, near here, resulting in one baptism, two restorations, and Satan's in-



fluences sharply checked. I am now in a good meeting at Spring Hill. My father, who has been visiting in this section, preached for us the first week before returning to Texas. His merciless teaching against "ungodliness" was appreciated by all. I visited and preached to the ten boys in the C. O. Camp, Lyndhurst, Va., who are members of the church. They have a wonderful opportunity to do a great work, as they are under splendid management. I had a long talk with the superintendent who seems to be fair-minded and very reasonable in all his dealings with the boys. They are progressing nicely in developing talent for carrying on the Lord's work. Brethren, everywhere, consider seriously the article in the last issue written by Bro. Ervin Waters. It is certainly food for deepest thought and strongest consideration. You stand "accountable." Let us work harder and pray more earnestly, while TRUTH marches on.

Homer A. Gay, Lebanon, Mo., Sept. 22.—I met with the congregation in Lebanon, last Lord's day, the 20th, and assisted in the teaching service at both morning and evening services. I was in Kansas City, Lord's day, the 13th, and spoke to the few members we have there. They found a building in which to worship, while I was there and moved into it. The location is 4213 S. Troost. They will be very glad for any one in reach to come and worship with them. If any of our readers know of members in, or near, Kansas City, write them to go there for worship. The time of meeting is 10:30 A. M. and 8:00 P. M. If you wish to get in touch with them address Leonard Hendrickson, 1101 Askew St., Kansas City, Mo. I had hoped to get out and hold some meetings this fall, but as it is I don't believe that I should try it. I am hoping to resume the evangelistic work next year and will book your meeting if desired. Bro. T. F. Thomasson, of New Mex., begins our meeting here Sept. 26th. I hope to be able to write some articles on some much needed subjects soon.

Fred Kirbo, Davis, Oklahoma, Sept. 17.—Recently I preached two nights for the faithful in Lubbock, Texas. They have a fine new building and a "mind to work." Brethren, let us move out of these "mule-barns" into houses that do not reflect upon the cause we have espoused, and be sure you don't locate the house in a back-alley or behind a dance-hall. My next effort was at Washington, Okla., with four baptized, and the crowds and interest were fine. This meeting was advertised. A preacher can do just about as much good in a "corn-field" as in a meeting, where the brethren are too lazy and dead to advertise. The Washington brethren supported me in a mission meeting at Longrun, Mo. But, when we arrived, we found they had just concluded a meeting. I preached one sermon under a walnut tree for them and returned home. Last Lord's day I preached at Council Hill, Okla., where I think the church has a bright future. They asked me to return. Tonight I am to begin a short meeting at Ada, Okla. Then, to Fruitland, Texas, for a mission meeting. Just because I live on the farm, doesn't mean that I am in the "corn-field" all the time. Pray for me.

Joe H. Howard, Dora, Missouri, September 14.—My meeting at Chapel Grove, near Lawrenceburg, Tenn., resulted in two being baptized. I found a fine band of brethren there. My next was at Long Branch, with one restored. There had been some talk of a debate with the S. S. and cups brethren at Long Branch, but it did not materialize. A preacher by the name of North, boasted he would meet anyone on these questions. Perhaps, he would if he could get us to sign his unfair proposition, worded as follows: "Resolved that literature is as Scriptural as the American Christian Review." But, he refused to affirm the "class system" of teaching or women teachers, also two or more cups. I left propositions signed, with the understanding that if the brethren could get him to sign them, I would return for the engagement. Too, while in that part, I preached one sermon for the faithful little colored congregation, meeting in Brother Ferd Robinson's home. I enjoyed this service very much, as they are loyal and faithful, though few in number.

Homer L. King, Lebanon, Missouri, September 21.—We recently enjoyed a visit in our home by Bro. Ervin Waters and wife, also a number, from Ottumwa, Iowa. Early in September we had the pleasure of having Brother Frank Cobbs and wife, also Bro. Sidney Barker and wife, from Spring Hill, W. Va., visit a few days with us. Aug. 30, I closed a short meeting at Council Hill, Okla., with three baptized and five restored. Among the number restored was an able leader in song and teaching. The interest was good, and the church

seemed to take on new life and zeal. September 13, I closed a short meeting near Cameron, Texas, with two baptized, and the little church more firmly established along Bible teaching and practice, I believe. We closed with all-day services, and we were very glad to have brethren from six congregations in attendance. I was very glad to meet the young preaching brethren, from San Antonio, M. J. Buffington and Joe Castleman and their wives. The two young preachers and Bro. James Stewart made edifying talks in the afternoon, also Bro. J. E. Jones, from Temple. The Byfords, from Waco were with us the first Lord's day. We are always glad to see all these old true and tried friends. I was with the 4th St. church in Waco on the nights of the 13th and 14th inst., preaching one sermon. I was glad to see the interest in the work growing there. They are building a new house and have it almost completed. I was glad to be invited to preach the first sermon in it. This is the home of preaching brethren, James R. Stewart, Cyrus Holt, and W. D. Ballard. My next will be at the Carter church, near Davidson, Okla., beginning the 27th inst. and continuing over the second Sunday in October. We shall appreciate the cooperation of near-by churches in this meeting. Pray for me and the work of the Lord.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Sept. 15.—The meeting at Lebanon, Mo., came to a close August 16. We enjoyed the work with this congregation and the association with fellow preachers and visiting brethren. My wife and I came by Temple and San Angelo, Texas, en route to California. August 23, we worshipped at El Centro, Calif. and I preached once that day. August 26, I preached at Siskiyou St., and we were glad to be reunited with these brethren. August 27, I preached at Monrovia where a few are still struggling on. August 29-30, we were with the boys in the C. P. S. Camp near Santa Barbara, Calif. I preached three times while there. All who go there to encourage and strengthen these boys will be encouraged and strengthened by them. I thank God that such faith remains on the earth. I pray that other young Christian boys will soon be with these in this camp rather than in the army. Living conditions are splendid and religious freedom prevails. Sept. 2, I preached at Siskiyou again and September 3, I heard our splendid young evangelist, Paul Nichols, at Monrovia. September 6, we worshipped at Siskiyou and enjoyed the singing there in the afternoon. That night we began a mission meeting at Pomona which continues at this writing with one restoration and one baptism. The one baptized was a woman who had been a Catholic all of her life. We had all day services here Sunday. We are establishing a nice congregation. They meet at 10022 West Second St., Pomona, Calif. Do you know of any members in this vicinity? We were glad to have Batsell Moore with us Sunday afternoon and night. At the night service he and I preached a double header. "Stand fast in the faith, my dearly beloved."

#### MORTAL OR IMMORTAL?

"The theory of the immortality of the soul is without Bible proof."—L. in P. T. M. (Adventist), 6-13-'35.

Reply: That which is not mortal is immortal, for *im* means not. Man has a "body" and man has a "soul." Bible proof: "And fear not them that kill the body, but are not able to kill the soul."—Mt. 10:28.

The body of man is mortal. Bible proof: "your mortal body" (Rom. 6:12); "your mortal bodies" (Rom. 8:11); "our mortal flesh" (2 Cor. 4:11).

Man can kill that which is mortal; man can not kill the soul; hence the soul is not mortal. Then it is immortal. And this is Bible proof.

H. C. Harper.

Your pack of troubles has wearied you. You have fretted and complained beneath the burden of it. And yet, if you had the power to do so, you would not exchange your pack of troubles with that of any person in all the world. Isn't that true?

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. XV

LEBANON, MISSOURI, NOVEMBER 1, 1942

No. 11

#### CHRISTIAN GROWTH

By Ervin Waters

Christianity is a growth, "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:21). We were not ushered into this world as mature beings but as babes, and there followed years of physical and mental growth before maturity was reached. No one expects as much wisdom, understanding and ability of a child as they do of a man. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (1 Cor. 13:11). But people do expect us to grow up eventually.

We must be born again to become a Christian. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). Regardless of one's physical age at the time of his obedience to the gospel he is a babe in Christ, and there must follow growth and development. We shouldn't expect as much of a babe in Christ as we do of one who is a veteran in the gospel. Some seem to expect a babe in Christ to be as strong as anyone. However, we should expect that babe to grow, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). It isn't a shame to be a baby but it is a shame to remain a baby.

While we don't expect a babe to be skilled in the word of God, we do expect him to become skillful and develop. The writer of Hebrews wrote to some whose growth was stunted and who refused to develop, "For when for a time ye ought to be teachers, ye have that one teach you again" (Heb. 5:12). They had been in the church long enough to become teachers but they themselves needed to even be taught the first principles again. The writer exhorts us to not be satisfied with a knowledge of the bare fundamentals of religion, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1). Peter shows that we don't inherently possess the Christian virtues but that we must "add to our faith" (2 Pet. 1:5).

One great difference between our physical and spiritual growth is that our spiritual growth should continue as long as we live while our physical growth ceases at maturity. We may possess the virtues mentioned by Peter but we have room for growth, development, and expansion in each one. We may possess "knowledge" but we can gain more knowledge as long as we live, "That ye

might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). "But grow in grace and in knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). We may possess love but we can "abound more and more in love."

To grow physically one must have proper food and exercise. The same is true spiritually. "Desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The reason that some do not grow is that they do not take spiritual nourishment by studying and meditating on the word of God. We are careful to feed the physical man several times daily. If we were as careful for the spiritual we would sustain steady and continuous progress.

But we must also have exercise to grow. We get our exercise spiritually by obedience and by putting into practice the things we learn from God's word. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). "Exercise thyself rather unto godliness" (1 Tim. 4:7). We could study the Bible every day of our life but if we were "forgetful hearers" and not "doers of the work" (Jas. 1:22-25) we could never grow strong "in the Lord and in the power of his might" (Eph. 6:10).

The brotherhood seems to be growing in some things. We should give it credit for this growth and not just rebuke the faults that exist. When Christ wrote the seven churches of Asia he first commended their good qualities before he mentioned the defects. I notice that churches are cooperating more with each other. This is necessary. A congregation should not draw in like a turtle and isolate itself from others by refusing to work with them. Congregations near each other especially should try not to have meetings simultaneously and should cooperate in mission work. I notice that brethren are growing in the grace of giving. More and more are trying to give at least a tenth of their income. This is easy. I have also noted an increase in prayer among brethren. Our work will increase as we pray and rely on God more. Preachers are working together better with less backbiting and jealousy than heretofore. This is growth on our part. Most of us were unprepared spiritually for this war. Now more and more young men realize their duty in this conflict and are objecting to military service

because they have learned that they cannot take the oath and that they cannot afford to "forsake the assembly" (Heb. 10:25). These young men are going to stand by their objections and go to the Conscientious Objector's Camps to be with those who are already there. God be with them and grant them strength of purpose, mind, and faith! God help us to stand behind them and support them! I am thankful that some congregations are beginning to send them help.

Let us ever face the "sun of righteousness" who will give us light and help us to sustain ourselves amidst every adversity. Let us boldly declare, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). Who knows but what soon a stronger church will arise to bless the world and make glad the city of our God! Let us "quit ourselves like men" (1 Cor. 16:13) in these perilous days when men's hearts are failing them with perplexity and be strong in realization that HE hath said, "I will never leave thee nor forsake thee" (Heb. 13:5).

### SOUNDING OUT THE WORD

By Carl N. Nichols

Brethren, what California can do any place can do, in regard to building up the cause of Christ, because it is said by all to be the hardest place in this country to preach the gospel.

We have, by the help of God, about nineteen congregations in this state, worshipping in a scriptural manner. The work we are doing in California is not being done because the brethren here have any more financial ability than anywhere else, for that is not the case. But we simply felt that something had to be done about spreading the word of God. So many are groping in darkness, but "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14). The Lord says that his word will "not return unto him void," so we decided to have the word preached. If we could not preach it ourselves, we would help support someone, or others, that could preach it. That is what we did; but not without meeting with some opposition. The cooperation at first was not one hundred per cent. Some of our own brethren said that it could not be done here. Some said that we could not finance the work of keeping a preacher in the field a year at a time, also that it had been tried before, but met with failure. Let us say here that if it failed, it was the fault of the preacher or the brethren, and not God's plan, for God's plans always work. One brother spoke up and said, "If we put our hearts into the work, the dollars will get there." We put our hearts into it, and the dollars did get there. "Where your treasure is, there will your heart be also." Very simple isn't it? The best of it is, that the support of the gospel has not worked a hardship on the brethren. On the contrary, we have been greatly blessed, yes, far beyond our expectations.

In times past, the old established congregations would send for the preacher, and have him preach for about two weeks to them and he would naturally baptize some of the children of the mem-

bers, and possibly some member's husband or wife. But he would rarely reach out much farther than that. True, they would support him fairly well for two or three weeks out of the year; and then things would die down until the next year. Then they would send for a preacher again. This would go on year after year. It is all right to call a preacher for a meeting, but that isn't enough. We are supposed to be lively stones (1 Pet. 2:5). There is no time to be asleep.

In Matt. 5:13 Christ says, "Ye are the salt of the earth." Just how are we the salt of the earth? Because we have the gospel, and it is the power of God unto salvation (Rom. 1:16). When you have a fresh piece of meat that you wish to save by salting, you apply the salt all over it thoroughly—you do not put the salt in one place. If you did, all of the meat would be lost. Let us spread the saving power of God (the gospel) that Christians (salt) may cover the whole earth. We save ourselves by helping to save others. If we just have the gospel preached to me, and my wife, and my son, John, we are going to be lost in that final day. The Bible teaches that we must save others if we would be saved; and we do that by sending the word to them.

Yes, the Bible says, "Go preach," and it also says, "How shall they preach, except they be sent?" (Rom. 10:15). Notice the word "sent" in this passage of scripture. Brethren what are we doing to send the preachers out to preach the gospel? If we are not doing all we should, we had better get busy and do more.

The brethren in California feel like the work here is just getting started. It is true that when we first began this work, it didn't look so bright from our stand-point, but God said to trust in Him, and that is what we did.

If you wish to spread the gospel—do it! Trust in the Lord!

This is the way the work started in California. At first we secured the services of Brother Homer L. King for about six months. He did some good work and much was accomplished. By the time he left here we had spent about all of the contribution of the two congregations, that started this work. But, we did not quit. A little while after Brother King left, Brother Waters came to California on a visit. After hearing him preach we asked him to come back to stay for a time, and preach to others, (not to be a "pastor" for us). He has preached to the congregations that started this work very little compared with the length of time that he has been here. He has gone where he could, and preached to others where he could get a building. Sometimes we would pay rent on the buildings that he would secure; at other times a few members would be located, and they would have a place to meet. He would preach for them, and search out other members that might be near. All the time Brother Waters was doing this kind of work he knew he was going to receive support. Sometimes he would receive a good donation, and sometimes he would receive a small amount. If he didn't receive enough for his support, we would make up for what was lacking. But, at no time has Brother Waters demanded any certain

amount. He made reports regularly to the congregations about his meetings and the donations that he would receive.

The progress that has been made is due to the cooperation of all the faithful congregations in this state. We are all one big family, working in unity for the up-building of the cause of Christ. Let us thank God for everything, because we can do nothing without His helping hand. I am sure that there is not a member in any of the congregations who wants any glory for himself, but wishes to give God all of the glory and all of the praise. We are only doing our duty by the help of God.

Some do not believe in giving a preacher a specified amount. We do not believe that the preacher should specify the amount that he should receive. If there is a better way to give him the support that he should have, and not decide on a certain amount, we fail to find it in the scriptures.

Do we give to the cause of Christ as we have been prospered? If we do, the cause will not go wanting for lack of support. Sometimes we think that if we had lots of money, we would do more for the Lord. But what we are doing with our dimes and our dollars is what we would do with thousands, if we had them.

We have adopted a plan here at several of the congregations, whereby we give a half of our contributions to the spreading of the gospel; the other half we keep back to help the poor and to use for current expenses.

The half we have held back for the poor and expenses has grown larger than it should be for our spiritual safety, and something is going to have to be done about that. Of course, more than one half of the contributions could be given to sowing the seed of the kingdom, if, after taking care of the poor and expenses, the half saved for that purpose was not used. Brethren, let's allow that which is contributed to the Lord's work for His cause, thereby laying up "treasures in Heaven," (not fat bank accounts here on earth).

The "catch-as-catch-can" method of preaching the gospel may be all right in some respects, but when some of God's ablest ministers are compelled to stop preaching the gospel and spend a great portion of the year making a living for themselves and families, when the Lord knows, we could be sending some of them out to save souls, the blame will fall on us individually, the members of the congregations throughout the country for "muzzling the ox that treadeth out the corn." True, Paul, the apostle, gave us a fine example by earning his living while preaching, but shame on us if we try to force all preachers to do the same or suffer, when Paul himself taught that if a man preach the gospel he may also "live of the gospel." All preachers cannot take their work along with them as they preach like Paul did. If a man puts in his time preaching the gospel there is no time left to earn a living. We should share with him. Paul thought it best for himself to remain a bach-

elor, but he did not teach all preachers to be bachelors.

Brethren, this work becomes suprisingly easy as we become more determined to rejoice in the Lord's work, for Christ says, "my yoke is easy, and my burden is light" (Matt. 11:30). He makes it so. We have really prospered in this work.

This article was written so all might understand more fully how the work is being done in California. Brethren, if we are the salt of the earth, let's save as much of the earth as possible by spreading that saving power.

### OUR HELPERS, NOTICE!

We appreciate the effort upon the part of many of our friends and loyal workers for the OPA to try every month to increase the circulation and usefulness of the paper, and we thank you more than words can express. But, we have some who work by spurts, they "blow hot and cold," work "spasmodically." They will send a very encouraging list one month, and then their name is conspicuous by its absence on our list. We appreciate every effort, even if it is but once a year, yet it is the faithful plodding that really counts in the long-run. You will see the names of certain workers in every issue with an encouraging list. We know they work in every meeting, all the time, to help the paper. Of course, we all know, that you will hold meetings now and then, where you will fail to get subs. no matter how hard you work, but when preachers hold meetings after meetings, from place to place, and never send in a sub.—well, we can't help but wonder if they haven't forgotten to even mention the paper. We should have an average of, at least 100 subs. every month, if we are to keep growing. Brethren, let us have your name every month with one or more subs. to the only paper of its kind.—Publishers.

## Old Paths Advocate

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... to the rank of brigadier-general in the Northern army, led his soldiers from the bloody field of Chickamauga, to Atlanta, Georgia, and helped make those red hills redder with human blood.

Was he within his "Christian rights" driving the iron car of war over those lovely hills and valleys?

Let the mothers of Georgia answer, as they weep over the graves of their brave and fallen sons, who gave their lives as they fondly believed, for home and country and the right.

Bro. Gano, a Christian preacher in the Southland, rose to the rank of brigadier-general in the Southern army; led his gray-clad troops through Arkansas and Missouri, hunting blue-clad enemies to butcher, by day and by night.

Was he within his "Christian rights" while ready to slay his brethren in Christ if found in enemy ranks?

The only reason these two eminent brothers in Christ did not fly at each other's throats in deadly grapple, was that they never met in battle.

And you preach to me that a man can lead a Christian life in the armies of this world? Never, until we have a new Christ and a new Bible.

O the horror and the anguish of war's dread carnage! In the roar of battle, men cursing, shrieking, mutilated dying, plunging into the grave, filled with rage and hate, without one ray of light to illumine the blackness of the tomb.

When the citizens of Atlanta met General Sherman and asked protection for the city, in three words he preached the greatest sermon mortal men have heard in a thousand years: "Gentlemen, War is hell!"

All of the want, woe, and suffering, noted above, is the logical outcome of man's attempts to govern himself by the "vote."

(In the "Apostolic Way," 1921, being an excerpt of an article in reply to Brother McGary).

### OKLAHOMA MISSION WORK

By W. M. McLemore

We have but few established congregations of the Church of Christ, that are willing to abide by a "Thus saith the Lord" in the state of Oklahoma. Now, why is this? Is it the fault of the preachers or the brethren in general? Christ said: "Go ye into all the world and preach the gospel" (Mk. 16:15), but since we all are not preachers, what shall we do about it? Christ gave the commandment to go and to preach to every creature, but if we do not do it, are we not falling down on our duty? Furthermore, the church is to be the "pillar and ground of the truth," and "by the church the manifold wisdom of God is made known," but "how shall they hear without a preacher, and how shall they preach, except they be sent?" That must be the solution—They must be sent. Hence, if we cannot preach, we can and should "send" the preacher into the "fields white unto harvest."

Learning our duty in this important work, the question arises as to how we may be able to "send" the preacher out to preach to the lost. This will involve some financial obligations upon the part of the churches of Christ. We do not hesitate to obligate ourselves to buy a car, radio, furniture, home, etc., when it often takes a year or more to pay for them but when it comes to the Lord's work and of saving souls, well—, we just do not feel able to finance it, and often we are not willing to give Him a part of what we have left after buying all these other things. Which is the more important? Are we "seeking first the kingdom of God and His righteousness," when we so act? It seems that the brethren, generally, have had in mind that the responsibility and sacrifice was all the preacher's, but right here is where we have been wrong. The preacher must be willing to sacrifice, and he is sacrificing a plenty, even when well supported, by leaving home and loved ones to go into a strange community, not knowing what

## From The Fields

F. R. Roberson (colored), Lawrenceburg, Tenn., September 29.—We were glad to have Brother Joe Howard preach for us the first Sunday in September. It was a wonderful sermon and will never be forgotten by us. May the Lord bless him.  
G. H. Horton, Hood River, Oregon, Sept. 21.—We are still meeting for worship in our home. We hope to be able to have a meeting within the next year. It is very encouraging to read how the brethren are reaching out with the gospel.

W. H. Jones, Alta Vista, Kansas, Oct. 6.—We hope to have a series of meetings before the gas rationing takes effect, as one of our brethren has to drive 60 miles to services. We continue to meet for worship as the Bible directs, out in the country.

W. H. Gill, Eola, Texas, Oct. 8.—I have not written for some time, due to the illness of my wife. She has been very ill since the first of July, and they had to amputate one of her fingers, being still in bed, but we hope she is on the road to recovery. We were glad to have Bro. Paul Nichols preach one night for us here, baptizing one.

Lynwood Smith, Rte. 3, Brookhaven, Miss., Oct. 4.—We are looking forward to Bro. Paul Nichols being with us. I am anxious to meet him. I have been aiding in the teaching services this year. Recently I was with the brethren at Bro. Red's, near Summit, Miss. Bro. Carlos and I visited the church at Marion, La., where I preached twice.

E. O. Baldwin, 344 Clark St., Fresno, Calif., Oct. 8.—I moved here from Sanger, and I am now meeting for worship with Bro. Jim Russell, at 757 Orange Ave. Anyone passing this way will find a welcome with us. Bro. Russell has been doing real well in the work here. We hope to visit the brethren in Sanger occasionally.

I. D. Russell, Cisco, Texas, Oct. 7.—Our little band of Christians meet for worship at Sister White's, E. 21st St. While all are poor in material things, yet we love the truth. We read our OPA and then pass it on to other brethren here. May the paper live long to do good.

Pete Howard, Dora, Missouri, Oct. 10.—Getting sick and being unable to work, I came home from St. Louis. The church here is still keeping house for the Lord. We ought to have a series of meetings here, but some of the brethren think otherwise. However, we want to have one of the preaching brethren with us over Lord's Day soon.

Ray Roe, Doughterty, Oklahoma, Oct. 15.—The church here is still laboring for the Lord. We have failed to have a meeting this year, due to sickness and tire rationing. Many of our brethren have moved away, which has thinned our ranks considerably. But, we are out of debt on our house after so long, for which we are thankful. We hope to be victorious in this struggle.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Oct. 10.—Brother Lynwood Smith and I made a trip to Marion, La., two weeks ago, and enjoyed a visit with the good brethren there. Brother Sam Smith and Lynwood, young men, are fast developing into good teachers. Bro. Sam plans to make a trip into Oklahoma in the near future to visit some of the faithful. I am making an appeal for the colored brethren in Brookhaven elsewhere in this issue, and I hope brethren will respond.

Burley F. Black, 263 S. Moore St., Ottumwa, Iowa, Oct. 9.—Brother H. E. Robertson held a tent meeting in Bloomfield, Sept. 6 - 20 inclusive, without response to the gospel call. Rain and cold brought the meetings to an untimely close. The lessons were splendid. Brother Ralph Mustard, of Monrovia, California, preached for us over two Lord's days recently. We love him for his sincerity and determination to oppose all evil. We plan to have him again.

he shall encounter, nor how he may be received. Just how many of us brethren would be willing to leave home and loved ones, travel several hundred miles to a job, and receive \$45.00 or \$50.00 for two weeks of work? When we have kept the preacher for two Lord's days, we have used two weeks of his time, for a Lord's day, means a week for him. He is out the time in traveling to and from the meeting, and he is out his expenses for travel—don't forget that. His family (if he has one) has to live at home. There are bills to be paid, and we should consider the increase in the cost of travel and living just now, and make allowance for that, when we hand him our support. Is it not time that we wake up to these obligations, and do a little of the sacrificing ourselves?

The Lord has required that we "give as we purpose in our hearts," but He didn't say for us to pay all of our bills, take care of the luxuries, first, and then give Him a little of what is left. But, the "first and great commandment, is to love the Lord, thy God, with all thy heart, soul, and mind (Matt. 22:37). Will we do it?"

Brethren, let us get behind this mission work with our hearts and pocket-books, and let us cooperate together to put at least one preacher into the mission work in our state? Others are doing it with success, so why cannot we? Look at California, West Virginia, and Missouri—they are not only talking, but doing. Let us be "doers of the word," for we are to be "blessed in the deeds," in the doing of it, brethren. Read 2 Corinthians 8th and 9th chapters, and then let us all work together in this great and good work of saving souls, by sending the gospel to the lost.

### OUR COLORED BRETHREN

By Carlos B. Smith

Our colored brethren of Brookhaven, Miss., have purchased a lot on which to build a permanent place of worship. They have about \$60.00 on hands to begin the building, but of course, this is insufficient, and they are not able to finance the building alone, and must look to the white brethren for help. Not long ago the white brethren here helped in the building of a house for the colored brethren in another community, and we expect to help with this one, but they will need more. It will be appreciated if the brotherhood will send donations to them for this purpose. Many of our white brethren have met these colored brethren and they know they are worthy. If in doubt about their loyalty, ask Brethren King, Gay, Cook, and any of the New Salem brethren. Send all donations to Alfred Walker, Box 146, Brookhaven, Miss.

(Note: Yes, I have met these colored brethren above mentioned, and I was very favorably impressed with their humility, loyalty, faith, zeal, and love for God and His way, and I believe they are worthy of our support as mentioned by Brother Carlos, and knowing Carlos as I do, I know that you can depend on his word in the matter.—Homer L. King.)

### OUR HELPERS

Here are the names of our helpers and the number of subs. we received from them during September 20 to October 20. Many thanks, brethren, for your interest in the circulation of the OPA.

Ervin Waters—12; C. H. Lee—8; Clovis T. Cook—8; Homer L. King—5; Clarence Snodgrass—4; H. S. Jackson—3; Ira Baker—2; Carlos B. Smith—2; Mrs. Lila Phillips—2; W. H. Jones—2; Denver H. Garrison—2; Amos Allen—2; Paul O. Nichols—2; Clyde Penner—1; T. F. Thomasson—1; Mrs. Anna Gay Middick—1; Clint Sargent—1; W. H. Gill—1; E. O. Baldwin—1; G. H. Horton—1; Ray Roe—1; Carl N. Nichols—1; Mrs. J. E. Waters—1; Mrs. T. L. Modgling—1; Mrs. J. E. Phillips—1; E. F. Case—1; Gerald Shannon—1; D. A. Moore—1; A. R. McMullen—1; Total—70.

C. C. Brown, Naches, Washington, Sept. 22.—There is no Church of Christ here, so we are having the worship in our home and doing the best we can to keep up the fight in this place of 4,000 population. "The fields are white to harvest, but the laborers few." I wish that one of our evangelists would come here to help establish a loyal church. I think we will be here for a year or more. Send me the OPA here.

Earl Johnson, Ada, Oklahoma, Sept. 22.—Brother Fred Kirbo has just recently given us four nights of preaching, which was good for the soul. I agree with Bro. Waters that Fred needs to be in the field all the time. Brethren should read Eph. 5:14 - 17; Rom. 10:13-17. Bro. Fred gave us a lesson on the "Model Church." I hope he writes an article on it for the OPA. The church is progressing nicely, and we are looking forward to a fall meeting. All loyal gospel preachers will find a welcome here.

A. M. Graham, Rte. 1, Purcell, Okla., Sept.—Brother Fred Kirbo held us a meeting at Washington recently. He did some fine teaching and baptized four. Then, he and I went to Long Run, Mo., for a mission meeting, but they had just closed a meeting with one baptized. They are meeting for worship in the school house at 2:00 o'clock p. m., and would appreciate having any of the loyal preachers visit them and preach for them.

Joe Castleman, Rte. 1, Box 199 K, San Antonio, Texas, Oct. 18.—Brother James R. Stewart is now conducting a series of meetings at Catalina and Viendo Streets. We enjoy the lessons and his Christian spirit manifested. I held a short meeting at Sabinal this month. I enjoy being with these brethren. My next effort will be in mission work in Milano County, the Lord willing. Brethren, pray for me that I may be a useful servant in the Lord's cause.

Fred Kirbo, Davis, Oklahoma, Oct. 18.—I closed a mission meeting at Fruitland, Texas, last Lord's day, with three baptized and one restored. About ten members will be available for starting a congregation in that part, and they plan to keep house for the Lord. The North 6th St. congregation in Wichita Falls, have promised to send leaders out to help them keep the work going. Brethren, this is a great work, and let us all do our part. This meeting was supported by Wichita Falls, Carter, and Washington churches. I baptized a fine young man at Wichita Falls. On with the work!

Homer A. Gay, Rte. 2, Lebanon, Missouri, Oct. 21.—We had a fine meeting at Lees Summit with Brother T. F. Thomasson doing the preaching. In addition to the two baptisms and two restorations, I feel that a lot of good was done. I was very glad to be able to attend every service. Since my last report, I have received donations as follows: H. E. Thompson, Calif., —\$25.00; Bro. and Sister LaRue, Iowa—\$10.00; and H. E. Robertson, Mo.,—a nice large print New Testament. I certainly do appreciate all this kindness, but as I said last month, I believe you have given me enough, and there are others who need it worse.

James R. Stewart, Rte. 4, Box 179, Waco, Texas, Oct. 12.—I recently preached one Lord's day at White Hall, which I enjoyed very much with these good brethren. I held a short meeting at the N. 6th St. church in Wichita Falls, with fair crowds and interest, but no additions. From there I visited in Bro. King's meeting at Carter, Okla. I enjoyed his good lessons and met several old time friends. I love the brethren there. I visited one night in Bro. Kirbo's mission meeting, near Bowie, Texas, where he was doing some good work. On my way home, I preached one sermon for the loyal brethren in Fort Worth. Last Lord's day I was with the home church, So. 4th St. Two confessed faults. The church here is doing fine. We have our new house almost completed. I go next to San Antonio for a meeting. Pray for me and the cause of the Lord.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Oct. 20.—I closed a series of meetings with the brethren, near Mitchell, Indiana, with two baptized and one restored. I love and appreciate these brethren for their honesty and faithfulness to their convictions. They have recently built a new house, and are doing fine. Any true gospel preacher will find a welcome with them, but I think they have had enough of "new ideas." I am to begin a series of meetings with the North Sixth St. church, Wichita Falls, Texas, the first Lord's day in November, continuing over the second Lord's day.

G. A. Canfield (colored), Marion, La., Oct. 19.—Since my last report Brother Robert Adams, Wesson, Miss., a young preacher, made his first trip away from his state to visit us with two discourses. We enjoyed his lessons, and I think he is going to make a fine preacher. We have three more young preachers in Mississippi, who are making good for young men. We have eight or ten colored members in Brookhaven, Miss., who are striving to build a house for worship. They have a lot laid out, but they are poor people in this world's goods, but they are loyal and worthy of any help the brotherhood may give them. See the appeal by Bro. Carlos B. Smith in this issue for further information about them.

Ralph Mustard, 221 E. Cleveland Ave., Montebello, Calif., Oct. 13.—On Sept. 27, I closed a meeting with the brethren in Ottumwa, Iowa. I learned to love them, and I trust I shall be able to return for more preaching in the spring. My next was with the brethren in Lebanon, Mo., where I preached several times, with one confession of faults. I had the privilege of being associated with Brethren King, Gay, Cook, Robertson, Lee, and T. F. Thomasson. I am now with the brethren in McAlester, Okla. and from here to Council Hill, Ada, Sulphur, Dougherty, and Healdton. I am making this tour to get acquainted and to book meetings. There is a shortage of preachers, and I am willing to do what I can to relieve the shortage. Wife and I are thinking of locating in Missouri or Oklahoma. Let us insure our lives with the Lord instead of worldly agents, and let us spread the gospel.

E. J. Smith, Rte. 2, Box 108, Iowa Park, Texas, Oct. 1.—The church, North 6th St., Wichita Falls, is moving along very nicely. I had the pleasure of preaching to a very appreciative audience at that place last Lord's day, Sept. 12. The tabernacle was pretty well filled. At the morning service we had several visitors—some from Carter, Okla.; Bowie and Houston, Texas. The brethren here are working hard to develop the manifest talent in the young brethren into qualified leaders and teachers, whom the church needs today and will, so long as there is one on earth.

T. F. Thomasson, Lebanon, Missouri, Oct. 14.—On October 11, I closed a two weeks meeting at the Lees Summit church, with a man and his wife baptized and two confessions of faults. Preaching brethren in attendance a part of the meeting were H. E. Robertson, Clovis Cook, S. J. Gay, Ralph Mustard, Arthur Wade, and Homer L. King. Homer A. Gay and Chas. Lee were with us all the time, which I enjoyed very much. Bro. Gay seems to be improving fast, and we hope he will soon be normal again. I visited in the OPA office and saw the work being done to mail out the Oct. issue. Bro. King and others are making a great sacrifice to put the paper out. Bro. and Sister Lee brought me on my journey to Vanzant, where I began October 11, after which I go to Cable Ridge and to Lebanon for meetings.

Clarence Snodgrass, Tuscola, Texas, Oct. 11.—We have had two short meetings this summer. Bro. Paul Nichols preached four nights for us. He is a young preacher, but a very able one for his age, and we enjoyed his lessons very much. We hope to have him with us again. Bro. W. W. Wilks held our regular meeting, with three restorations, for which we were very thankful. The church was strengthened. The third Lord's day in Sept., I was with the faithful brethren at Lewisville. Brethren Wilks, Paul Nichols, and Jesse Broseh, were there also and preached for us. It was a feast I seldom have the opportunity to enjoy. May we have more of them.

Batsell Moore, C. P. S. Camp, Star Rte., Santa Barbara, Calif., Sept. 24.—Brother Ervin Waters and wife paid us a visit in the camp and gave us some good lessons. Ervin seemed well impressed with the way we get along here. I have made my third trip to L. A., and I plan to make another within a few weeks. I could go twice per month if I just had transportation. The environment here is much better than in Ark., I think. The people generally have been very kind and hospitable to us, renting us an apartment in town, where we may spend the week-ends. We had a fine singing at Pomona the last time I was there. I met with the Siskiyou St. church for the morning service and at Pomona afternoon and night.

L. N. Byford, Bellmead, Texas, Oct. 11.—Brethren Cyrus Holt and Jim Stewart made good talks today, and what a fine service it was, resulting in two confessions of faults, and we rejoice. In the construction of our new building we have

been blessed in many ways. All have contributed loyally and faithfully in both labor and money. I believe the church here is now realizing its duty more than ever before. If we could only realize that without the help of the Almighty we would be as chaff before the wind, and that the earth and the fullness thereof belongs to Him, and that we are only stewards for Him, we would be more humble and would give more of our time and money to His cause. Pray for us that we may remain faithful to the end.

W. P. Perser, Rte. 2, Lubbock, Texas, Oct. 15.—The church here, located at 2012 Third St., continues to worship God humbly, praying that our feeble efforts will be accepted. Since Bro. Waters' meeting, which was well conducted and enjoyed by all, we have been encouraged by a few moving in and meeting with us. Bro. Paul Nichols recently preached twice for us, and we were favorably impressed with him. Also, Bro. Fred Kirbo was with us two nights, delivering two fine sermons. We plan to have him with us in the near future, if nothing hinders. Bro. Jack Bledsoe still preaches for us once each month. Let us remain humble and faithful.

Barney Welch, Box 111, Spring Hill, W. Va., Oct. 18.—I closed a short meeting at Mallory Chappel, Sunday night, with one restored, who had been out of duty for many years. Sickness in the community hindered much. We had visitors from Rumble and from Winifrede, W. Va. I am to begin tomorrow night at Huntington, W. Va., continuing over three Lord's days. I am to take up the work in California next year, having been invited by the brethren there to spend all of 1943 in that state in the evangelistic work. As soon as I can get the facts about gasoline rationing, I shall know just when I shall depart for that state. I would like to visit as many congregations along the way as possible. I mean to go by our home, Temple, Texas, enroute.

C. W. Van Stavern, Lebanon, Missouri, October 16.—We are looking forward to the beginning of our fall meeting by Brother T. F. Thomasson, who has just closed a very successful meeting at Lees Summit, where a number of us attended a part of his services there. We feel certain that we shall be benefitted much by the able teaching of Bro. Thomasson in a series of meetings here. We were glad to have Bro. Ralph Mustard, of California, with us a few days. He preached four times, giving us some good lessons, with one confession of faults. We wish him much success, and we hope he can be with us again sometime. We extend a standing invitation to all loyal gospel preachers, who stay with the Old Paths, when passing through, to stop over and preach for us. We need it. You will find us meeting for worship at West Pierce St., each Lord's day, 10:30.

shall be at Lodi, and Oct. 18, we shall start a meeting at Marysville, Calif. Much must be done before we leave California, December 20.

George Rozzell, Rte. 3, Oklahoma City, Okla., Oct. 13.—We are striving here to continue to keep house for the Lord in His appointed way, at 2933 S. W. 28th St. "Uncle Sam" has almost crippled us here, as we have lost nearly half of our members, including our beloved and able song leader, Glen Bray, in the last 30 days. This has hurt us deeply, but we are determined to carry on the good work with the ones left. We have been unable to have a preacher with us for some time. Possibly, some of them feel they cannot afford to worship with us in the "mule-barn," back of the "dance-hall." But, we do thank God for a few Christians, who are humble enough to worship God in any kind of a place until they can do better. We hope to have a better house and a better location sometime. I think it would be better to encourage such unfortunate congregations, rather than discourage them. Such remarks might have a tendency to keep one in the "corn-field." Pray for us that we may have courage to continue faithfully and overcome all obstacles. Any loyal preacher, coming our way, will find a welcome with us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Oct. 13.—At the writing of my report last month I was in Texas, one of the states through which my preaching tour takes me. I had to return home in order to comply with the wishes of the clerk of my Selective Service Board. I believe that the business is all straightened out now, and I will be able to continue my tour. While in Texas I met several of my preaching brethren, including Jack Bledsoe, C. C. Snodgrass, W. W. Wilks, J. T. Broseh, and M. J. Buffington. Also, I met and associated with many of my old friends, and I hope I made some new friends, too. The hospitality shown me by the brethren and sisters was wonderful, and I appreciate it very much. While in Texas I preached at the following places: Lubbock, two services; Cedar Gap, a short meeting; Lewisville, Brown County, one service; Pull Tight, one service. I was at Sangelo for a short meeting; Eola for one service, baptizing one; Temple, for two nights; and San Antonio, for four services. At the present I plan to return to Texas for some preaching after I visit some of the congregations in some of the other states. Since I returned home, less than a week ago, I have preached at Monrovia and Montebello, one service each. The eighteenth of this month, the Lord willing, I will be with the faithful congregation in New Salem, Mississippi, for a few nights, preaching. Let us continue to press the battle, brethren.

#### "DEPARTED FROM THE FAITH"

I have just received a little folder from one Chas. F. Reese, R. F. D. No. 1, Box 24, Yuma, Arizona, with headlines: "The Old Paths Advocate has departed from the faith." This folder clearly portrays the disposition of its author, and why it was sent to me I cannot tell, but it was, and I think a few things said of its contents will not be out of place.

In this said folder the author names Bros. Fred Kirbo, Homer A. Gay, Ervin Waters, and Homer L. King, men who had the courage and faith when the truth of the scriptures was seen by them to step out in its defense, not fearing the assaults of the aspirants of the traditions of self-designing men. I thank God that we have men, and young men, who are not afraid to take the "sword of the spirit" and march on to victory for truth and righteousness, fighting for the Old Paths, marked by the divinely guided pens of the Apostles.

I don't feel that those faithful brethren, who in the above named folder are named as having "departed from the faith"; need me to take care of them, as I feel each of them is an able soldier in the cause of truth, but knowing the author as I do, I feel my duty demands me to speak out in the behalf of the truth. When my brethren are attacked for preaching and teaching the truth and opposing the flood of errors that have so engulfed the mind of the now reading public, that the truth of God's word is not respected in this colossal darkness, I am attacked also.

But now to the attacks direct: "What is the truth in worship?" "And as they were eating Jesus took bread and blessed it and brake it and gave it to the disciples, and said Take eat: This is my body" (Matt. 26-26). Brake—"To strain apart, to lay open by breaking." But this critic fails to tell us just where this bread is to be broken, neither into how many pieces this bread is to be broken. If at the center or near one edge, in either case would it not be broken and is that

not what the scripture says? But next "And as they were eating, Kirbo took bread and blessed it, and pinch it and gave it to the brethren and said, Take eat, this is my body. Old Paths Advocate" "Pinch—to press hard or squeeze as between the ends of the fingers." To all thinking people this should serve as a fair example of a gross misrepresentation or a demonstration of not having a capacity to discern between words and terms. To break means to separate but pinch never means to separate, and I, herewith, deny the charge that Bro. Kirbo or Bros. Gay, Waters, or King, ever taught or practised to pinch the bread in the worship of God. Neither does the Old Paths Advocate so teach.

I, with all those brethren herein named, with all the OPA's friends, teach and practise just the same as is taught in Matt. 26:26; Mark 14:22; Luke 22:19; the same as the Lord delivered to Paul, 1 Cor. 11:24.

And, now in conclusion, I wish to pay my respects to a few things found on the last page of the little folder, "So the Old Paths Advocate preachers have departed from the faith." Who is this Yumaite talking about? Is it the brethren who publish, read, write to, and support the "OPA," because this paper ("OPA") is a medium through which the truth can be taught and defended? If so, let him think again. Those brethren, on the point that seems to be that so disturbs his nerves, breaking the bread of the Lord's supper, all, with myself, teach exactly what Jesus taught in the example He gave on the night of His betrayal, namely, the bread was broken and eaten just as the apostles taught and practiced. But, there is one thing we don't teach. We don't teach that the one who officiates at the table on Lord's day must break the Lord's body twice, and all others must break it only once. The charge of teaching what this Yumaite calls "pinching" the bread of the Lord's table must have had its origin with the author of the folder above noted.

"Let us not be desirous of vain glory provoking one another envying one another" (Gal. 5:26).

May God help us work for peace, sweet peace.

—E. J. SMITH, SR.

### WORDS OF ENCOURAGEMENT

"Enclosed you will find my renewal and one other sub. The interest you and others have shown in me has really been appreciated. I hope to see you all in Missouri again this fall." —Paul O. Nichols, California.

"I am sending my renewal and three others. Send me some sample copies. I am sorry that I am a little late." —Clarence Snodgrass, Texas.

"I want to tell you how much I enjoy reading the OPA. It is a wonderful paper, containing so many good lessons. I have been reading my Uncle Clarence's paper for years, but decided to have it sent to me. It would be a blessing if it could be sent to every home in America. Keep up the good work and I am certain you will be rewarded." —Miss Clara Snodgrass, Texas.

"Here are two subs. for the paper. We still enjoy it, and we hope to see it in as many homes as possible. This issue was fine." —Ira Baker, Texas.

"I am sending my renewal to the OPA. May God bless you in your good work." —A. M. Graham, Oklahoma.

"I am sending two subs. to the OPA. Like Bro. Tom Smith, I think you should continue as our publisher, and I wish you much success. I eagerly await the arrival of the OPA." —Carlos B. Smith, Mississippi.

"Enclosed is our renewal. Let us all be diligent to finish the work the Lord has given us to do." —A. R. McMullen, Tex.  
"Find my renewal to the paper. I like the paper fine. Thanks for the past issues." —Ray Roe, Oklahoma.

"I am enclosing my renewal to the OPA, and here is money to send it to my sons in the Conscientious Objectors Camps." —A. E. Cogburn, Texas.

"Here is another article for the paper, that you may use when you need it. I hope to have an article in the OPA every few months, if desired. I know that you are kept very busy, but drop me a few lines when you can." —Batsell Moore, C. P. S. Camp, California.

"I am sending a report to the good OPA. I really enjoy getting and reading the paper. Some want it larger, but I prefer to have it come oftener, as it seems so long between issues." —W. P. Perser, Texas.

"Will you please send future issues of the OPA to the above address. I enjoy the paper very much, and I don't want to miss any issues. I hope others are as strengthened by it as I." —Wyvonee Perrin, California.

"Here is a sub. to the OPA. Let me say that I certainly do think it is fine. Keep it as clean as you can. I am yours for sound doctrine." —W. H. Gill, Texas.

"I am sending check for my renewal to the OPA, as I do not want to miss an issue of it." —Mrs. T. L. Modgling, Illinois.

"I am sending two new subs. to the OPA. I really do enjoy reading it." —Denver H. Garrison, California.

"Find my renewal to the OPA. Reports make the paper better." —W. H. Jones, Kansas.

"I am looking for the arrival of the good old OPA. I hope you have forgotten about changing publishers, because I do not think we need another. I hope to be with you all sometime. Pray for me." —Lynwood Smith, Miss.

"We are sending our renewal to the OPA and for a dozen copies of the 'Clark-King Discussion.' We are getting much good from the OPA, and much good is being done by it—it is so very fine the way the brethren are reaching out." —G. H. Horton, Oregon.

"We read the OPA and pass it on to other brethren to read. I was told you have given your work on the paper for years without financial reward. May the paper live long and help reward the publisher." —Mrs. I. D. Russell, Texas.

"Here is our renewal to the OPA. We enjoy reading the good reports each month." —Mrs. J. E. Waters, Oklahoma.

"I enjoyed the articles written by Brethren L. N. Byford and J. E. Phillips in the October issue. The OPA certainly is spiritual food." —Joe Castleman, Texas.

"Find my renewal to the OPA enclosed. We hope Brother Gay is still improving in health." —E. O. Baldwin, California.

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. XV

LEBANON, MISSOURI, DECEMBER 1, 1942

No. 12

### THE LORD'S SUPPER

(Rom. 12:5), "So we being many, are one body in Christ, and every one members one of another." Then, why should we act as if we were separate and distinct one from another? (12:9), "Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good." It is foolishness for us to say we love each other, when our actions belie our words.

(12:13), "Be kindly affectioned one toward another with brotherly love in honor preferring one another." When by our actions we are afraid of each other, we cannot prefer one another. If I should say I love my brother, but am afraid to commune with him, I am certainly crossing up things. Because perfect love casteth out fear.

(Rom. 14:23), "Whatsoever is not of faith is sin." (Rom. 10:17), "Faith comes by hearing the word of God." Let some preacher please tell us where we will find "CUPS" in connection with the Lord's supper, or any where else in the New Testament? (Rom. 16:17) "Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Divisions are caused by substituting man's word for God's word. Examples: Aaron putting up a gold calf for the Israelites to follow, instead of Moses whom God put up. Nadab and Abihu substituting strange fire, instead of that from the brazen altar. Moses substituting his and Aaron's authority instead of God's at the rock. David substituting a cart to haul the Ark instead of four Levites, as God commanded. Ananias and Sapphira substituting a part, for the whole of their money. Brethren, you had better lookout for the end of this abominable Idol, you have placed on the Lord's table.

Read again (2 Tim. 3:16, 17): "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Let some Preacher tell us please where we will find instruction for his good (?) substitutes.

(2 Tim. 4:2-4), "Preach the word; be urgent in season and out of season. For the time will come, when they will not endure sound doctrine; but having itching ears, they will heap to themselves teachers after their own lusts. And they shall turn away their ears from the truth, and shall be turned unto fables." If that time has not come in this the 20th century, it will never come. The doctrine of ordaining elders, deacons, to manage the Church, has been annulled. Any "OLD

THING" that wants to COME, and preach to them as long as they will let him, and that is generally till he can find a "more paying job." AND most churches have no use for a man who will preach as the Bible reads.

"If ye love me you will keep my commandments" (John 14:15). "If ye keep my commandments ye shall abide in my love; even as I keep my Father's commandments and abide in His love" (John 15:10). "Ye are my friends if ye do what I command you" (John 15:14). Brethren, there is nothing on earth that I desire so much as to be a friend of Jesus Christ; but I know that if I substitute my own will and ways for His, I do not deserve His friendship, nor will I get it.

Listen to Paul (Gal. 1:8, 9): "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Every law, example, precept, and ordinance, embraced in this plan of salvation, is the GOSPEL (Gospel—"a system of religious doctrine"—Webster).

(2 Thes. 2:15), "Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word or epistle." (Eph. 5:6), "Let no men deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 4:4-6) "There is one body and one spirit even as ye are called in one hope of your calling. One lord, one faith, one baptism." As Christ gave his one body, and his life upon the cross for all people, so He says, when he took the loaf, "This is my body; and as he took the cup, this is my blood (the blood is the life, Deut. 12:23), so as Christ gave ONE body and ONE life for us, we can use only one cup and one loaf.

(1 Cor. 3:16, 17), "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man destroy the temple of God, Him shall God destroy; for the temple of God is holy, which temple ye are." What kind of a temple are you building without any mortar (Holy Spirit) to bind the stones together? You say and act separate and individually in this matter, (I came very near saying the "Lord's supper," but it is "NOT the Lord's supper" (1 Cor. 11:20). Please read that and see why it is not. Nothing can be "The Lord's Supper," but what He gave.

(1 Cor. 11:23), "For I have received of the Lord that which I delivered unto you, That the Lord Jesus, the same night in which he was betrayed took bread; and when he had given thanks, he broke it and said, "Take eat; this is my body,

which is given for you, this do in remembrance of me."

"And after the same manner also, he took the cup (i. e. after giving thanks) when he had supped (after giving thanks he took a sup), saying, This cup (poterion—Greek, "a cup, a drinking vessel"), is the New Testament in my blood: this do ye as often as ye drink it, in remembrance of me." O brethren, how can you read this and turn to that IDOL on the table, and give thanks for the CUPS?? "We don't give thanks for the cup ANY MORE, we give thanks for the contents." Had to change the wording of your prayer. MY, MY! "For as often as ye eat this loaf, and drink this cup ye do show the Lord's death till he comes." Here is the main ARGUMENT of the CUPPERS—"We don't drink the vessel." My, isn't that a wise crack? But their main argument is TO KEEP ANY ONE FROM PREACHING in their churches, if he wants things as the Lord has them written. I am very sorry that this is so, but cannot help it, for they will not, if possible allow us the use of their houses, nor papers.

#### Stumbling Blocks

"Our congregation is too large to use One Cup. It would take a cup as large as a barrel." "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of God" (2 Tim. 2:15). If you know of any large congregation in the New Testament taking the supper together, let me know, please. I find the disciples "breaking bread from house to house," and a small congregation in the third loft at Troas taking the supper, but at Jerusalem I find them "in the Temple daily for preaching, but nothing is said about their "breaking bread" there.

If you will investigate, you will find that they followed the plan of eating the Supper, like eating the Passover—a few families together. And as far as we can find out, they took it in their homes, thus following the example of Christ. AND He is a GREAT one to follow, is He not?

—E. A. Lowry.

#### DILIGENCE VS. NEGLIGENCE

By Batsell Moore

Although this is but the second article of mine in the paper, I trust I might say a few words to you who are more at liberty than I, and more able to "be about our Father's business" among the public. We often take for granted that we have more than ample time to convert the world and therefore, "putting-off" the Lord's work becomes a common thing. When friends tend to bar us from spiritual work, we should say as Christ did in Luke 2:49, "Know ye not that I must be about my Father's business"? Although our years be few in this vale of sin and tears, time is an important weapon in the battle of converting the world. Men study and prepare for years in order to better this earthly life, but how long do we prepare to discover our best talent in the work of the Lord? In I Pet. 4:11, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." God has given us abilities that we

haven't developed because of apathetic dispositions.

If a man's left eye is lost, his right strengthens. If his right arm is lost, his left strengthens. So, is the case of the social and spiritual part of man. Take away man's social freedom and his spiritual life will strengthen in order to gain mental contentment. Do we seriously realize that the freedom we have, to serve and work for the Lord, is a great blessing that could be taken from us? Being in a Civilian Public Service camp and only having a taste of bondage, I often realize the negligence I have shown in my past life in "abounding in the work of the Lord." I Cor. 15:58—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain." As we enjoy freedom, if we could only realize that our "labor is not in vain," and that we are working for something worth striving for, we could push the cause of Christ to a greater degree than yet has been attained. "Lift up your eyes, and look on the field; for they are white already to harvest" (John 4:35). Our eyes have been closed to the mission fields. Do opportunities pass us daily that afford us a way to please the Lord? If so, I'm afraid that we are not abounding in the work of the Lord. Since the small number of preachers are having to turn to jobs for means of support, I'm sure that many are letting opportunities pass to hit a blow at the enemy of sin.

If we were in bondage, I'm sure that we would turn our eyes to the Lord as is the custom of the human race in time of trouble. As long as things are well with us, we tend to forget the Lord, but let trouble come and the ground isn't near enough for a kneeling knee in prayer. No better time is there to draw a line between the service of men and the service of God as is taught in Eph. 6:7. Especially are men told to do some things by governmental authorities today that should be refused by Christians who want to serve God rather than man. Brethren, aren't we bold enough to "buck the crowd" and show the outside world that there is a war of sin to be fought rather than the present type? Negligence isn't the word for us who have failed to drill into the boys' minds the horrors of carnal war and what it does to the Church. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). The kingdoms that are being fought for today are easily wiped off the map, whereas the kingdom that we should be working for, will never be moved. Although the all important question of war has been neglected, we should turn our time and efforts to spreading the gospel to the best of our ability. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ec. 9:10). Let not the grave, another war, nor so called important business catch us being as negligent in serving the Lord as some of us have been in the past.

If the few and scattered Christians were to lay

their armors down, there would be no use for God to permit this old world to carry on its bloody trail of life. Since we do have the privilege of spreading peace even to a hardened world, we should not forget that we are the only living tools, left on earth, the Lord has to carry the gospel to the lost. "For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

"Christ has no hands but your hands  
to do his work today,  
He has no feet but your feet  
to lead men in his way:  
He has no tongue but your tongue  
to tell men how He died,  
He has no help but our help  
to bring them to His side.

We are the only Bible  
the careless world will read,  
We are the sinner's gospel,  
we are the scoffer's creed,  
We are the Lord's last message  
given in word and deed."

Brethren, may each of us ask ourselves the question: are we diligent or negligent in serving the Lord? "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). While we have the time and opportunity, we should "put our shoulders to the wheel" and work for Him who put us here to spread the gospel.

We are to love one another and be workers together in order to complete the circuit of gospel workers. "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10). We should prefer the company of our fellow worker in Christ that we will bear our yokes of burdens together in service to God. While you brethren in the circle of Christian love and gospel fellowship are doing your might to further the cause of Christ, either by teaching or example, may you often make mention in your prayers of us boys in these camps. May our negligence, in guiding men in the right paths in free life and also decisions of right in time of draft, cease.

#### CONCERNING CONSCIENTIOUS OBJECTORS TO COMBATANT SERVICE

I want to commend Brother G. H. P. Showalter for giving space on his page for the article by Murrey W. Wilson, under the above title, and appearing in the October 27th issue of the Firm Foundation. There are only 14 boys in the camp at Magnolia who are members of the church of Christ. Surely there are fourteen wealthy congregations in the United States which could care for the expense of these boys each month. It is a shame that "leaders" in the church of Christ will "drum up" help for (or allow it to be "drummed up") the Red Cross, Community Chest, and other human organizations made up of Jews and other infidels, some of which even sponsor women, wine and song) and refuse to support our young men who have been taught to live and practice the principles of him who is the Prince of Peace. Not

only have the congregations over the country refused to support and care for these men; but many "big" worldly, political, office-loving and office-holding members have even frowned upon and ridiculed these young men. Many congregations made up of "world-affair-controlling" members are ashamed of these young men. Many popularity loving preachers have not only poked fun at these young men, but have also caused those congregations which are able to support, and which otherwise would have supported them, not to support them.

The boys in the conscientious objector camps are not cowards, even though they have been called "yellow" by a few men who called themselves preachers of the gospel—the gospel is a gospel of peace. These young men, in the words of Brother Wilson, are "having to stand up for Christ, facing criticism of the world and the criticism of many in the church." A few preachers talk about how "physically fit" they are, that it "our war" (Christian's war — another "Holy War," I suppose!), knowing all the time that their services will be accepted by this country, if they were to volunteer, yet they will not volunteer. I am not saying that a person like that is "yellow," that he is a "coward," but he certainly is in no position to call some conscientious objector a coward or refer to him as being "yellow."

Yes, these boys have been taught to "Bless them that persecute you: bless and curse not" (Rom. 12:14). "Avenge not yourselves but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). "For though we walk in the flesh, we do not war after the flesh" (2 Cor. 10:3, 4). "But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also (Matt. 5:39). "For this is thankworthy, if a man for conscience toward God endure grief—Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21-23). "Be not afraid of them that kill the body, and after that have no more that they can do" (Luke 12:4). "We ought to obey God rather than men" (Acts 5:29). "My kingdom is not of this world. If my kingdom were of this world then would my servants fight." As Brother Wilson said, "We have taught them right . . . We have many in the church of the Lord who still believe the gospel of peace as given us by the Prince of Peace . . . The boys in the conscientious objector camp are a few of that number. —Chester Estes, Longview, Tex.

(In Firm Foundation, Nov. 10).

#### IF YOU FAILED TO GET PAPER

Due to a mistake, evidently, not on our part, our supply of copies from the printers was short, and we were unable to send copies of the November issue to a number of our subscribers. We were very sorry this happened, but there was nothing we could do about it. But, you will not lose an issue, as your time will be marked up a month. We hope this will not happen again. We hope to be able to send out more sample copies now.

—Publishers.

## Old Paths Advocate

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### A CAUTION—LEST WE FORGET

J. N. Armstrong

We, the children of God, citizens of the kingdom of heaven, must not be swept off our feet in these times that try men's souls, but must hold a firm grip on ourselves lest we forget our place in a time like this.

We must remember that we are not of the world, but are "sojourners" and "pilgrims," "strangers" on our way home. "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15:18, 19). "I have given them thy word; and the world hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one" (John 17:14-16). Notice how significant the words—"I pray not that thou shouldst take them from the world (Greek, out of the world). No, the Lord needs his disciples in this dark and dismal world.

So he did not pray for the Father to take them out of the world, but that he would keep them out of the evil of the world, keep them separated from the life of the world. "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you" (2 Cor. 17).

Lest we forget, may I remind my readers too that the Bible is the same book in every part of the world and that it reads the same in every country; that the thirteenth chapter of Romans reads to the Christian in Italy or Japan, as it does to the Christian in America. "The powers that be are ordained of God." "There is no power, but of God." "Let every soul be in subjection to the higher powers." "He that resisteth the power, withstandeth the ordinance of God." "For he is a minister of God to them for good." Thus the Bible reads to every Christian in every country.

But the Christian cannot partake or share in the hating, the starving of men, women and children, the bombing, the killing, and all the other works that are essential to combative war.

Every earthly government that has in its citizenship Christians recognizes the problem that this creates. Our own government is magnani-

mous in its efforts to protect its Christian citizens in this matter; I do not know of any other government that has gone so far to meet the requirements of the Christian conscience as our own government has done. This stirs us all with the deepest gratitude. For this magnanimous treatment of the Christian's conscience all Christians owe a debt of unstinted loyalty to the government which entails upon them obedience, **limited only by their conscience.**

The Christian therefore, is always a willing, obedient subject—rendering obedience, for the Lord's sake, to his government. He shows honor and respect to those in authority; he is quiet, law abiding, and faithful. This is the best position and attitude of the Christian in whatever government he may live. But he can never do that which his Lord forbids.

We in the United States hold in honor our government, we are grateful always to the government and to God for the liberty and protection that our Lord provides for us through the government. We are glad that it is our privilege to make "supplications, prayers, intercessions" for our rulers in these perilous times. We are much concerned too about the outcome of the present conflict and pray daily for God's overruling providence, that he may direct all to his glory and to the relief of suffering humanity.

But that a man who has confessed Jesus "as Lord" (Romans 10:9, 10) who has taken Christ's yoke (Matt. 11:28-30); who has become a citizen of the kingdom of God, with citizenship in heaven (Phil. 3:20; 2:10) who has been begotten of God (1 John 5:1), born again (John 3:5) whose very body is a temple of the Holy Spirit (1 Cor. 6:19); who is a new creature (2 Cor. 5:17) who has been bought, redeemed, purchased—ransomed—by the Lord's blood and therefore is not his own, but is a bondservant (slave) of Jesus Christ (1 Cor. 6:19, 20; 1 Peter 1:18, 19; Acts 20:28; 1 Cor. 7:22, 23)—that this man could share equally with other citizens of an earthly government in responsibilities and service to the earthly government; that such a man as described above would be as free to answer the "call of his country" and to comply with all the demands of the government after he is called as another citizen who has none of these relations to God, and hence, owes none of these obligations to Heaven, is not even thinkable.

To us who have citizenship in heaven our Lord says: "If thine enemy hunger, feed him." "Render to no man evil for evil or reviling for reviling." Christ "suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered he threatened not." (See 2 Cor. 6:17; Rom. 12:20; 1 Peter 2:2, 25; 3:9.)

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of God" (Matt. 5:43, 45).

(In Firm Foundation, Oct. 20.)

### MEET BROTHER BUFFINGTON



Brother M. J. Buffington, 434 Porter Street, San Antonio, Texas, was born September 19, 1914, at Colorado, Texas. At the age of 12, he "joined" the Baptist Church. In the summer of 1939, he obeyed the gospel of Christ, under the preaching of Clovis T. Cook, thereby becoming a member of the Church of Christ. In the summer of 1940, he began preaching, and has conducted a number of successful meetings during 1941 and 1942. On November 27, 1941, Bro. Buffington was united in matrimony to Miss Eupha Reynolds, who also obeyed the gospel under the preaching of Brother Cook.

The readers of the OPA are familiar with Brother Buffington and his work, as he has reported regularly for this paper the past few years. Many of our preaching brethren and others are personally acquainted with him. He has been associated with preaching brethren, Homer A. Gay, Clovis T. Cook, Ervin Waters, Barney Welch, James R. Stewart, the writer, and others. All who know him speak well of him as a Christian, singer, and preacher. I was very favorably impressed by him in our short acquaintance, and I see no reason why he should not become a very useful, faithful, preacher of the gospel. I think you will find him loyal and true to the truth as advocated by the OPA, being opposed to all innovations, troubling the church today. I hope the brethren will call him out into the "fields white unto harvest," as he informs me that he desires to give all his time to preaching. You will find that he has a pleasing personality, as well as his Christian wife.

—Homer L. King.

### A GOOD SUGGESTION

By A. E. Cogburn

I have a son, Travis, who is in Camp Lyndhurst, Va., and my son, Lewis, is in Camp Magnolia, Ark. Now, if we are supposed to send contributions to these camps, why cannot we select a loyal preacher to see after it for us? Should we depend on digressive or innovating brethren to look after this business for us? The camps above mentioned

have not asked the boys for any aid, yet Travis has been there since June 1, and Lewis since September 1. But, this set-up lasts only through this year, and I think we should be looking forward to 1943.

NOTE: Yes, I, too, think it would be well for us to select someone to look after this matter either at each camp or for all the camps, or in whatever way the proper authorities may require. I hope that we may be able to give something more definite in the next issue of the OPA. We solicit suggestions or information concerning the matter.

—Publishers.

### SUNDAY SCHOOL FRUITS

By Carlos Wilmoth

S—Sunday school is like a tree,  
U—Under which men like to be;  
N—Never doubting what is taught;  
D—Division is by Satan brought.  
A—All trees are known by fruits they bear;  
Y—You see, my friend, what kind is there.

S—Such fruits, won't you stop and think?  
C—Cannot please God, but soon must sink;  
H—How deep, my friend, no one can tell.  
O—One thing we know a place called hell;  
O—Old Satan is the captain there;  
L—Look out for fruits these trees do bear.

F—For when earth's millions shall appear,  
R—Remember what I tell you here;  
U—Unto God's word account we'll give,  
I—In which no human plant doth live;  
T—There-in is found no Sunday School;  
S—So, who on earth now is the fool??

Selected by E. H. Miller, LaGrange, Ga.

### AN APPEAL

It is very difficult to find a suitable place here, but we want to purchase the place where we are now meeting, which can be obtained for \$677.00. It is necessary to have it paid out before we can make alterations.

We are holding fast to the sound principles taught us by Bro. Clovis T. Cook last May in his mission effort here. We have met many adverse conditions, but we refuse to compromise. We have been steadily growing in number. If any brethren think it a Christian act to assist us financially to purchase this property, we shall certainly appreciate it. In the deed to the property, we mean to insert clause to the effect that: Singing shall be by voice without the aid of instruments; prayer shall be led by male members only; the teaching by male members in one assembly, one at a time; the Communion shall be of one loaf of unleavened bread and one cup for the fruit of the vine, the one presiding at the table giving thanks and breaking (partaking of his portion) and giving to the others; contribution on each first day of the week as we have been prospered, of a willing mind, for the necessity of the saints and the furtherance of the gospel.

Four men, Brethren Robert Lauder, Denver Garrison, E. O. Baldwin, and James W. Russell, have been selected to carry out these things.

—James W. Russell, Rte. 3, Box 4, Fresno, Calif.

## OUR HELPERS

Many thanks to all for the encouraging list of subscriptions sent us October 20th, to November 20th. We appreciate everything you do to help us increase the circulation and usefulness of the OPA. Will you not try to send us a list every month?

Ervin Waters—21; Brethren, Huntington, W. Va.—12; H. E. Robertson—5; Homer L. King—4; Tom E. Smith—3; Clovis T. Cook—3; Paul Nichols—3; Mrs. W. Warwick—3; Barney Welch—3; Lila Phillips—2; J. W. Allsup—2; Vera Elmore—2; Ira Baker—2; Mrs. Louie J. Early—2; Mrs. Clyde Middick—1; H. E. Thompson—1; Henry Young—1; Junior Van Stavern—1; Mrs. Hugh Hinton—1; John Spradley, Jr.—1; Geo. W. McCain—1; Leslie Cato—1; W. E. Murry—1; McCain Smith—1; W. E. Shockley—1; Stella Barnes—1; Mrs. Pauline Rowlett—1; W. E. Stroud—1; Alfred Walker—1; Henry Crews—1; Lizzie Boyle—1; F. K. Reeves—1; Mrs. H. G. Reynolds—1; Mrs. L. T. Cryer—1; Clarence Snodgrass—1; Chas. D. Palmer—1; Mrs. Mae Sammons—1; Geo. Rozzell—1; Jesse Smith—1; Total—92.

## NOTICE HELPERS

Yes, send us all the new subscriptions you can at 50c per year. We are continuing this offer as long as we can. If you have sent us \$1.00 for new subscriptions, recently, you may send other names to take the place of the extra money. The price to old or renewals remains the same, \$1.00 the year. Please, keep up the work for the paper.  
—Publishers.



B. M. Massengale, 1310 Spruce St., Duncan, Okla., Nov. 4.—If anyone knows of a true church in or near this place, please notify me. I am 81 years of age this month, hence unable to walk far. I am willing to turn from all error to the truth in everything.

J. W. Allsup, Rte. 1, Richland, Missouri, Nov. 17.—We want to get a church started in the town of Richland, and we want to have some preaching there soon. We have a lot promised for a new building. I recently met two families who are interested in such a move.

L. T. Cryer, Rte. 2, Box 154-B, San Angelo, Texas, Nov. 16.—The new congregation here is getting along fine. Brother Reed Chappell preached for us last Lord's day, giving us a fine sermon. Brother Waters is to hold us another meeting in next month.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Oct. 26.—The church here is doing fine at present—attendance and interest good. One young man was baptized last Lord's day. We have raised over \$100.00 for a tent, but have been unable to find one. Does anyone know of one about 36x50 feet? If so, let me know, and what price.

Edgar Claywell, 587 W. 4th St., Pomona, Calif., Oct. 30.—The little congregation at this place is doing nicely. Brother Ervin Waters is holding a short meeting at Montebello at this time. He is doing some wonderful preaching. Please,

note our change of address as above, and send our OPA to this address.

Timothy Phillips, Portales, New Mex., Nov. 1.—If anyone knows of a loyal preacher of the Church of Christ, or any members of this church, who would like to locate in or around the Portales Valley, please get in touch with me, and I shall be glad to give you the desired information. Box 292.

A. E. Cogburn, DeLeon, Texas. — Brother Geo. Hughes preached for us recently. His subject was "Unfinished Prayer," and all seemed to enjoy it. We are glad to know that Brother Gay is still improving, and we pray for his speedy recovery.

Chas. D. Palmer, Kinston, Alabama, Nov. 18.—Brother E. H. Miller was with us last week, and everyone seemed to enjoy his lessons very much. I think we are all getting along very well at this place. I am sending my renewal to the Old Paths Advocate.

M. Sammons, Premerton, Wash., East Park, Nov. 17.—I am here visiting a son, and I expect to be here for the "duration." We have found but one Church of Christ, and they use the cups, but we shall continue to look for a place to worship. We hope to arrange for a preacher to come for a meeting.

Geo. Rozzell, Rte. 3, Box 363, Oklahoma City, Okla., Nov. 19.—We were blessed on the 8th, to have Bro. J. R. Stewart preach for us. He gave us a good lesson. On the 15th, Brethren Sam Smith and Paul Nichols were with us, and Bro. Nichols preached until the 18th, with one baptized and one restored. We were grateful for results. Pray for us.

James W. Russell, Rte. 3, Box 4, Fresno, Calif., Nov. 10.—The church here is holding fast to the sound principles taught by Bro. Clovis T. Cook last May, while in his mission effort. We have met with many adverse conditions in the past few months, but we refuse to compromise. We have been steadily but slowly growing in number. We plan to purchase a place of worship soon.

Homer A. Gay, Lebanon, Missouri, Nov. 22.—We had good services at the home church today. I recently received \$5.00 from Bro. Frank Traylor. I appreciate the interest shown in me by the brethren. I am doing fine and hope to be well enough to resume evangelistic work soon. In these troublesome times let us not forget to read the Bible and pray more. Don't forget to subscribe for the OPA and send it to others.

Alfred Walker (colored), Box 146, Brookhaven, Miss., Nov. 10.—We are striving to continue in the faith of our Lord and Savior Jesus Christ; meeting each Lord's day for worship (Heb. 10:25); "But we are not of them who draw back unto perdition, but of them who believe to the saving of the soul" (Heb. 10:39).

W. H. Jones, Alta Vista, Kansas, Nov. 12.—We recently had Brother James R. Stewart with us for a short meeting, which was enjoyed by all. We enjoyed his visits in our homes. The crowds were small, but the interest was good. Pray that we may ever remain faithful unto the end of our earthly life.

Roy Bill Modgling, (Somewhere in England), 38th Hg. & Hg., Sq., 38th Service GP., A. P. O. No. 637, c/o Postmaster, New York, N. Y., Oct. 12.—There is really very little I can say, other than I am fine. England is a very pretty country. I went through a church house recently, built in 1100. England has a bumper crop. Write me.

Geo. W. McCain, 242 W. Duarte Road, Monrovia, Calif., Nov. 13.—The church here is doing very nicely. We have good crowds on Lord's days, but not so good at nights. I moved here from Montebello, and have been meeting here since in July of this year. Will someone show by the Bible if it is wrong for a man to wear beard?

Allie Bixford, Hammond, La., Nov. 10.—We enjoyed a short meeting here, with Bro. Paul Nichols doing the preaching. We were glad to have Brethren Carlos Smith and Robert Falvey, of the New Salem, Miss., church with us for a part of the meeting. Bro. Falvey all of the meeting. The results were one baptized and one confession of faults and the seed sown.

W. E. Shockley, Box 95, Sanger, Calif., Nov. 8.—Though few

in number, we are still pressing on in the work. The brethren in Fresno, Calif., are very much in need of financial aid to arrange for a building, in which to worship. If brethren will send them aid, it will be appreciated, and I think it is a just cause. Read the report by Bro. Russell, this issue, concerning the matter.

Tom E. Smith, Box 893, Healdton, Okla., Oct. 26.—We have had one baptism here since last report. Bro. Raymond Bray gave us a good lesson last night. We intend to go to Sul-paur next Lord's day to discuss mission work. Everyone here is highly in favor of it, and everything seems to be going good in this part.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Nov. 12.—We have just closed a very good meeting, with Bro. Barney Welch doing the preaching. One was added to the church, and our attendance and collections on Lord's days are better. Bro. Welch spoke at Point Pleasant, Ohio, one Lord's day, and they were well pleased. We hope to be able to have Bro. King next spring, if he goes to Point Pleasant for a series of meetings.

M. J. Buffington, 434 Porter St., San Antonio, Texas, Nov. 4.—We have enjoyed a series of meetings by Bro. James R. Stewart. His sermons were mainly to the church, and I believe the members were benefitted by them. We learned to love Bro. Stewart, and we admire the humble manner manifested. I preached at Fairview last Lord's day, and was sorry to find old Brother Finto very sick. Pray for him. I mean to make a preaching tour through Arkansas, Louisiana, Oklahoma, and Missouri, sometime this month.

F. K. Reeves, Marion, La., Nov. 15.—We continue here against all innovations and for the truth. We have suffered the loss of our song leader, my son, Newton, who was sent to the Conscientious Objector's Camp, Lyndhurst, Va. He writes that they meet to worship God on Lord's days, which is a fine thing for our boys, so they may not forget the Lord. I am sending the OPA to him, that he may continue to read of the good being done. Any loyal preacher will find a welcome with us.

Clarence Snodgrass, Tuscola, Texas, Nov. 10.—I recently preached at Abilene and at Tuxedo. This was my first at the latter place, but I found a good congregation with loyal worship. However, they have been using cups preachers. I hope to preach there once each month. I visited with Bro. John Snow, of Stamford. We plan to rent a store building there for a place to worship. I received \$5.00 from Bro. and Sister Clouse, for mission work. Thanks. We are looking for a visit by Bro. Joe Castleman soon.

Clovis T. Cook, Lebanon, Mo., Nov. 20.—I closed a meeting with the 6th St. congregation in Wichita Falls, Texas, Nov. 11, with nine baptisms, all of whom were young folk. I really think that the Church which meets on N. 6th St. has a chance now to grow and expand in a Bible way. I am sure the leaders there do not intend to be selfish in being strict with visiting leaders and preachers who do not stand wholly with them. They learned a lesson in the past and do not intend to let any preacher enter their ranks who is not true, but any Gospel preacher true to the Book is welcome. I am to begin a meeting with the 4th St. congregation, in Waco, Texas, November 21, to continue over two Lord's days. I hope to meet many of my good friends while in that section.

Barney Welch, Box 111, Spring Hill, W. Va., Nov. 18.—I closed a series of meetings at Huntington, W. Va., Nov. 2, with one baptized. I enjoyed the meeting very much. During this meeting I had the pleasure of preaching to a very large audience at Point Pleasant, Ohio, across the river from Huntington, with one restored. I recently preached twice at Mal-lory Chapel, once at Rumble, a new congregation; once at Winefrede. Both places are holding fast to "the faith." I preached last Lord's day at Spring Hill: visited in Huntington Monday and Tuesday. The Lord willing, we shall leave for California, via Texas, December 14, where I am to do mission work. Travis Cogburn and John Lancaster, of Camp No. 29, Lyndhurst, Va., are to accompany us as far as Texas, their homes.

Carlos B. Smith, Rte. 1, Wesson, Miss., Nov. 10.—We enjoyed a short meeting by Bro. Paul Nichols, Hollywood, Calif., recently, at New Salem, with one baptism and one confession of faults. He held mission meetings at Wesson and at Ham-

mond, La., with one baptism and one confession of faults. He returned to New Salem for two other services, with one confession of faults. His ability is remarkable for his age. We pray that he may ever remain faithful. Last Lord's day I preached a double header with him at a large congregation, near Independence, La., where they have allowed innovations to come in. We taught against some of the things being practiced and some were convinced. May they renounce the unscriptural things and live closer to the Lord, we pray.

James R. Stewart, Rte. 4, Box 179, Waco, Texas, Nov. 11.—Recently I was with the brethren in San Antonio, in a series of meetings. While there were no additions, yet I believe it was one of the best meetings I ever held. I met many of my old friends and made new ones. This is the home of preaching brethren, M. J. Buffington and Joe Castleman. I was glad to be with them, and I enjoyed the hospitality of all the homes I visited. These brethren are interested in mission work, and have been doing it. My next was at Alta Vista, Kansas, for a short meeting. While few in number, yet they are strong in the faith and true to the Book. They meet for worship about 4 miles out of town. The support at both places was good. En route home, I visited the church in Oklahoma City. They are interested in putting a preacher in the field in Oklahoma. Let us keep the gospel tide rolling.

T. F. Thomasson, Lebanon, Missouri, Nov. 16.—Oct. 11-25, I was with the church at Vanzant, Mo., which was enjoyed very much by me. I learned to love and appreciate them for their faithfulness and loyalty to the truth. I made my home with Bro. Clyde Penner, who seemed to be a pillar in the church. They are doing a good work in holding up the scriptural worship. Oct. 26, I began at Cable Ridge, where I found a fine church, built up mainly through the efforts of our beloved Bro. C. H. Lee. He has done a great work there. I never preached to a more faithful and attentive people. My next was with the faithful in Lebanon, November 4-15. We have some fine people there, among whom is Bro. Bill Van Stavern, who is certainly a live wire. I made my home with him. My work with the churches in and around Lebanon was pleasant, indeed. I met many good brethren I had never met before and renewed acquaintance with many I knew in years past. They treated me royally and supported me well. I shall remember them.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Nov. 12.—A short meeting with the New Salem church, near Brook-haven, Miss., resulted in one baptism and one confession of faults. My next was a mission meeting at Wesson; then another mission effort at Hammond, La., resulting in one baptism and one confession of faults. A second trip to New Salem for two services resulted in another confession of faults. While in that part, I preached one time to our colored brethren meeting at Jerico, near Wesson. The faithful brethren in Mississippi, are to be commended for their zeal, labor of love, and generous giving to the support of the gospel. They have helped in five meetings this year. May many more see the need of "sounding out" the world. Bro. Sam Smith and I are to leave tomorrow for Oklahoma City, Okla. Then, I am to go on to Iowa for a meeting and back to Missouri for some preaching.

Ralph E. Mustard, 221 E. Cleveland Ave., Montebello, Calif., Nov. 6.—I have been quite busy the past month. I preached several nights for the brethren in McAlester, Okla., making my home with Bro. Lee Williams, and I was treated royally. They are to be commended for their efforts. My next was at Ada, Okla., preaching several nights. I am to return to Oklahoma in the next few weeks for several mission meetings. Let us get behind the mission effort, and establish more congregations in destitute places. I am to hold a mission meeting in a community of about 900 people—a good opportunity. I continued five nights with the faithful in Hood River, Oregon, recently. They continue in the Bible way. The greater part of next year, wife and I plan to make our headquarters in Oklahoma, where I expect to be kept busy.

Homer L. King, Rte. 2, Lebanon, Missouri, Nov. 22.—Since coming in from Oklahoma, I preached once for the home church, and I assisted in the teaching service at the Lebanon church. I had the pleasure of listening to a good sermon by Bro. T. F. Thomasson in his meeting at Lebanon. It was good to hear him again. I am sorry I have been unable to return to Oklahoma, for other work before now. I have calls for considerable preaching yet this year, but it is getting rather late, and we may have to postpone it until next year. I hope



all my friends will pardon my seeming neglect in answering your letters, but I have just been too busy with sundry duties. I shall, the Lord willing, write you as I have the time. I thank you all so much for your many encouraging words and prayers in these trying and perilous times. Yes, and thanks to all who helped me in a financial way this year to preach the gospel in destitute places, among whom was our good Brother Irvin R. Boss, Pekin, Indiana. May the Lord bless you all and keep you in His love.

Ervin Waters, 906 So. 27th St., Temple, Texas, Nov. 16—I preached at Lodi, Calif., Oct. 14, and Oct. 18-25, held a meeting for the Marysville church in Yuba City, Calif., one mile from Marysville. The church there has sustained steady progress since its establishment last spring. I held a five nights meeting at Montebello, Oct. 28-Nov. 1, with one restoration. Nov. 2, we began a week's meeting at El Centro, which resulted in six baptisms, three of whom were Baptists and one a Methodist. This meeting was well attended. Nov. 9-12, I preached four nights at Pomona, Calif., where I held a meeting the first half of September and which is the youngest congregation in California. Their contribution has not fallen under \$16 per Lord's Day since the meeting and has even been almost twice that. Yet only about 16 members meet for worship. We began a meeting at Poplar, Calif., yesterday with three services and basket lunch. November 29, the Lord willing, I will be with the Lodi, Calif., church in a meeting. We plan to leave California, December 20, and begin a meeting, December 27, at the Lakeview Church of Christ of San Angelo, Texas.

Louis P. Howsmon, 949 Sierra St., Yuba City, Calif., Oct. 27.—Bro. Ervin Waters has been with us in an 8 day meeting, closing October 25. We regret that he could not be with us longer but realize that others need to hear the gospel as well as we. May God bless Bro. and Sister Waters wherever they may be, for we know that with the help of God he is preaching the pure gospel and that she, through the life she lives, is a good helpmeet. We still meet in the Woman's Club Bldg., 10th and D Streets, in Marysville. Whereas, we have been meeting each Lord's Day at 4 P. M. and Thursday evening at 8 P. M., now we plan to begin meeting twice each Lord's Day, morning at 10:30 A. M. and evening at 7:30 P. M.

#### PASSED ON

**Cobbs.**—Sister Eva Cobbs was born August 13, 1902; departed this life November 10, 1942, being 40 years of age. She obeyed the gospel 17 years ago, and has been a regular attendant at the worship at Mallory Chapel. She was the only member of her family who obeyed the gospel, but opposition did not cause her to falter.

She leaves to mourn her passing, a husband, two sons, and a host of other relatives and friends. Our deepest sympathy is extended to those who miss her most. "Blessed are the dead who die in the Lord" (Rev. 14:13). Funeral services were conducted by the writer.

—Barney Welch, Spring Hill, W. Va.

**Caffey.**—Sister Dorthy Caffey, daughter of Joel and Mina Carden, of Phillipsburg, Mo., was born November 4, 1913; departed this life November 12, 1942, being 29 years and 8 days of age. In 1939 she was united in matrimony to Earl Caffey, to which union a son was born, October 31, 1942. She obeyed the gospel under the preaching of Bro. T. F. Thomasson in 1931.

Sister Dorthy leaves to mourn her passing, a husband, infant son, father, mother, five sisters, and a number of other relatives and friends. She will be missed in the Lees Summit and Lebanon churches, in the home, and in the community. We extend our heartfelt sympathy to the bereaved, and may they "sorrow not even as others who have no hope."

Funeral services were conducted by Bro. Clovis T. Cook and the writer.

—Homer L. King.

#### WORDS OF ENCOURAGEMENT

"I certainly enjoyed the November issue of the OPA. I think the articles by Brethren Nichols and McLemore will have far-reaching results. Bro. Smith demolished Bro. Reece's sophistry. You will find 21 subs. enclosed. Pray for us."

—Ervin Waters, California.

"Find money enclosed for my renewal to the OPA. Don't ever let my sub. expire. I love you much and think of you often."

—Chas. D. Palmer, Alabama.

"Find money enclosed for a sub. to the OPA. We certainly enjoy the paper."

—Mrs. L. T. Cryer, Texas.

"Here is a sub. The OPA is a fine paper, and we enjoy reading it very much."

—Alfred Walker (colored), Mississippi.

"I am sending our renewal to the OPA, for we do not want to be without it."

—Stella Barnes, Arkansas.

"Send the OPA to us here. I know quite a number of the members of the Church of Christ, who take the OPA. and they like it. We have met with a number of congregations in Texas and Calif."—Mrs. Mae Sammons, Washington.

"We are sending 12 subs. to the OPA. We have not forgotten you, Bro. King, and we hope you and family are enjoying health."

—B. F. Leonard, W. Va.

"Here is our renewal to the OPA, and I wish I could send more. I hope you can be with us again in a meeting."

—W. E. Stroud, Oklahoma.

"Here are two subs. for the OPA. We still enjoy it very much."

—Ira Baker, Texas.

"I received my paper today, and I enjoyed reading it very much. I was sorry to learn that you ran short of papers this time."—Carlos Smith, Mississippi.

"I want to tell all the OPA readers that I enjoy reading this paper, because it contains so many good articles and reports, written by the faithful in Christ, and I believe its teaching is in harmony with the truth."

—F. K. Reeves, Louisiana.

"Here is our renewal, for we don't want to miss an issue of the OPA. We hope this finds you and family well, and we are wishing you a long, happy, and useful life in the services of the Lord. Pray for us."—W. E. Murry, Calif.

"I send my renewal to the paper. I think the OPA is a good little paper, and we are always anxious to see it come each month."—Leslie Cato, Georgia.

"Please, change our address, for we are always so anxious to receive our paper and look forward to it each month."

—Daniel Moore, Alabama.

"Here is my renewal to the OPA, which I have neglected. We have been waiting to hear if you could come for our meeting."—Pauline Rowlett, Oklahoma.

"I received the OPA today and was very glad to see another copy of it. Here is my renewal. May God bless you in your work."—Geo. W. McCain, Calif.

"I am sending our renewal. I enjoy every issue."

—Mrs. H. G. Reynolds, Texas.

"Here are two renewals to the OPA. May God bless you in your work in these trying times, is my prayer. Pray for us."

—Mrs. Louie J. Early, Alabama.

"Renew our sub. to the OPA. We certainly don't want to miss a single issue of it. It seems that the November issue was the best yet. We hope you and family are getting along fine."—Mrs. Clyde Middick, Oklahoma.

"I am enclosing two subs. to the OPA, and I would like to receive the November issue if possible."

—Vera Elmore, Oklahoma.

The ability to say words is in no sense a measure of a man's religion. Talk is cheap. It is easy to talk when we have nothing to say.