

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. XIII

LEBANON, MISSOURI, JANUARY 1, 1940

No. 1

## 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:

—J. D. Phillips                      —H. C. Harper  
—Homer L. King                      —Homer A. Gay.

Note: Thus the above policy has ever been during the past eight years; thus it is; and thus we hope to maintain.                      —Publishers.

## RETROSPECTIVE AND PROSPECTIVE By Homer L. King

Concerning the above subject—things past and things future—I am reminded of this Scripture: "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" (2 Tim. 4:7, 8)—Paul. Again: "This one thing I do, forgetting those things which are behind, and reach-

ing forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 4:13, 14).

As we look back over the past eight years of the life of the "Old Paths Advocate," we have a feeling mixed with joy and sorrow, tears and gladness, regrets and rejoicing. We remember that some of our brave and loyal soldiers have fallen martyrs in the battle. How we miss them! A few have thrown up the white flag and surrendered to the enemy, or turned traitors to the cause we have espoused. What a pity! Then, we have made mistakes in word and action, which brings us regrets and sadness, and we wonder how far reaching those mistakes may be. Will their influence for the wrong ever Cease? For all such mistakes we are penitent, and earnestly pray the Master to forgive, and we believe that He has forgiven; but will our brethren, our friends, and our enemies, forgive? Of much of the past we want to say with Paul: "Forgetting the things which are behind." Yet there are many pleasant and profitable things of the past, for which we are thankful to our Heavenly Father, and our hearts are made to rejoice. Just here I think of the fact that we have seen a steady growth in the circulation of the OPA. We now have eight times the number of subs., that were turned to us by Brother Harper in the close of 1931. The paper has become such a factor for truth that the enemy can no longer ignore us, and they are beginning to "sit up and take notice." We have, at least, ten times as many preachers in the field, pressing the plea we are making. We have, at least, ten times as many churches, worshipping God the Bible way, as were known to us eight years ago. Hundreds of souls have been added by being baptized into Christ—yea, thousands! Why not rejoice and be glad?

But to the "things before," this issue, January, 1940, marks the beginning of the ninth year for the OPA, and what will it bring? No doubt there will be obstacles in the way, enemies to conquer, territories to invade, many new conquests; and if I had to encounter them alone, unaided, I might hesitate. But, "thanks be to our Lord Jesus Christ, who giveth us the victory," He has said: "I will never leave thee nor forsake thee"; "Follow Me." Then, too, I have true and tried comrades, true yoke-fellows, my brethren in Christ, on whom I can depend to stand loyally, faithfully by me, in all of my endeavors that are right. Therefore, "we thank God and take courage," facing the future and whatever lies before, unafraid and with a determination to "press toward the

mark for the prize of the high calling of God in Christ Jesus."

Let every preacher of the gospel, who is satisfied with the Bible way in the work and worship of the church, resolve, with the help of the Lord, to do more in 1940 for the Lord than in any previous year. Let us strive to study the Bible more that we may be able to "break the bread of life" to the world. Let us be willing to "endure hardness as a good soldier for Jesus Christ," knowing there awaits us a "crown that fadeth not away."

Let every congregation resolve to do more to build up the cause in your immediate community and to send out the gospel in "regions beyond." Arrange now to support at least one mission meeting. You must be interested in those lost in other communities. Resolve to get out of that slack, do-nothing, dragging, catch-as-catch-can way, and "be not slothful in business" (habitual indolence). Pray earnestly for the "Lord to send forth laborers into the vineyard," then work for it. See to it that the "laborer who is worthy of his hire" is supported, financially, and that adequately.

"Finally, my brethren, be strong in the Lord and the power of his might," knowing that "our adversary, the devil, is seeking whom he may devour." "Put on the whole armor of God, that ye may be able to withstand the wiles of the devil." "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." May we look to the "city, whose builder and maker is God." Amen!

#### NOT PEACE—BUT A SWORD

By Ervin Waters

"Think not that I am come to send peace: I am come not to send peace but a sword" (Matt. 10:34).

The corruption and deformation of the church has always begun in a faithless ministry. When the majority of our preachers become time-servers, whose whole study is personal popularity, and who never rebuke sin and error except by a passing remark at long range; apostacy is not far distant. The voices of many spineless preachers are always heard to peal long and loud on the subject of "Peace" and other similar subjects. Peace, without compromise, established upon the New Testament foundation is to be desired. But, there can be no peace between Christ and antichrists; truth and error; or righteousness and sin.

The statement of Jesus, "I came not to send peace, but a sword," on first thought seems inimical to the announcement of the angelic host as they sang, "Glory to God in the highest, and on earth peace among men." Christ came to send peace, and yet, He "came not to send peace but a sword." He announced peace but that very announcement effects the disruption of peace. This paradox can be stated thusly: "Peace versus peace." Christ is come to bring true peace, and therefore, is come to disturb all false peace and excite discord, which is as profitable as it is indispensable. No sophistry can evade this inimitable conclusion: Division is quite necessary to permit true peace.

May I call to your attention the statement of Jesus, "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law." (Lk. 12:51-53). Jesus said that he came to bring "Division." Again he states, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:35-36).

Brethren, take warning, and do not be lulled into a fatal repose and false security by the cry of these compromisers who shout, "Peace, peace, when there is no peace" (Jer. 6:14). I love and desire peace but I do not want "Union" without "Unity." Just as long as we have men in the church who would corrupt its worship and sully its teaching, we will have division in our ranks. When apostates arise speaking perverse things within the walls of Zion, we have no alternative but to cross swords with them in defense of truth. We should rally to the defense of the cause of Christ against digressive aggression. When peace is made between truth and compromise it is a false peace. The kind of peace Christ came to disturb. May there always be division between truth and compromise.

#### "IS IT I?"

No doubt all preachers doing protracted work have been disappointed by promised meetings being cancelled. I know I have. But only unavoidable circumstances justify church leaders in countermanding their obligations. I know that death, drought, blight, mildew, locust, pestilence, earthquake, and such like could sustain a cancellation.

So long as an evangelist is of good character, and not absolutely disqualified from meeting his promise to hold a meeting voluntarily prescribed to him, he is entitled to the effort. But some men do not think so, even without an inkling of excuse.

If an evangelist publishes and propagates a heresy, it is right for church leadership to oppose his heretical procedure. But to disfellowship a man so fouling requires a distinct process. Here arises revelation of a weakness so prevalent today— withdrawing fellowship, not according to divine writ, but just to get even with him. The latter process is simply spiritual gambling, and the devil is victor. Paul says, "Let all your deeds be done with charity," 1 Cor. 16:14. James says, "For the wrath of man worketh not the righteousness of God," James 1:20. And Solomon says, "A brother offended is harder to be won than a strong city," Prov. 18:19.

Brethren, we must be careful about disfellowshipping someone on a subservient point on which we may differ with him, until we have done the necessary teaching on the subject. All of us are

eaters of meat, but also may be drinkers of milk (Heb. 5:12; 1 Peter 2:2). Do you disfellowship a tobacco-eating man, a cigarette-smoking woman, a hair-bobbing female, a smutty-talking male, a movie-going family, a face-painting grandmother, a half-nude churchgoer?—or, do you disfellowship only dancing-members, and evangelists who do not exactly agree with you in all things?

I know that we should refuse to eat and drink of a bread and cup divided before the communicants partake of them—that would be an open sin. Those who so indulge dissemble against the truth. But a man does not have to chew with the chewers, smoke with the smokers, dance with the dancers, paint with the painters, move with the movie-goers, lie with the liars, be a hypocrite with the hypocrites, and dissemble with the dissemblers, to reprove them. The gospel reproves, rebukes and exhorts without fellowshipping the things which it opposes.

Here is a dilemma. Which horn should the would-be faithful take? A cancels the meeting which he promised voluntarily to B, because A observes that he does not agree with B on a subordinate point. But Star congregation's leading men, C, D, E, F, G, H, endorse and fellowship B. A also endorses and fellowships Star congregation and its leaders, and uses evangelists of Star congregation in protracted meetings. Whom does Star congregation fellowship? Whom does A fellowship? Do not they all fellowship B, an evangelist? Let A answer.

If B is willing to come and fulfil his promise to hold meeting for A, not trying to sow seed of discord publicly or privately as to the subordinate point in controversy, can A scripturally countermand B's appointment? Let A be consistent, fulfilling his vow, Eccl. 4:5.

Here's another dilemma. Which horn should A take? A endorses and uses for meetings evangelists I and J, who advocate things which A cannot conscientiously agree with. Yet A turns down B, because A disagrees with B on a single subordinate point.

To cancel an engagement with an evangelist, when voluntarily offered to him, because of a subordinate disagreement, is very serious. The Judgment is coming, brethren, when we must all give an account. We make the highest and holiest (?) profession of all religionists in the earth today; let us beware of mistreating our brethren, Matt. 25:40, 45.

Brother A, are you sure that you are perfectly scriptural in all subordinate points? "Thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:22.

—Wm. Freeman Jones.

#### OUR HELPERS

Due to my being away from home, and that my mail must be forwarded such a great distance, no doubt a number of subs. have not yet come in for this report, but we hope to have them for the next. We thank all who have sent us one or more subs. May we have your name for next month.

D. E. Stone—5; Homer L. King—5; M. O. Engle

—3; W. F. Cogburn—2; J. B. Lasater—1; L. J. Smith—1; W. H. Gill—1; G. H. Turnbull—1; O. B. Casey—1; T. F. Thomasson—1.

#### HOW SHOULD WE SING?

"God is a Spirit and they that worship him must worship in spirit and in truth." John 4:24. This being true, and proper singing being worship, it naturally follows that our worship, including our singing is not wholly acceptable to God unless we really worship in all sincerity really meaning what we say, as contrasted with going through a form of worship allowing words to pass from our lips which we do not really mean from the heart, or doing things just because others are doing them. This applies not only to prayer and communion but also to singing, particularly if the singing is done as worship. I think this idea is fully borne out by the scriptures.

In 1 Cor. 14:15 Paul says, "I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also," clearly implying that he would sing with the same earnestness and sincerity with which he would pray.

In Acts 16:25 we are told that Paul and Silas "prayed and sang hymns unto God." Here also the praying and singing were described with the same words: both were unto God; which implies that the same degree of earnestness and sincerity accompanied both.

In Eph. 5:19 Paul admonished those brethren to make melody in their hearts to the Lord, in their singing, and in Col. 3:16 he taught the Colossians to sing with grace in their hearts to God.

A fact worthy of our notice is that Paul encouraged sincere devotional singing and did not intimate that the singing was for the purpose of drawing a crowd, entertaining the audience, having a good time or having fine vocal music to appeal to the carnal ear.

I do not mean to convey the idea that I am opposed to good vocal music. Vocal music may be regarded being to singing what clothes are to the Christian. Clothing is necessary but we shouldn't give our principal thought to wearing fine clothing and neglect the spiritual man. Neither should we devote our principal thought to vocal singing to the neglect of spiritual singing.

If we turn our thoughts more to fine clothes than to our duty as taught in God's word we may displease God. Likewise if we give more thought to fine vocal music than to singing as taught in God's word we may displease God.

If Paul regarded the vocal music of as much importance as "singing with the spirit" and "making melody with our hearts to the Lord," why did he never mention it?

—H. E. Thompson,  
720 W. 10th Place,  
Los Angeles, Calif.

T. F. Thomasson, Trechado, New Mex., December 15.—There are but few members of the Church of Christ in this part of the state. It seems to me that the world has gone mad, and that the church is following along behind.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... 00

Printed by Laycook Printing Co., Jackson, Tenn.

### PERMANENT OFFICE FOR PAPER

Since Brother King has been publisher of the OPA, he has used his dining room as the office. This has been very inconvenient for him and his family, as well as to make it difficult to avoid the misplacement of matter intended for publication. But the increased circulation of the paper during the past year, makes it all the more necessary that we have a permanent and separate office; exclusively for the paper, where equipment for mailing out, files, etc., can be kept neatly and safely.

Here is our plan: We can build an addition to Brother King's garage, large enough to take care of our needs very nicely for about \$50.00; since he and I, with the help of others, can do the work, without hiring any labor. Brother King gives one week of his time out of every month to work on the copy of the paper, without one cent of remuneration. Brothren Cook, Robertson, and I, with our wives, all work on the mailing out each month, without one cent of remuneration. This we all have done gratuitously for the past eight years, and we wonder if someone, or someones, will donate the \$50.00 to build the office. There are many, who could give this amount, without missing it, and still it would not be as much as Brother King donates every two or three months. Will you do it? Why should he carry the greater burden, in making it possible for us to have a medium, through which to fight innovations out of the church? What have you done? Let us hear from you immediately!

—Homer A. Gay, Rte. 2, Lebanon, Mo.

### MUSIC IN THE GOSPEL

By Frank Grammer

If I should attempt to define music, I would say that it is "A mode of expression and refined sounds," and since God has commanded the use of it, it must be classed as a divine art.

We have a record of singing as early as the days of Moses. When the children of Israel left Egypt, just after they had crossed the Red Sea, they and Moses sang a song of victory, not to their own glory as seems to be the case in many instances of this age, but unto the Lord (Exodus 15).

As to how well they sang, we do not know; there was no musical notation then so far as we

know, but when people do the very best they can in serving God, how could he expect more of them? But we must not forget that God really expects of us the best service that is possible for us to render. Therefore, we must make use of every opportunity to develop our talents and to do good.

The development of the present system of musical notation began only a few centuries ago. With this great advantage God expects more of us musically, than he did of people in the day of Moses. Several different kinds of instruments were made and used for making music during those days, and they were also used to accompany singing. By the time David was made king of Israel the wind and stringed instruments were in use and brought into the worship. The Hebrew people were music loving people and used instruments in their worship, but here is a problem for those who use mechanical instruments in the worship. Show where God ever authorized it or even approved of its use, and, then after completing the task, see if God has not even condemned the use of instruments of music in the worship. Ice cream, cake, and many other things are fine and alright for use in our homes, but we had better find a "THUS SAITH THE LORD" for the use of such in the Lord's house and on his table before we put them there.

Our conscience tells us we must not put things on the Lord's table that he did not command. Then why not feel the same way about the kind of music we offer as worship? God has not failed to tell us how to worship Him, therefore if our conscience should fail to guide us right, we have the word of God that forever settles the matter, and it is the only infalible guide. The scripture that justifies us in using the instruments of music in the worship is just below the passage that commands the use of ice cream on the Lord's table, so to be consistent, since ice cream and instrumental music both are good and pleasing to us, just use both in the worship? We are not left to guess how we are to worship God, and as for the kind of music to use, it is as plain as can be. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:19, 20). The Apostle Paul taught us to "admonish one another with psalms and hymns and spiritual songs" (Col. 3:16).

The study of music has a great educational value. Educators are not unmindful of this; hence, most schools have a course of musical instruction in the curricula somewhere, yet it seems to be the most neglected of any branch of education. Music is the only art, it is said, that can be appreciated in early childhood—long before the child can talk or walk. "By singing, and by singing only," says T. W. Surrent, "a child of five may come in contact with a pure and perfect form of beauty."

We must worship God in spirit and in truth in our music. We must not forget the command: "Let the word of Christ dwell in you richly in all

wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). In order to comply with this command, we must first be taught the science and art of music. The lasting benefits, which have come to the church and to the human family as a result of the singing of the great songs in years gone by, will never be known entirely. We should look into the future with bright anticipation, hoping and praying that each day will be a day of song and praise and no longer neglect the great gift that is within us, then we could say "In the midst of the church will I sing praise unto Thee" (Heb. 2:12).

Attend the eighteen days session of The Hartford Musical Institute at Lees Summit Church House, beginning January 1, 1940, under the direction of the writer and others.

### "TRUE DISCIPLES"

A disciple is a true follower of Jesus Christ—in short, a Christian. So let's make a complete analysis of ourselves and see if we are true followers of Christ. If we are not there is no better time than now to start to be one.

We will begin with the head of the home, husband and father. Do we fill the place of honor God has given us by living the life daily that is mapped out for us? Being good to our neighbors, providing an honest living for our family, loving our wife as our own body even as Christ loved the Church. Teaching our children daily, bringing them up in the nurture and admonition of the Lord?

Do we as wife and mother make the home what it should be, obey our husbands in the Lord, teach our children daily and mold their lives into noble men and women? Do we lead such a life that will cause an unbelieving husband to see the way of truth and righteousness?

Do we as children obey our parents in the Lord? The Bible says that this is right.

In the early years of our life is the proper time to make preparations for a life of service. We are to owe no man anything, but to love one another (Rom. 13:8). We can never pay this debt, for God's love itself is never ceasing. But we can grow stronger and stronger in love for God and our fellowman as the years pass by.

Do we as a Church in each locality practice true discipleship? Do we teach "all things"? Paul told the Ephesian Elders he had not shunned to declare "all the council of God" (Acts 20:26-27). Do we admonish the church to assemble at the Lord's house at his table? And if they do not see why, do we explain to them? (Acts 20:7). Do we carry on each item of worship as directed by the Holy Scriptures? Songs of praise, (Col. 3:16, Rev. 5:8, Eph. 5:18, Heb. 2:12) The teaching service, one teaching at a time that all may hear and learn. Teach the sisters to be silent (1 Cor. 14, 1 Tim. 2:11-12). By obedience they teach the greatest lesson.

Do we observe the Lord's Supper in exactly the way and manner as directed? Scriptures: (Luke 22:19, Matt. 26:26, Mark 14:22, Acts 2:42, 46, 20, 1 Cor. 10:16, 11, 24.) Do we lay by in store on

the first day of the week as we have been prospered? If we are not doing these things we are not fooling ourselves, our neighbors, the brotherhood, and most certainly not the Lord. So to the Young, let us begin and turn all our influence to the work of the Lord, give our time and increase and talent. To the Middle-aged, life by this time has taught us that all that is worth while, are the things that the Bible teaches us to do. Let's use our time, talent, and the Bible in sowing the seed of the kingdom in every community using our money and influence in encouraging the very few who are preaching the gospel. To the Old, let us make our last days our best days. Realizing that resting time is near, the experiences along our way should have caused us to want to warn others. Plead with them to stay with the Book. Nearing the close of a life well-spent we should have the consoling thought that, we have fought a good fight, kept the faith, and that there is therefore, a crown of life awaiting us.

—L. N. Byford.

### THE SINGING NORMAL

The proposed singing normal at Lees Summit, near Lebanon, Missouri, is to begin January 1, and continue for three weeks, four hours each day. It is termed the "Hartford Musical Institute," and the advanced subjects will be taught by Frank Grammer, of Huntsville, Ark., while the Rudiments will be taught by Homer A. Gay. The tuition is to be \$3.00 per student for the entire term. Room and board may be had for \$4.00 per week.

Even if this notice reaches you a day or two late, you will still have time to enter and get most of the benefits. So, come on. This is an unusual opportunity to learn vocal music. Students, who come by train or bus, will be met in Lebanon, if you will notify Homer A. Gay, or Clovis Cook, Rte. 2, Lebanon, Mo.

### NOTICE TO FRIENDS OF PAPER

Since the drive for subs. last fall, which resulted in doubling our circulation, we have experienced a lull in the activity of the workers for subs. This should not be, and we are looking to you to keep up the zeal, working just as fervently as you did last fall; for we must depend on you to keep the flow of subs. coming into the office. This is all the more necessary now that the increased circulation has brought us increased expenses. Therefore, let all the friends of the paper put forth a greater effort, and let all who renew their subs. try to get others to send in with you. Many subs. expire with this issue, and we hope all will renew promptly. May we depend on you?

—Publishers.

### SONG BOOKS

Why not order your song books through the O.P.A., as we can sell them as low as anyone, we think, and you will be helping to finance the paper, by the small commission the publishers give us for handling your orders?

King's Pilot.—This is a good book, compiled by Frank Grammer and J. A. McClung, both old and new songs. We also handle the Slater song books. Write us your needs.

## From The Fields

D. E. Stone, Rivera, Calif., December 12.—The work of the church in this part looks brighter now than in a long time. I am sending more subs. for the O.P.A.

Lee R. Williams, McAlister, Oklahoma, December 6.—Brother Orvel Johnson, of Davis, will preach here next Lord's day. We invite all loyal preachers to stop over with us and preach here. We meet about 15 miles west of this place.

W. H. Hilton, Oklahoma City, Okla., December 13.—I am in a series of meetings here and expect to close next Sunday. Am to begin a debate at Panama, Okla., December 19. I am scheduled for another debate at Washington, Okla., January 9, on the Communion question.

Grafton Smith, Rte. 2, Box 369, Beaumont, Texas, December 10.—I have been meeting with the faithful few in Port Arthur, since I have been in this part. We are talking of trying to have a mission meeting in this part next year, as we believe much good can be done, if we can arrange with a good faithful preacher.

O. B. Casey, 1308 N. 6th St., Wichita Falls, Texas, December 15.—Our meeting closed the 10th inst., with five additions, two by baptism. One came in from the Christian Church. Brethren Fred Kirbo and Ervin Waters did the preaching, and the interest was good. Remember us in your prayers.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., Dec. 4.—I recently visited Brother Murry, at Deair, and I enjoyed it very much. From here I went to Crockett, where I preached Lord's day morning to a good crowd. I found the church there very zealous and interested in the work, being determined to fight on. I hope to soon visit the brethren, in Watsonville, over Lord's day. I have been assisting the little band at Oceanside some, also.

John L. Reynolds, Crockett, Calif., December 5.—Brother Ralph Mustard visited the church here November 26, and delivered a good lesson. Brother Ralph is preparing himself for a preacher of the Gospel, and we see nothing to hinder him, as he seems to be working hard and loves the work. The church in Crockett is working in unity, and we have good teaching and singing. We are located in an industrial center, and if loyal brethren are contemplating a move to Calif., we would be glad for you to consider this part. You will find a welcome in our homes, while looking for a location.

Tom E. Smith, Healdton, Oklahoma, December 17.—Since my last report I have visited Washington, Equal Rights, Bit Shop, Wilson, and Healdton, Oklahoma. The last named is my home congregation. I rejoice to know that brethren, at Council Hill, Roscoe, and perhaps, other congregations, made it possible for Brother Hilton to conduct a meeting in Oklahoma City, Okla. More such co-operation in mission work should be done that the truth might be sounded out, and that congregations may be built up over all the land.

Chas. D. Palmer, Kinston, Ala., Dec. 13.—The church here is doing fine. I have just closed a two-weeks meeting at Colquitt, Ga., with good interest; some opposition by the sects. The results were 10 from the Holiness and Baptists baptized into Christ. I enjoyed this meeting very much, and we now have 29 to meet each Lord's day to worship after the New Testament order. This congregation began last July, and Brother Reynolds and I held a short meeting there in October, baptizing 4. They request that I visit them monthly.

W. W. Wilks, Rte. 4, Dublin, Texas, December 18.—I am standing in "the way" and asking for, yea, earnestly seeking the "old paths." I find many illustrious truths penned in the Bible. I have plenty of time not booked for next summer to spend with congregations, large or small, who love the truth in its simplicity. Write me if I can work with you in searching the "Word." You may address me as above if you are interested in my services, and I shall be glad to come to your assistance.

Homer L. King, Spring Hill, W. Va., December 22.—I came to this place the 9th inst., at the urgent request of the loyal brethren in this part, and began a series of meetings at Stop 12 the 10th. A number of things have hindered in the attendance and interest, but we hope to do much good in teaching the church. I am to close here Sunday night; then to Mallroy Chapel, out in the country a few miles; after a few nights there, then to Smith Creek for one night; and back to Huntington for a few days. Churches in this part are in need of sound teaching. I hope to be back at my home in Mo., for the singing normal, not later than January 2. Pray for me and the work.

Ervin Waters, 1118 So. 27th St., Temple, Texas, Dec. 16.—I closed the San Antonio, Texas meeting November 19 with one baptism and 2 restorations. This congregation is sustaining a steady growth in numbers and spirituality. Several fine young men are taking part in the song service and teaching service. I arranged to assist these brethren in another meeting in 1941. Nov. 26, Bro. Fred Kirbo and I started a meeting in Wichita Falls, Texas. We closed the meeting December 10 with two confessions for baptism and three restorations. Bro. Fred and I always like to assist these brethren in the gospel work. December 11. I preached at Healdton, Okla., and arrived home December 12. I will, the Lord willing, arrive in:

California in January to assist the brethren there for a few months. The past year has been a busy one for me.

J. C. Jones, 3206 Exposition Ave., Shreveport, La., Dec. 15.—The Velva Street church, in this city, is doing fine. The attendance and interest are increasing, and we are working to build up the church. We have a number of young men, who are willing and ready to assist in the work, and they are developing into good teachers. The congregation seems to be "endeavoring to keep the unity of the spirit in the bonds of peace." We plan to have two meetings next year. Brother Gay is to be with us in January or February and again in the summer, and we are anxious for his return. The little church at Hall Summit have their house about completed. Brother Hampton, of this church, meets with them twice per month. We hope to see a good church built up there. We are glad to have any loyal brethren, passing this way, to meet with us. We worship as taught in the Scriptures—one speaking at a time, one loaf, and one cup.

Homer A. Gay, Lebanon, Mo., Dec. 18.—I went with Bro. H. E. Robertson to the Ellis School House, about seventy-five miles from home, Saturday night and yesterday. We have some very fine brethren there. I enjoyed preaching to them, as this was my first time to be at the place. They have recently come out from the cups and class system. I predict for them a bright future. About three weeks ago I engaged Bro. Fields in a two session debate on the cup question at Richland, Mo. We tried hard to get fair propositions signed up with him for about a four days debate, but failed. The home congregation seems to be getting along nicely with large crowds attending all services. Bro. Fred Kirbo is to begin a meeting here with us Saturday night, December 23rd.

John B. Hall, Rte. 8, Box 262 B, Oklahoma City, Okla., Dec. 17.—Our meeting of two weeks closed tonight with encouraging results. Eight were restored, four of whom were from the cups and S. S., one being a leader among them, and two were baptized. The preaching was done with boldness, yet in love, by Brother W. H. Hilton, who is to meet Bob Musgrave in debate on the Communion question, January 9, at Washington, Okla. We were glad to have visiting brethren as follows: Modglings, of Seminole; Mathews, of Healdton; Rollins, of Washington, and Kirbo, of Wilson. The following assisted us financially: L. G. Parks, \$10.00; Roscoe church, \$10.00; for which we are very thankful. Brethren passing this way are invited to be with us at 1026 S. W. 29th St., Oklahoma City. We began about four months ago with five members, and today we are thankful to report twenty-four members. We desire your prayers.

Wm. Freeman Jones, Iberia, Mo., Dec. 18.—Since last report I spent 9 days with the few brethren worshipping in Bro. Elmer Meeker's home in Moberly, Mo., baptizing two elderly people; 16

days near Versailles, Mo., baptizing 7 (who with 1 baptized by me some years ago constitute a new work); two weeks in the Baptist house in Blakesburg, Ia., baptizing 1 (who with five others already baptized into Christ some years ago constitute a new work); 8 days at Ottumwa, Ia., helping the brethren to get into better working order; two days at Bethel, near Macon, Missouri, teaching the way of the Lord "more perfectly"; a night in the home of Bro. John Pickering, near Tusculumbia, Mo., talking about things of the kingdom of Christ; and again, six days with brethren in Moberly, and 3 days with brethren near Versailles. Also, Bro. Meeker and I visited a few times with some of the "Fairview" brethren near Clark, Mo., in things of the kingdom. Several Ottumwa brethren assisted some with song, prayer and exhortation at Moberly and Macon. Ottumwa congregation has to their credit the work in Blakesburg, which they are looking after each Lord's day, though it is 17 miles away. More such work should be done by several other congregations which confine their labors to meeting and having all the preaching at home. If money being worse than wasted on worldliness today were invested in foreign missionary work (Eph. 2:19, 20) and in weak places (which are dying for want of means), many of our brothers and sisters should be in less danger of eternal condemnation when the Lord comes again. I am thanking three congregations in Arkansas, Oklahoma and Texas for their fellowship with me in my feeble effort in Morgan county, Mo., in September-October desert work. I am also grateful to the Ottumwa brethren for their encouraging cooperation in the Blakesburg, Moberly, and Bethel fields. Rom. 15: 20, 21; 2 Cor. 8:23, 24; 10:15, 16; Philip. 4:4-19; 2 Tim. 4:5; 1 John 2:15-17.

### CONCERNING THE JEWS

At the first advent of Christ, the Jews, while waiting for the promised Messiah, appear to have confined His reign as King, within the narrow compass of this earthly life, for the restoring of Israel to their former eminence and grandure as a kingdom, under the same law code, as handed down by Moses, with perhaps the complete overthrow and subjugation of the Roman Empire. The Roman yoke was galling to the Jews who later rebelled and were dispersed. Walking by sight being terminated, and the journey by faith instituted, we see "blindness in part had happened to Israel, until the fullness of the Gentiles, (nations) be come in," (Rom. 11:25).

According to the terminal dates of prophesy, that was the year Edom, the Turk, surrendered Jerusalem to the British Army. But getting back to the Jews, it was universally taught the end of the world, (age) was at hand, and it was; i. e., the bringing on of a new order. B. C. ends and A. D. begins our calendar datings, (Dates of Usher are used in most Bibles).

But the established Priesthood employed the motives of tradition, as the instrument of ambition, (in our day that is bad politics). It may be that the doctrine of the Immortality of the soul is obscurely taught, in the law of Moses, but clearly

as a theme by the prophets. It became a subject of debate for several hundred years, between the Sadducees and Pharisees, the former attached to the literal sense of the Mosaic law, piously rejected the future Resurrection and doctrine of Immortality. So, the approach of the wonderful Day of the Lord, finds the Jews still at their Wailing Wall. They are a zealous people, but zeal adds nothing to their cause, for without Christ they, (no one else) can do nothing. Their mistake, was in wanting the Kingdom turned over to them, instead of turning themselves over to the Kingdom. Brethren, are we making that mistake? The Kingdom of God and His righteousness is of first consequence, because it is first. Is it not reasonable to suppose, that the blessings are made a stipulation, a condition, of inheritance, seeking first the Kingdom of God, and placing the emphasis on the name of God? Because Satan has a Kingdom. The unregenerated peoples of the earth form Satan's realm. Our Heavenly Father has for almost 2000 years been taking out of this world a people for His name.

This long evil age of strife and persecution is now almost lapsed, and will be followed by the joyful and triumphant millennium reign, when the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign for the ages of the ages (Rev. 11:15). "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob through the ages, and of his Kingdom there shall be no end" (Lk. 1:32-33). This generation is marked in a special way, by the anxiety of the Jews to read the N. T. Entire communities are excitedly seeking the light of God's word. Recent persecutions have had the tendency to work them loose from their age long blindness and obstinate denial of Christ. "What shall the receiving of them be, but life from the dead" (Rom. 11-15 and 8-2). There is a well defined tendency on the part of most evangelists and church leaders, that in the closing of this age, Christianity shall no longer remain obscurely confounded amongst the sects but the Church shall rise and shine like a Beacon, with the overcoming truths of the Gospel of our Lord Jesus Christ, to the glory of God and the salvation of souls. The most wonderful and beautiful Door ever known, is still open, the Door into the Church. Before He shutteth it, dear brother, sister, let us give to the Lord and His cause our fullest support and cooperation.

—J. H. McKaig,  
7505 Santa Fe Ave.,  
Huntington Park, Cal.

#### THE WORDS OF AMOS FULFILLED

There are those who regard the prophecy of Amos 9:11-12 as yet future in fulfillment. Let us read it:  
"In that day will I raise up the tabernacle of David that is (now, in B. C. 787, in a) fallen (condition), and close up the breaches thereof; and I will raise up his (its) ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations, which are called by my name: (upon whom my name called, marginal translation), saith the Lord (Jehovah) that doeth this" (Amos 9:11-12). Now turn to Acts 15:12-20: "Then all the multitude kept silence, and gave audience to Barnabas, and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James

answered, saying, men and brethren, hearken unto me; Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After that I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

Dr. Adam Clarke commenting on verse 15 says: "And to this agree the words of the prophets; Peter had asserted the fact of the conversion of the Gentiles; and James shows that that fact was a fulfillment of declarations made by the prophets."

"God did visit the Gentiles, to take out of them a people for his name" (v. 14, R. V.). If God has not yet done this—if he hadn't done this when Peter was talking—then language means absolutely nothing! For James says, "God did visit," not "God will visit" after the second coming of Jesus. Beloved, "God did visit" these Gentiles, and Amos said God would. To just such a visit did Amos refer, and therefore the words of Amos "agree" to this.

If the fact that "God did visit" the Gentiles has no fulfillment meaning of Amos' prediction, will any of our friends who believe in the future restoration of David's tabernacle please tell us what James' words do mean! If the fact that "God did visit the Gentiles, to take out of them a people for his name" (Acts 15:14) does not fulfill the prediction of Amos, why does James say, "To this (God did visit the Gentiles) agree the words of" Amos? How could Amos' words "agree" to a thing that he never thought of, or that he never predicted?

#### Comment

Thus writes an Adventist in P. T. M., refuting a "futurist," a class among them who look for a millennium of a "gospel age." This class, like the Jews, seem not to be able to realize that these prophecies have been fulfilled; and if people do not now prepare to meet the judgment when Christ comes, they will meet it unprepared, judging themselves "unworthy of eternal life" (Acts 13:46), and will have to depart with "the devil and his angels." (Mt. 25:41)

And from the A. R. of Dec. 17, 1929, we have the following, which again illustrates the effect of shallow reading and thinking:

I have thought that I should soon begin a review of the literature of the disciple brotherhood, though I almost hesitate to undertake such a task because I am convinced that the Gospel age will soon be ended, and I don't suppose that any of my writings will be in demand in the Millennial age. The converted Jews will then be supreme as teachers among mankind, and their headquarters will be in "the beloved city." (Rev. 20:9.) —Daniel Sommer.

But what else could we expect from the man who says, "We are not under the world-wide commission of our Savior, but we are under Paul's commission to Timothy." (Same issue).

If Jesus Christ had "all authority in heaven and on earth" when giving his commission (Mt. 28:18, 19), neither Paul nor any other man had any authority to give a commission. Paul told Timothy to "preach the word," as he himself was doing in obeying the commission of Christ to "preach the gospel." (2 Tim. 4:2; Mk. 16:15) And so they preached to Jew and Gentile, "everywhere" as their field—"to all nations," "to the whole creation." And the man who circumscribes the field of gospel activity is anti-Christ, and will again be on the wrong side—at the judgment. The "luke-warm" church will be "spewed out." (Rev. 3:15) It needs "white garments" to hide its shame.

—H. C. Harper.

Burley F. Black, 263 S. Moore St.

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. XIII

LEBANON, MISSOURI, FEBRUARY 1, 1940

No. 2

### DESTRUCTIVE AND CONSTRUCTIVE TEACHING

By Ervin Waters

**Text: Jer. 1:9-10,** "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant."

We ascertain by this divine commission given to Jeremiah that his work was to be twofold, "destructive" and "constructive." The destructive part was "to root out, and to pull down, and to destroy, and to throw down." The constructive part was "to build, and to plant." It is noteworthy that the "building and the planting" were to follow the work of destruction. Jeremiah was to destroy adverse elements, to root out the false teachings prevalent in Israel, to pull down the structures of men, to give the death blow to any and all errors, and then to proceed to "build" upon the solid foundation a faithful worship, a strong national Israel, and a true religion and to "plant" the pure word of God in the hearts of men. This building and planting could not be accomplished successfully until Israel had been cleared of its trash and rubbish.

One of Christ's purposes in coming into the world was that of "destruction." It was not to destroy the world but to save the world (people in the world); not to destroy men's lives, but to save them; "not to destroy the law of Moses but to fulfill the law." It must not be forgotten that here is one lawgiver, "who is able to save and to destroy" (Jas. 4:12). Religious peoples love to linger over the contemplation of God's love, mercy, and grace, for such thoughts are consoling; but no man is fully instructed in the word until he also has considered the jealousy, the terror, and the judgement of God. Read (Deut. 7:9-10; Isa. 59:18). Christ's work of destruction was just as great as his work of construction.

Buildings cannot be constructed until all debris and hindering conditions are removed, torn down, or destroyed. Jesus could not "build his church" until after he had removed the law of Moses, until after he had proved his power over the Devil, until after he had "overcome." He became human and suffered many things "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). He must first "bind the strong man" that he might "spoil his goods." "For this purpose the Son of God was

manifested that he might destroy the works of the Devil" (1 Jno. 3:8). Paul said "we are not ignorant of his devices." They must be torn down before any suitable construction can be carried on. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). There are some things which Christians must be "against." Satan is against us (2 Cor. 11:13-15). We must be against him. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5).

One of Satan's most effective modern "devices" is the propagation of that spirit of noncombative, "softpedaling," and "pussy-footing" that has taken a strangle hold on many gospel preachers. Their cry is: "Build up, preach constructive sermons, speak of the good things, but shun the evils." Can a preacher "fight the good fight of faith" (1 Tim. 6:12) without "contending against" those evils which the apostles have listed as being at enmity with the truth? Can he "war a good warfare" (1 Tim. 1:18) and be friends with the enemy? Should he "walk a wire" or "ride a teeter board" with the ones who add to God's word? Shall he leave the "great work and go down to the fields of Ono" for a love feast with "Sanballet and Geshem?" (Neh. 6:2-3). Shall he not rather fortify the "walls of Jerusalem" and prepare to fight their iniquitous teachings?

Shall we leave the vils alone and let them die out? Suppose Jesus had used such tactics in overcoming the Devil; would he have finally ceased his lying, his murders, his sin? I fear not. But these "easy" preachers would go into a region filled with all manner of imaginations that are exalted against God's doctrine, and just not touch the rubbish and refuse that litter the ground, but begin to "build, construct" right on top of it all. What success will they have in building?

The hands must be cleansed, the heart must be purified before God will receive a man. But what man will cleanse his hands until some preacher will courageously convince him that they are not already clean, or purify his heart when he still "imagines" it has been made sinless? He must be shown that "his own way" does not purify nor cleanse, that his condition is still one of condemnation in spite of his "experiences" and supposed "Holy Ghost Baptism." The rubbish must be de-

stroyed before the obedience can be induced. Paul used "great plainness of speech" (2 Cor. 3:12) and said "except ye utter with the tongue words easy to be understood" (1 Cor. 14:9) "how shall it be known what is spoken?" If a speaker is too timid to speak his thoughts so that the hearers get the exact import of his speech, he had as well get down and let someone speak who is not afraid to "destroy" what God says to destroy, that men may see their transgressions and understand their rebellion against the truth of God. **He who will not destroy cannot build.**

"Preach the word." Also "reprove, rebuke." "For the time will come when they will not endure sound doctrine" (2 Tim. 4:1-5; Ezek. 2:5-7; 3:11). Brethren, let us attempt to exterminate the evil forces threatening to undermine the church, wipe out the subversive influences which are opposed to the spread of truth, expunge the evil in our congregations, and then plant the truth and build up the cause of Christ. With these things successfully accomplished a pure church will arise to bless the world and make glad the city of our God.

—Temple, Texas.

#### VIEWS AND REVIEWS

By H. C. Harper

The *Apostolic Times*, a paper edited in the early part of the "Restoration Movement" by Moses E. Lard, J. W. McGarvey, Robert Graham, W. H. Hopson, and L. B. Wilks, expressed its religious stand thus: "To the primitive faith and the primitive practice, without enlargement or diminution, without innovation or modification, the editors here and now commit their paper and themselves with a will and purpose inflexible as the cause in whose interest they propose to write."—P. C.

Yes, but since then a swarm of innovations have come in to darken "the primitive faith and the faith and primitive practice." We now have the "Christian Church," an off-shoot, gone clear into "another denomination." And there is now another "large block" headed in the same way, and all for the lack of men "with a will and purpose inflexible" to stand for the truth of the gospel. But let the faithful not waver, for the good Book says that "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). Jesus calls them "workers of iniquity," and tells them to "depart" (Mt. 7:23) — "depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Mt. 25:41). Yes, Hell is a hot place to be headed for!

But they do not like to hear of hell: they do not want to think of it. They are afraid to hear the truth, and the sweet-voiced "Pastors" "by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18), leading them, like "brutes" (2 Pet. 2:12) right into hell.

The Bible teaches us to "fear God," as well as to love him. "Fear God, and keep his commandments. . . For God shall bring every work into judgment" (Eccl. 12:13, 14). And the apostles of Christ tell us to "keep the ordinances as delivered" (1 Cor. 11:2), as well as to keep ourselves "unspotted from the world" (Jas. 1:27). "Knowing therefore the fear of the Lord, we persuade men"

(2 Cor. 5:10). "It is a fearful thing to fall into the hands of the Living God" (Heb. 10:31). Better take God's way than be sorry eternally. Your well-wisher.

\* \* \*

"For the love of money is a root of all evils, which some stretching arter were seduced from the faith."—1 Tim. 6:10.

Yes, they accepted a good salary as "the pastor" and went preaching "what the people want" to hold the job or get a bigger salary. And generally "the woman"—yes, and the women—helped it on, because it put things up in style and made "us" popular. So Esau was not the only one that "sold out" for "a mess of pottage."—Heb. 12:16, 17.

\* \* \*

"And through coveteousness shall they with feigned words make merchandise of you."—2 Pet. 2:3.

Yes, they will fatten off of you by "well-turned words," giving you "shoddy goods," when you are getting "all wool." And their greed for "money," which they covet, can never be filled. They will "wink at" any sin for a dime, while you are led as dumb brutes to the slaughter as the devil grins.

Yes, the reckoning time is coming: "For if God spared not the angels that sinned" . . . "And spared not the old world" . . . "And turned the cities of Sodom and Gomorrah into ashes," he knoweth how "to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2:4-9. Look out!

\* \* \*

"For the time will come when the sound teaching they will not hear; but according to their own desires, they will heap up teachers to themselves; and they will turn their ears from the truth."—2 Tim. 4:3.

So if he preaches "the truth," he can not hold the job; and soon the places are filled with the devil's agents.

And the "papers" go the same way. It is "cater or die." The G. A. was "almost killed" because it would not let a man lead the church into the speculations which were the pit-falls of hell.

\* \* \*

"After long and careful effort a graded course based upon the use of the Bible alone was inaugurated. The immediately ensuing increased interest in Bible study was little short of phenomenal."—Norred, of Oklahoma City.

It is too bad that those who took "the Bible alone" as their creed to put an end to all "human creeds," ever left it for manisms. The people have thus been weaned away from the Bible: they are not reading it; and for this reason such isms as "Bollism" will go on and on. The people generally, do not ask what the Bible teaches. The question is, Does it please us? It is now too late to try to remedy this blight by an appeal to a "Thus saith the Lord" for a final settlement, as was formerly done. They do not care a flip what the Bible says, and they are not going directly to a study of the Bible to see. McQuiddy's was good enough for me. And so will Boll's be. Mark my word. It does not take a prophet to see this: it is simply

judging the future by the past. They can hope to save some by appealing directly to the Bible: that's all; the "movement" away from the Bible will go on and on. They are too sweet to meet a man with an open Bible. "Where Paul went, he had a revival or a riot" (G. K. Wallace). Yes, and where Jesus went, he turned the tables of the money-changers over. But these are not of the Paul and Jesus kind. Verily, they "love darkness rather than light, because their deeds are evil" (Jn. 3:19). Any old weed will grow if you just leave it alone! Many people make a pet of the Devil, so sweet and kind, they are. And he dresses up angel-like, the Bible tells me. But he is a liar, and the father of it. And let me repeat; Hell is a hot place to be headed for! "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). The "long-suffering" of God ceases when Jesus comes.—2 Pet. 3:1-12. "Beware of false prophets, who come to you in sheep's clothing."—Mt. 7:15. Also death ends man's opportunities for Heaven or Hell, eternal.—Lk. 12:16-21. Jesus said of those resurrected—"they that have done (not are going to do) good unto the resurrection of life." And "they that have done evil unto the resurrection of damnation," making this life the only opportunity to change. (Jn. 5:29).

#### "NAY, YE DO WRONG"

1 Cor. 6:1-8

By Wm. Freeman Jones

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you (James 3:13-18)? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? (1 Peter 3:8-18; 4:15-19). Why do ye not rather suffer yourselves to be defrauded? NAY; YE DO WRONG, AND DEFRAUD, AND THAT YOUR BRETHREN."—Paul, 1 Cor. 6:1-8.

There is nothing plainer, or more easily understood than these words by the inspired voice. Yet, men claiming ability as leaders in church activities persist in going to the unbelievers, the unjust, to settle differences among brothers and sisters in Christ. Some such claimants have cast out their quiet brethren from the house which they helped to build, and in which they have met with them for years, calling on "the law" of men to sustain them in their ungodly action. It is ungodly, brethren, to lock out of a house, built with the Lord's money for worship, brethren who may not agree with you on some point or points of doctrine or practice, or for some personal reason. None have

any right to lock out any brethren from a public place of worship!

Only a Diotrephesian spirit would even think of locking brethren out of their place of public worship (Third John). And who was Diotrephes? A reprobate character, says the apostle John. Brethren, do not imitate Diotrephes.

This writer has witnessed several cases of Diotrephesian activities. One of the worst I ever saw was the following: A fixed-price, "Bible" college, "literature" preacher secretly sowed seed of discord among the brethren, dividing the congregation, taking most of the church with him. Two of the elders locked the house against the other elder and those with whom he stood against the preacher's faction, by putting on a new lock. The wronged elder and his family had always been the heaviest contributors of the congregation; he had deeded the land for the meetinghouse site, furnished much of the lumber and other material, and so on. But they willfully shut those brethren out of their rightful place of worship. Today they are a digressive bunch, and use only digressive preachers. And but one of them, an elder, has asked forgiveness of the wronged elder and a preaching brother whom they wronged for their ungodly action. I say, they wronged that elder and those who stood with him in his godly position against that digressive preacher, because the former opposed that preacher. Are they right? You must say no, if you are faithful to Christ? And what of any who go to "the law" for adjustments for any reason whatsoever? Paul says they are wrong! And usually there is a bad spirit behind such an ungodly move. Therefore any brethren who have so naughtily conducted themselves against their brethren should go to them and ask their forgiveness at once.

If the two divisions of brethren cannot peacefully meet together, because the two parties cannot get together, let them meet separately, but in the same house, in which both parties have equal rights to meet for worship, until they can agree to meet together. But let not a domineering, despotic brother rise up and shout, "They shall not meet in this house; and I'll lock them out, and defy them to enter the house in face of 'the law!'" For Christ never did authorize a Diotrephes to rule with an iron hand: "Let brotherly love continue." "By love serve one another." (Gal. 5:12-15).

Brethren, can you even conceive of Christ and his apostles endorsing a "law" of men sitting in a spiritual seat where only a spiritual man is authorized to sit? Shall the world be called upon to sit in spiritual judgment between brethren? when Christ himself refused to sit in judgment between two fleshly brothers? (Luke 12:13, 14). No; for spiritual concerns must be dealt with upon spiritual principles and according to spiritual rules. We refuse to let a sectarian divine tell us how to work and worship together in the Lord—shall we let a carnal lawyer settle our spiritual differences? No; "tell it to Jesus."

Christ remains the highest model of religion within the reach of our thoughts.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### MISSIONARY EXPERIENCES

Two sisters wore the same clothes. Two missionaries were found starving to death. A missionary sold clothing to buy milk for his baby; another sold furniture to do mission work. Some have lost their health; some their lives. Some have lived in unsanitary heathen houses. Some have lived without doors, windows, and floors. Some have been exposed to the dangers of radicals. Some have been called anything but a child of God. Some have been stoned, kidnapped, Jeered, and jailed. Some have had to go to bed to keep warm. Some have had to walk all night—no place to sleep. Some have had to sleep all day—no place to eat. Some have been under aerial bombardment. Some have had no postage to mail a letter home. Some have had their crops destroyed while away. Some have escaped from a sinking boat. Some have serious illness and increased expenses. Some have never received adequate support. Some have forded rivers, slept in the open, encountered deadly serpents, and fought lions. Some have been confined to bed without the service of a doctor. Some have started with the bare ground, made brick, tents, built houses. Some have lost health in over-exertion and exposure. Some have lived in malarial areas, where quinine must be taken constantly. Some have partially supported themselves and helped others. Some have worked on through physical suffering. Some wore second-hand clothing, thereby risking disease. Some lived chiefly on beans for lack of funds. Some eat less because they cannot get more. Some have gone out with the opposition of home, church, and parents. Some have been wrongfully disgraced by home folk because of their stand for the truth.

All missionaries do sacrifice much to serve, where the needs are the greatest, and the helpers the fewest. None have had the prayers and sympathy of the whole church. —Missionary Messenger.

There are many churches, who claim to be faithful (one cup, one loaf, one fruit of the vine, one instrument) to the Lord, yet the above article, with its 33 thoughts, have never crossed their minds. The present day evangelists in America have to run from pillar to post, and actually beg from church to church in order to keep going.

It is not enough to have races against you, friends against you, relatives against you, last but not least, apostate brethren against you, but you are conscious of the fact that the faithful brethren are not with you, since they do not support you while you are in the field. This is a sad state for Christ's church. Is Christ such a poor being (For we are members of His body, of His flesh, and of His bones.—Eph. 5:30) that all His missionary workers are beggars? No! Christ is rich, and He demands that we bring meat into His store-house (as we have been prospered).

I well remember how that some of our worthy evangelists have been treated by the brethren (failing to support them), even in 1939. In the January issue of the OPA, Brother Gay is asking \$50.00 to build an office for the paper. Why should this appeal need to be repeated? I have seen the need of this office myself. The OPA is very much needed in our crusade against innovations in the church.

Now, to each faithful church, how do you rate with the questions below?

1. Do you support an evangelist in the field, or even assist one to stay in the field?
2. Did you hold a mission meeting in 1939, or even assist another church to hold one?
3. Do you subscribe for a bundle of any faithful gospel paper to hand out; or do you enjoy fiction and other rotten literature?
4. How many hospitals and sick beds did you visit and comfort with the words of Jesus, and how many jails did you visit in this manner?
5. Are you sending any money to any faithful evangelist in the field?
6. How many members read the OPA and "Mental Diet"?

What kind of grade would your congregation make on the above questions?

—Chas. Waller, Bx. 142, Lebanon, Mo.

### HILTON-MUSGRAVE DEBATE

The above debate was conducted at Washington, Oklahoma, between Brethren W. H. Hilton and Bob Musgrave, in January, of this year.

Brother Musgrave affirmed that the one presiding at the table should break the bread in two (separate it) before passing it out to the audience. Brother Hilton denied.

Brother Musgrave denied that Jesus ate of the Supper, which is absurd. In this he utterly failed. Brother Hilton showed that Jesus left us an example (1 Pet. 2:21); in song, in prayer, in teaching, and even in baptism (to "fulfill all righteousness"), and Brother Hilton reasoned that if it was so in baptism, why not in the Communion, since it is "righteousness"? But according to Musgrave, Jesus left us no example in the Communion. Brother Hilton presented the church as the body (Eph. 1:21-23) and Christ as the Head, showing how ridiculous for the "body" to eat without the "Head." Brother Musgrave admitted that Paul followed Jesus (1 Cor. 11:1), and Brother Hilton showed that Paul ate and drank in the Communion, hence Jesus led the way before Paul. Bro. Hilton asked if Jesus did not break and eat as Paul did, and Bro. Musgrave replied, "No." How

then did Paul follow Jesus? Brother Hilton further showed that Jesus ate and drank in the Communion because of the statements in Matt. 26:29, "I will not drink henceforth of this fruit of the vine, etc."; and in Mark 14:25, "I will drink no more, etc." He pressed this, asking how Jesus could say, "I will drink no more," unless he had already drunk—impossible!

Bro. Musgrave contended that one only should break the bread, and that be the one who served at the table; that the others were commanded to take eat, not break. This gave Brother Hilton a chance to show up the error, by a practical demonstration, in doing with the loaf as Bro. Musgrave contended, then handing it to him, commanding that he "take eat." Bro. Musgrave hesitates, evidently realizing that he is about to be exposed. You see, his contention is that only one must break the bread before it is eaten, and since Bro. Hilton has already broken once, he sees that he must break the loaf the second time before he can "take eat." Again, Bro. Hilton urged, "take eat"; but by this time he had figured it out, so he takes the loaf up and bites off (chews) his portion, handing it to his moderator, who does likewise. Hilton asked: "Is this the way you brethren do at your home congregation?" "But gets no answer until the third time it is asked, when the moderator replied, "No." Hilton then asked: "Why did you not do as you do at home?" "Why did you change your practice?" Then, replied, himself: "To dodge the issue!" The audience then began to see the folly of his contention that "one must break for all," as this forever exploded his theory. Hilton showed that according to 1 Cor. 10:17, that it is the "bread which we break"—we all break from the same loaf.

Brother Hilton pressed Brother Musgrave to tell how Christ broke the loaf, if he did not simply break off his portion and eat. Did He break it into twelve pieces, into two pieces, near the middle, or how? His reply was that the Bible didn't say, yet he was affirming that Jesus broke it into, or near the middle. I certainly would refuse to debate something I didn't believe the Bible taught.

Both men manifested a fine spirit in the discussion, and we would rejoice to see Bro. Musgrave take his stand with us, as he is powerful in his preaching and a real debater. I commend Brother Hilton as a fine Christian gentleman and one of the ablest debaters we have in the field. He says he is willing to meet Brother Musgrave on this question anywhere such debate is needed.

—Fred Kirbo, Okla.

### ANOTHER PREACHER SPEAKS OUT

Brother Orvel Johnson sends us this quotation from a letter he received from Brother Charley Langston, Sasakwa, Okla.

"Brother Johnson, I do not have time at present to give you my position on the S. S. and the Lord's Supper in full. But we read in the New Testament of "one Lord, one faith, one baptism, one body, one spirit" etc. In partaking of the Lord's Supper; one loaf for one body; one cup for one body. Hence, we (one body) should partake of

one whole loaf. As these statements are true, so my position is as mentioned above.

So far as the Sunday School is concerned, I do not read in God's word about it, and since it is silent about the S. S., we should be careful not to add to nor take from the New Testament worship. This is my position."

—Charley Langston.

### Comment

We are glad to have this statement from Brother Langston, and we hope that in the future we shall hear more from him. We are very glad to have you join us in the fight against every departure from the New Testament order, Brother Langston, and may God bless your efforts for good wherever you are. Come again with a fuller report.

—Publishers.

### A GOOD LETTER

Summit, Miss., Jan. 14, 1940.

Dear Brother King:

Please find enclosed a donation for the new office of the OPA. Your article in the January issue is worth more to me than this amount. Too, I wish that I could take Brother Irvin Waters by the hand and say, "Amen" to his good article, especially what he says concerning a faithless ministry. Isn't it a pity that brethren, knowing their duty, will depart from it, not remembering that it is worse than if they had never known the way?

There are two classes of preachers, who are detrimental to the cause of Christ. One is those who think because they know the truth and can tell it, that they can conduct themselves just any way at home or abroad, and still be justified before the Lord. The other is, those who seem to be very pious, loving the praise of men, will not lift hand nor voice against the wolves that are destroying the flock of God. The latter class are more dangerous than the first, in that they deceive the minds of the simple.

May God bless the efforts of the true, faithful, qualified leaders, and all those who are striving to follow the teachings of the word of God.

Yours in Christ,  
—L. L. Red.

### WRITTEN DISCUSSION

Beginning in the March numbers of the OPA and in the Church Messenger, a written discussion on the following proposition is to appear:

"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." N. L. Clark affirms; Homer L. King denies.

We are to write four articles each, not to exceed 1000 words each. Notice the March issue for the first installment.

Brother Clark made the challenge, and while we are willing to enter the investigation, yet we do not seek debates. I have much respect for the ability of Brother Clark, and if he fails to uphold the above proposition it will not be due to inability, but a lack of truth to sustain a proposition,

which, thus far, at least, has not been sustained by the Scriptures, to my knowledge.

I trust that we shall have a pleasant and profitable investigation, for I have always considered Brother Clark fair and honorable in any investigation.

—Homer L. King.

## From The Fields

J. C. Moore, Rte. 4, Waco, Texas, January 2.—The Bellmead church is doing fine. Our young brethren are improving in the teaching, and our singing has improved during the past year. We are so thankful for the faithfulness of the church here.

A. D. McNiel, Milano, Texas, January 3.—Brother James R. Stewart has just closed our meeting at Sand Grove, with five restorations. The preaching was fine and the crowds good for the bad weather. Our hearts rejoice over the good done. We were glad to have Brother Stewart's family with us last Lord's day.

C. C. Rawdon, Lawrenceburg, Tenn., January 13.—We are very much encouraged over the progress of the Lord's work in this part. Our young brethren are always anxious to help in the work; for which we are thankful. The Long Branch church is growing in numbers and spirituality. Although we meet with obstacles and persecutions, we press on. We ask the prayers of all Christian people.

James R. Stewart, Star Rte., Belton, Texas, Jan. 11.—I have recently visited the church at Eola, preaching three sermons. I enjoyed the visit. My next was at Reynolds, near Eldorado, from Friday to over Lord's day. The church seems to be doing nicely. Meeting at Sand Grove closed Dec. 31, with five restored; fair crowds. Last Lord's day I preached at Waco, with two confessions of faults. The White Hall church, my home church, is pressing along nicely with the work.

George Hughes, Box 364, Midland, Texas, Dec. 27.—I am in a meeting at Eola at this writing. Considering the bad roads and weather, we are having good crowds and interest. We are to close the 31st. I have learned to love the good people here. I am making my home with Brother C. L. Williams, and they are very nice to me. I still have some time not taken for meetings in 1940. Please notice the change of my address above, when writing me.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Jan. 19.—Since my last report to the OPA, I have continued assisting Mt. View church, near Richland, Mo., over Lord's days. At this writing we are attending the vocal music normal, at Lees Summit. I am scheduled to take up mission work in and

around Spring Hill, W. Va., in April, to continue for an indefinite time. The work is being sponsored by two or three congregations in that part.

Wm. Freeman Jones, Iberia, Missouri, Jan. 19.—I spent a few days with brethren, near Glenstead, Missouri, the middle of December. I have calls for desert meetings as soon as weather and health conditions will permit. I am doing research work in secular history and literature this winter, besides extensive study of divine truth and its background (Rom. 15:4; 2 Tim. 2:15), and current events.

W. H. Hilton, Mountain Grove, Missouri, January 15.—In addition to a debate with Brother Musgraves on the loaf question, recently, I visited Enterprise, near Wapanucka, Okla., where I found a small church, having been taught the truth by Brother Orval Johnson. I preached there a few nights. From there I went to Healdton for three nights, meeting a band of God's faithful. I expect to visit Sulphur, Dougherty, Ada, and Seminole, next week; then home.

Fred Kirbo, Wilson, Oklahoma, Jan. 19.—I have preached at various places during the last two months. During the Christmas holidays I held a series of meetings at the Lees Summit church, near Lebanon, Mo. The crowds were small, due to bad weather, but we believe much good was accomplished. I learned to love the brethren there for their great zeal and good works. I have recently preached at Seminole and Healdton, and am to preach at Wichita Falls next Lord's day, the Lord willing. I am planning to hold some mission meetings, which will keep me busy through the remainder of the winter. Brethren, let us not go on a "sit-down strike" through the cold weather, but be "instant in season and out of season"; "preach the word."

Ervin Waters, 422 Whittier Blvd., Montebello, Cal., Jan. 15.—I preached the last three Lord's days in December at Live Oak, Union Grove, and Temple, Texas, congregations. I was privileged to remain at home with my folks for three weeks before coming to this state. En route here I preached January 5, at Wichita Falls, Texas, and January 7, at Old Bula, near Littlefield, Texas. January 10, I preached at the Siskiyou St., Los Angeles, Calif. congregation, and January 14, I began to assist in a meeting in Denair, Calif. This meeting will continue at least until January 28. In the near future, I expect to hold meetings at Greenfield, Watsonville, Corcoran, Crockett, and other places in northern California. This state is badly in need of preaching and with the help of the brethren and my Lord I will remain here the remainder of the year in an attempt to build up the cause of Christ in this state. Note, please, my change of address.

T. F. Thomasson, Trechado, New Mex., January 15.—The little congregation here is still holding on to the divine plan, but being widely scattered, it is difficult for all to meet regularly, when we have so much snow as of late. When the weather

and roads will permit we mean to continue with renewed zeal. We have but 12-15 members here, and it is 200 miles to the nearest loyal church, to our knowledge. However, I am convinced that God does not look on numbers, but faithfulness, hence we ask the prayers of all faithful Christians, that we may continue faithful unto the end. We need a true, loyal brother to come here, put in a little store and filling station. If anyone should be interested, you may write me, and I shall be glad to give you full information, concerning the conditions of the country, etc.

Cecil W. Guess, Rte. 5, Box 2101, Sacramento, Calif., Jan. 2.—"I wish" (Brother Gay's article in Dec. OPA) that when brethren report to the OPA, they would give the address of the congregation, nearest to them, for the benefit of visiting brethren, or for those recently moved into the community. We are now meeting with a loyal church at Laodi, Calif., corner of Garfield and Hillburn Sts. We invite all loyal brethren to stop with us for worship. The co-operation of more experienced teachers would be appreciated, as we are few in numbers. Pray for us.

Homer A. Gay, Lebanon, Mo., Jan. 21.—Since my last report I have been very busy in a singing normal here at home and have not had an opportunity to do any preaching away from home. I am booked to begin a meeting at Shreveport, La., on the first Lord's day in February. I hope to have a good meeting there, as the church in that city has been progressing nicely for some time. I hope to hold a mission meeting near home as soon as the weather gets to where the folks can attend.

Orvel Johnson, Davis, Oklahoma, Jan. 18.—It has been some time since I reported to the O.P.A., but I have not been idle. I held a short meeting at Bethel, near Vienna, Mo., the first part of August, and have been busy in the work since by preaching over Lord's days at various places. I visit Washington, Ada, Fittstown, Sulphur, Enterprise, and Dougherty as much as I can. Brother W. H. Hilton preached two nights at Sulphur recently to good crowds. I was glad to have him in my home. He is an able preacher. My plan is to spend most of my time in gospel work this year. May we all strive together for the cause.

Joe H. Howard, Lone Rock, Ark., Jan. 14.—I am working with the church here and doing mission work. We have been hindered much lately by bad weather and sickness. The church here is small and the only loyal one in this section of the country, to my knowledge. We talk about "Christian America" and of "sending missionaries to China," when our own American people are going right back into heathenism as fast as wheels of time can carry them. What are we doing for the salvation of the heathen right at our doors? I find people 60 years of age, who have never heard the gospel. I find many others, who are "ignorantly worshipping God"; others worshipping "in vain" (Matt. 15:9). Do they not need the gospel? But brethren, I cannot carry all the burden in carrying

it to them. Will some help me to bear my expenses, while I carry the message to them? This is my first time to ask help, but I have about gone my limit. Shall I leave the field? Brother Waller is to be with us a few nights in February. I have some time for meetings next summer, if anyone desires my services. I stand for the New Testament order of things, and I "shun not to declare the whole council of God." Pray for me.

Homer L. King, Lebanon, Missouri, January 21.—After preaching at Spring Hill and Mallory Chapel, in W. Va., I went to Huntington, where we have a faithful church, under the leadership of Brother B. F. Leonard. I preached from Friday to Lord's day night to good crowds. I enjoyed my stay with them very much, and I hope to return to that field for a longer stay some time in the future. Brother Clovis Cook is to labor in that field next summer, and we look for much good to be the result. On my way home from that field, I stopped over one night with Brother John Chambers and his good Christian wife, of Harrodsburg, Ind., where we had the pleasure of visiting with a goodly number of the faithful, whom we have learned to love very much. We returned to our home Jan. 2, and found the vocal normal in progress, in our home community. Whether or not we are able to sing better, we should, at least, know more about how to sing and to write songs. For the last two Lord's day nights, I have had the pleasure of hearing our colored evangelist, Chas. Waller, preach two able sermons. We are very thankful for a colored brother of his ability.

Chas. Waller (colored), Box 142, Lebanon, Missouri, Jan. 8.—I recently preached a week at Menes, Mo., where there is no Church of Christ. I was assisted by Brother Arthur Wade. The church in Ottumwa sent me \$5.00 to assist in the meeting. My next was at Dora, Mo., with the faithful there. Here I met Brethren Pete Howard, Thomas Owens, and others. I received \$22.50 from the church here, from which I published the Mental Diet. My next was at Almata, Mo., where I preached to a church, that used cups, loaves, and Sunday School. As usual, no support. At Wilhoit, Mo., I found the cups and loaves. I was asked to serve at the table, and we had a lesson on the Lord's Supper; used one cup and one loaf. They asked me to return. My next was at Elijah, near Caulfield, Mo., where I preached nine days. None of these brethren read the OPA, and therefore, I met Sunday School, cups, and loaves. I refused to take of their communion (?), but wife and I Communed at home. No support here, but many now see the light. While returning to Lebanon, I was hit by a very sinful motorist, which put my car out of running order, causing considerable damage to my car. Brother Bill Vanstavern came after us (we being about 11 miles from home), and all is well now except car. While on the above trip, I had a debate with an Adventist (7th day), with over a thousand people present. After his first speech, he flatly quit the debate, leaving many people disappointed. This was in Gainsville. Also, had a debate in Elijah, with a "half" brother on cups and loaves. He appeared good on the streets and at his home, but ran off when his followers came to hear him at church. This gave a victory with all, except two male members. Another very large church, but no support. If there are those, who have not helped us on our trailer, you can now help us on our car and trailer. The church at Ottumwa sent us \$10.00 more. Our next should be Gamaelia, Ark.; large church, but S. S., cups, and loaves. I will not drink from cups and I will not eat from loaves; support or no support, wreck or no wreck. Therefore, I am not supported by innovators, and it makes it hard to stay in the field.

A system built up on mutual trust cannot exist when those who constitute it are not capable of being trusted.

## PASSED ON

Terry.—Mrs. Marcella Terry, daughter of Mr. and Sister J. E. Harrison, Sentinel, Oklahoma, was born Jan. 4, 1921; departed this life Jan. 12, 1940, after a brief illness of pneumonia. Marcella was married to Gilbert Terry, Jan. 9, 1940, at Cordell, by G. A. O'Neal; being a bride but three days.

Sister Marcella was baptized into Christ in Feb., 1934, living a devoted Christian life until death.

She leaves to mourn her passing, her husband, her parents, one brother, J. B., and a host of other relatives and friends. —Thelma Maddox.

Note: It is with profound sympathy and sadness that we receive the above news, having known Marcella and her parents, personally. May the fact that she was a Christian, in a measure at least, assuage the grief of her parents, husband, brother, and other relatives.—Homer L. King.

Stevens.—Brother J. T. Stevens, of Washington, Okla., was born March 15, 1861; departed this life December 30, 1939.

Brother Stevens was baptized at the age of 26, and at the time of his death was a member of the Washington church. He was married in 1882 to Belle Eliza Baxter; to this union five children were born. Funeral services were conducted by the writer. —Orvel Johnson.

Weldon.—Margaret Elizabeth Allen was born January 31, 1870; departed this life Dec. 30, 1939. In 1888 she was married to Elias Weldon; to which union were born eight children, five boys and three girls; of whom five are still living; viz., Thomas J., Edward E., Sam R., Gomuel R., and Olivia E. Ahrendt, of Beaumont, Texas.

In early life Sister Weldon was a member of the Baptist Church, but later became a member of the Church of Christ, to which faith she remained faithful until death. She was noted for talent in song, and her place in the home, church, and community is vacant, but our loss is her gain. Brother Grafton Smith spoke words of comfort.—S. E. Weldon, husband

## WORDS OF ENCOURAGEMENT

"Will you please send our OPA back to West-over, Pa., instead of Wyoming. We surely do miss it. We wish you God's speed."—J. D. Corson, Pa.

"I am sending a donation for the office building of the OPA. Your article in the January issue was worth more to me than this; also, Brother Ervin Waters' article in the same issue."—L. L. Red, Miss.

"Find my renewal enclosed. I still contend the OPA is the best paper of its kind published, and I hope it continues to be."—Osie Callaway, N. M.

"We are sending five subs. to the OPA, as we are sure you need it after doubling the mailing list. We wish you much success in your work, W. Va. and elsewhere." —Woodard Clouse and wife, Calif.

"I am sending my renewal to the OPA, as I just cannot get along without it. We miss it very much." —George Hughes, Texas.

"I am sending a list of eight subs. for the OPA. I wish that I could send more. I will continue to work for the paper."—W. H. Hilton, Missouri.

"I have just finished reading the January issue of the OPA. Your article on Retrospective And Prospective was extra good; in fact every article with the reports were just fine. I wish that I were in a position to do more for it, for I know that we need just such a publication. I pray that those who can may get behind the paper in a substantial way. I am praying that you and the entire staff may be able to continue as in the past, that it may be a power for good."—T. F. Thomasson, New Mex.

"Find enclosed check for some subs. I hope you will in your humble and meek way, continue to press the fight for the whole truth, but guard your

fighting and stay clear of extremes. May God bless your efforts." —E. J. Smith, Texas.

"Find enclosed my renewal for the OPA. I am wishing you much success." —Mrs. L. M. Ponds, Calif.

## OUR HELPERS

Here are the names of those who have sent us subs. since the January number, and opposite their names the number they sent. We wish to thank all for their interest and hearty co-operation in helping us to continue the circulation of the OPA. This is a good list considering everything, and we appreciate it very much. Keep the good work going.

W. H. Hilton—8; Woodard Clouse and wife—5; Homer L. King—5; Ervin Waters—4; Elgin A. Eaker—3; E. J. Smith—3; George Crum—2; Lee R. Williams—1; Howard M. Sharp—1; Mrs. L. M. Ponds—1; Delmar Wilson—1; J. C. Moore—1; L. H. Fletcher—1; Mrs. Osie Callaway—1; M. O. Engle—1; Herschel Massie—1; A. J. Bunderson—1; L. I. Ooley—1; A. E. Cogburn—1; George Hughes—1; Bill Vanstavern—1.

## SONG BOOKS

Songs Of Truth is the name of our new song book for 1940, compiled and edited by Will W. Slater. We believe this is one of the best all-purpose books put out. It contains 194 songs, both old and new. The binding is the same as our former books. The price, too, is the same—35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

King's Pilot (Revised) is a good book for general use, containing both old and new songs, compiled by Frank Grammer and J. A. McClung. This book is about the same size as the above book, but the price is a little less in quantities of 50 or more.

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

## DONATIONS FOR OPA OFFICE

We hereby acknowledge these donations for the building of a small office room for the paper, which is very much needed. We hope that others will respond immediately, so that we may get the office completed before we must leave for the evangelistic work in the spring. Many thanks to those who have already given as appears below:

L. L. Red	\$ 1.00
Sister Verdie Poteet	5.00
Total	6.00
Estimated amount necessary	50.00
Amount still needed	44.00

—Publishers.

## ACKNOWLEDGMENTS

Since my last acknowledgment in the OPA, I have received the following donations, for which we are very thankful:

Joel Carden—50c; Ottumwa church—\$15.00; Joe Howard—\$10.00; Individuals of Lees Summit church—\$8.75; H. S. Massie—\$1.00; Julia Massie—\$1.00; Pansy Massie—\$5.00; Ralph Meents—50c; Estelle Fillotson—\$1.00; Woodard Clouse and wife—\$5.00; Total—\$47.75. This will be applied on our wreck (\$30.00) and license (\$8.50) and to the balance due on our car and trailer, which is \$373.75.

Again, we thank all for whatever given.  
—CHAS. WALLER (colored),  
Box 142, Lebanon, Missouri.

# OLD PATHS ADVOCATE

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.

"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. XIII

LEBANON, MISSOURI, MARCH 1, 1940

No. 3

## THE GREAT COMMANDMENT AND THE GREATER SIN

By Lawrence Leslie McGill

Jesus said, "thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind, this is the first and great commandment, Matt. 22:36-40. Hence it is greater sin to break the great commandment than to break the second or lesser commandment. The ten commandments of the Old Covenant were divisible into (1) Love for God, and (2) Love for man, and Jesus said, "upon these two commandments the whole law hangeth and the prophets." Now Jesus has taken this law out of the way at the cross, and He has given us a new law—Christ's Law, cf. Gal. 6:2; I Cor. 9:21. Again in Christ's law, the Great Commandment is toward God and Christ, Rom. 3:21-27, 31, and therefore in breaking that commandment lies the greater sin. If ye love me, said Jesus, "ye will keep my commandments."

Many, (yes, the majority of) Christians look upon the sins of drunkenness, adultery, extortion, wrath, strife, etc., as the greater sins. Yet this is not so. The greater sins are those of breaking the greater commandment which is toward God. In the altering of the true worship, service and order in the Kingdom or Church of Christ lies the greater sin. Was not Uzzah smitten dead for touching the ark when it was borne contrary to the commandment? and were not the Corinthians and Nicolaitans severely reprimanded and threatened with regard to their fleshly feasts observed instead of or in addition to the Lord's Supper? I Cor. 11:20-34; Rev. 3:14-22.

How then shall we escape if we use many cups instead of one, many "breads" instead of one loaf, many classes instead of one assembly or many systems instead of God's? And yet many of those who would rather die a physical death than be guilty of drunkenness, adultery, etc., do not hesitate in substituting in the Lord's service. Truly, "they are drunken but not with wine, they stagger but not with strong drink, they take their pleasure and are blind, "Isai. 29:9. And just as truly did the Lord say (and perform it), "Forasmuch as this people draw nigh unto me and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them," Isai. 29:13. "I will cast you off, saith the Lord," Jer. 23:33-40. "For ye have perverted the words of the living God."

"And yet" (O blessed thought), "is it not yet a

little while \* \* \* in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scoffer ceaseth, and all they that watch for iniquity are cut off; that make a man an offender in his cause, and lay a snare for him that reproveth in the gate (public place), and turn aside the just with a thing of nought," Isai. 29:17-21.

How often the above has happened to those who walk in the fear of the Lord and have endeavored to turn men from sin! The snare is ever set and they make them offenders no matter how earnest or just their plea. Nevertheless God has said, "the righteous falleth seven times and riseth up again." "The Lord will not condemn him when he is judged." Thanks be to God for His justice and mercy. "There is now therefore no condemnation to them that are in Christ Jesus," Rom. 8:2. Nevertheless, "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God," Rom. 2:28, 29.

For Israel's profaning of God's holy name in adultery and oppressing of the poor, the Lord said He was going to punish them. They had rejected His word, so what was there left for them but punishment? The Amorite and the Egyptian who did not have the Word of God had been punished for their conduct, yet Israel who had the oracles of God went on in their stiff-necked, hard hearted way. Jehovah said, "I raised up of your sons for prophets and of your young men for Nazarites. Is it not even thus, O ye children of Israel? But ye gave the Nazarites wine to drink, and commanded the prophets saying, prophesy not," Amos 3:6-12.

Bro. Preacher, "beware of men." There are times when the church has "grown strong in the land but not for truth; for they proceed from evil to evil, and they know not me, saith Jehovah, Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will go about with slanders, and they will deceive every one his neighbor, and will not speak the truth," Jer. 9:4, 5, 8, 9, — "one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth wait for him." "Shall I not visit them for these things, saith Jehovah, shall not my soul be avenged on such a na-

tion as this?" If God so dealt with Israel, how much more shall He not be avenged on the deceivers and iniquitous of this age, who break the great commandment, which is toward God in the acts of worshipping Him as He commanded?

### CLARK-KING DISCUSSION

**Proposition:** 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.

N. L. CLARK, Affirms.  
HOMER L. KING, Denies.

#### CLARK'S FIRST ARTICLE

The words, "The Scriptures teach," mean the Scriptures imply that worshippers may use a plurality of drinking-vessels in the Communion. The Scriptures do not say so any more than they say we may sit or stand to eat and drink. We must have time, place, vessels, etc., but these are no part of the Lord's Supper. The only issue between me and Bro. King is the definition of "the cup of the Lord." To me the drinking-vessel is no part of the Lord's cup. Bro. King believes that it is. If he is correct, he has ground for his position. If I am right, his position is dangerous to the harmony of the Lord's people. Bro. King and I are close personal friends. He is an able gospel preacher, but I am sure he is in error on the subject before us.

A meal consists of foods and drinks. The dishes used are no part of the meal. The Lord's Supper is a spiritual meal consisting of bread and fruit of the vine. We eat the bread and drink the fruit of the vine. The bread is the body and the drink is the blood. Hence we have food and drink, the appointed memorials of the broken body and shed blood of our Lord. The plate on which the bread rests and the vessel containing the fruit of the vine are necessary to the orderly observance of the Supper, but they are no part of the Supper. Proof: "Jesus took bread, and blessed it, and brake it . . . and said: Take, eat; this is my body. . . . I will not drink henceforth of this fruit of the vine" (Matt. 26:26-29). This clearly proves what I have just said.

I shall now lay down the following proposition: 1. I accept the definition by Thayer and others of the Greek word *poterion* (cup), meaning a drinking-vessel, just as Webster defines cup. This is the literal meaning of the word. 2. The word cup in connection with the Lord's Supper is always singular. There is only one cup appointed by the Lord. In 1 Cor. 12:13, we read: "By one spirit are we all baptized into one body." In Ephes. 4 we read: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Since there is but one body and one blood, these can fitly represent them only one bread and one cup. This means one bread and one cup for all members of the one body. Bro. King, I presume, is opposed to what he calls individual cups. At the same time, he advocates a congregational cup. I believe in one cup for all congregations Bro. King and I have apparently swapped sides on this question. I am teaching there is but one cup, while he is contending for a plurality of cups—just as many as there are groups of worshippers. Here is work for you, Bro. King.

Please answer these questions: 1. Tell exactly what constitutes "the cup". Is it the container, the contents, or both? 2. Paul says (1 Cor. 11:26): "As often as ye eat this bread and drink this cup." Do you ever "drink this cup"? 3. In Ephes. 4 we read: "There is one body." Is this the local body? 4. When we read there is one baptism, does it mean one baptism for each locality? 5. When the New Testament churches at Jerusalem, Antioch, and Ephesus were eating the Lord's Supper, did they all drink the one cup? I believe they did. What do you say?

Let us compare the Lord's Supper with baptism. There is one baptism. We may baptize one or a thousand, at any hour, in running or standing water, in a house or out of doors. We must have time, place, and other things. We cannot baptize without them, still these things are no part of the baptism. Just so with the Lord's Supper. It is a supper in memory of our Lord consisting of memorials appointed by Him of His broken body and shed blood. To observe it properly, we must have place, time, vessels, etc., but these are no part of the Supper itself. It follows that we are at liberty as worshippers

in keeping with decency and order to arrange details according to circumstances. We could not reasonably serve a thousand worshippers with the Lord's Supper exactly as we would a dozen. I am wondering what Bro. King would do if he were facing an audience of a thousand worshippers with one drinking-cup for the fruit of the vine.

To summarize: I take position that the Lord appointed only one cup for the entire body of worshippers. If this is admitted, the matter is settled, because it would be utterly impracticable for even two congregations two miles apart to drink from one material cup at the same house of worship. Bro. King must prove by reason and the Bible that the drinking-vessel is at least part of the Lord's cup, that a man can literally drink such a cup, and that every separate group of worshippers, may have a separate cup.

I sincerely hope that Bro. King will come right up to the issue, give us plainly and unmistakably his exact position and his reasons for it, answer logically and scripturally, if he can, my arguments and questions, and strive prayerfully to show his readers the truth.

N. L. CLARK.

Jan. 22, 1940.

#### KING'S FIRST NEGATIVE

Yes, Brother Clark and I are "close personal friends," having labored together, and I consider him one of the ablest, possibly the ablest on his side of this question, but I just as sincerely believe that he is in error and without a single passage of Scripture to prove his "plurality of cups" for "an assembly" of the church "for the Communion," as contained in his proposition.

He fails to define the terms of his proposition; neither does he discuss it. Reader, you will note that he is to affirm "a plurality of cups (drinking vessels)" for "an assembly" of the church (not for the entire brotherhood) "for the Communion," yes, and the "Scriptures teach." What passage of Scripture has he offered to prove this? None! We are discussing the number of "cups (drinking vessels) as relates to "an assembly," and not what the cup is, as that would involve another proposition. I shall expect him, so will our readers, to offer some Scriptures to prove his "plurality of cups (drinking vessels)." But, reader, now turn to the accounts of the institution of the Communion, as recorded in Matt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20; 1 Cor. 11:23-25. Read them carefully, and you will understand why Brother Clark evades his proposition, talking about things irrelevant. You will understand, too, why he tries to force me in the lead, in talking about my "position" and what I would or would not do, but he is logically in the lead, has the laboring oar; is to do the proving (I'm denying), and I insist that he apply himself to the Herculean task of showing the "Scriptures teach" a "plurality of cups" "for an assembly" of the church for the Communion. I maintain the Scriptures do not teach his proposition and practice by statement, command, approved example, or necessary inference (and in no other way can the Scriptures teach a practice). He is long on assertions, but short on proof.

Brother Clark makes some fair and important admissions, and I compliment him for them. He admits concerning his "plurality of cups," "The Scriptures do not say so," etc. Then, he cannot "speak as the oracles of God" (1 Pet. 4:11), when he contends for them, since the "oracles do not say so." And he cannot "Speak where the Bible speaks, and be silent where the Bible is silent," in contending for them. He further admits that the word "cup" in connection with the Lord's Supper is always singular, which is right, but it forever settles his inability to prove that the Scriptures ("in connection with the Lord's Supper") teach his "plurality of cups" for "an assembly" of the church. Can he show that the "singular" "implies" his "plurality"? Yes, "here is work for you," Brother Clark. He admits (Clark-Harper Debate, 1st Aff.) that "Jesus used only one cup in the institution of the Supper," and that "The Apostles, on that occasion, all drank from the same cup." Hence, he cuts himself off from the examples of Christ and His Apostles, and must thereby admit that he does not "follow" Him, who said: "Follow Me" and "This do." Can we follow the examples of Jesus and His Apostles? Is it not, therefore, right and safe to follow their example? Whose example do you follow in your practice of a "plurality of cups" for "an assembly"? No, Brother Clark, my position and practice cannot be "dangerous to the harmony of the Lord's people," since I follow the examples of Christ and His Apostles. Were they "dangerous"? "He makes no schism who does no more than the Lord commands . . . . It is not he that obeyed the first commandment, but he that made the golden calf who made confusion in Israel." (Campbell). "Thou art the man."

Brother Clark cites Matt. 26:26-29; 1 Cor. 12:13; Eph. 4; 1 Cor. 11:26; but makes no claim that they "teach" a "plurality of cups" as used in his proposition. Only two of these (Matt. 26:26-29; 1 Cor. 11:26) refer to the Communion. I believe every word of them, but they do him no good. All his talk about the "one body" etc., falls wide of the mark, since his proposition specifies "plurality of cups" for "an assembly" of the church. Does he try to make us believe the church in the aggregate is the unit of worship? What about your admission (Clark-Harper Debate) that the wine must be in one vessel until after thanks, and "one volume of wine" for each group of worshippers? Yes, and what about "one speaker at a time" (1 Cor. 14)? Does this apply in the same way as your "one cup for the whole church"? More work.

To compare the sacred Communion, instituted by our Lord, with an ordinary meal of our own, with its dishes, etc., in my estimation, is to detract from its sacredness and divine import. You may put many things on your own table, but should refrain from such presumption in things divine. Shall we take the very words and actions of our Master and compare them with mere incidentals? While baptism and the Communion are both divine in origin, yet they are not parallel in many points, especially in a sense to prove your "plurality" of vessels for one assembly of worshippers. Did Jesus take "one volume" of water, give thanks, and then pour it into a plurality of containers to baptize an individual, or individuals? It does not compare with your practice, brother. Your assertions that the "cup" is no part of the institution, etc., reminds me of the mistake of the Jews in trying to separate the temple from the gold and the altar from the gift (Matt. 23:16-22).

Your questions are not germane to your proposition. Why "wonder" what I would do about a thousand worshippers in one assembly, until you have found that number in the Bible, in one assembly for the Communion? Show us the bridge before you ask us to cross. If we may suppose, I wonder what you would do with fifty thousand? Why ask questions, when you are affirming and should be answering? The "cups" you are supposed to be affirming are defined in your proposition ("drinking vessels"). No wonder you are trying to get away from it. Yes, we drink "this cup" (1 Cor. 11:26) "By drinking what it contains and in no other way" (Clark, in Clark-Harper Debate). If each assembly is to have "one volume of wine" and "one loaf" "before thanks," would each have a "separate" cup? Do you oppose "individual cups," and on what grounds?

—HOMER L. KING.

### WORDS OF ENCOURAGEMENT

"I enjoy the OPA so much. I especially liked the articles by Brethren King and Byford in the January issue." —Mrs. J. S. Waters, Texas.

"Am sending my renewal for the OPA; we enjoy the paper very much." —Earl W. Carter, Ind.

"I am well pleased with the OPA, and I think the articles are fine. It is a shame that the brotherhood cannot see that two or three papers indicate division, rather than unity." —J. E. Jones, Texas.

"Here is my renewal for the OPA; have missed several copies, which I regret very much." —C. T. Springs, California.

"I am renewing my sub. to the OPA, the best paper we have. I wish we could make it a weekly." —J. S. Shelley, Texas.

"Here is my renewal for the paper, as I don't want to miss an issue of it. I am glad to note the increase in subs. and I hope we can keep it up. Best wishes for its success." —Cecil W. Guess, California.

"I am sending my renewal to the OPA, which was sent to me by Brother T. M. Hoover, for which I am very thankful. It has been worth so much to us to help us see the light. I am glad we still have men like Brother King and the entire staff, who

will contend for the whole truth. I hope the paper may continue as in the past." —G. W. Bowman, Arkansas.

"I have just read the O. P. A., and as usual enjoyed it very much. Here are two subs." —W. F. Cates, Texas.

"I am sending my renewal for the paper. May God's richest blessings rest upon you and yours." —L. D. McDonald, New Mex.

"Here is a sub. for the OPA. I think it improves each issue; the last issue being best of all." —Carlos B. Smith, Mississippi.

"I am sending four subs. I certainly do appreciate the good articles and the way you handle the publication, Brother King. The Lord only knows the good being done through the paper." —John L. Reynolds, Calif.

"I thank you for the OPA. I am glad to get in touch with you, and I wish we had more papers like the OPA, that has the nerve to come right out for the truth. I want to send the paper to some every month." —R. C. Clements, Oklahoma.

### SPECIAL BARGAINS IN SONG BOOKS

"VICTORY SONGS," our 1939 combination all-purpose book, 192 pages, nearly two hundred songs, about 90 old standard songs and hymns. The rest are new and later popular songs, all suitable for church worship and service except about 20, which are suitable only for class and singing school. One of the best books we have ever produced. Compiled by Will W. Slater. Regular price: \$3.60 per dozen; \$25.00 per 100. OUR SPECIAL PRICE: \$2.25 per dozen; \$9.00 per fifty; \$17.50 per 100, prepaid. Good printing on good, heavy book paper.

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### PASSED ON

**Jamison.**—Betty Jo, daughter of Mr. and Mrs. Glen Jamison, was born April 3, 1930, died November 26, 1939. She leaves to mourn her passing her father, Christian mother, two brothers, and grand parents on both sides. She had been ill since in September. Betty Jo was a good girl, growing up under kind parents. We say to loved ones, "weep not even as others who have no hope." Funeral services were conducted by the writer. (I am sorry I did not report this sooner).

—Orvel Johnson.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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HOMER L. KING ----- Route 2, Lebanon, Mo.  
H. E. ROBERTSON, Assistant ----- Phillipsburg, Mo.

### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ----- \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ----- \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### MISSION WORK

We hear much about mission work, and we believe it is the only way the world can hear the gospel preached. Matt. 28:19, "Go teach." Mk. 16:15-6, "Go preach." Jesus said (Jno. 14:15) "If ye love me keep my commandments." Paul said, (1 Cor. 11:1) "Be ye followers of me as I also am of Christ." Jesus said "go." Paul went.

Let us study the condition of things today for awhile. The congregations say come. Preachers come. See the difference. Is this right?

Who is to blame for this condition? Both preacher and congregations. Preachers fail to teach congregations their duty to give. Congregations fail to send the preacher because they do not have the money. Paul said, (Acts 20:27) "For I have shunned not to declare unto you ALL the council of God." Why do congregations not have the money? If we "lay by in store as prospered," —Paul, (II Cor. 8:9); God is able to make all grace abound toward you, that ye always, having all sufficiency in all things may abound in every good work."

Again, we hear prayers uttered to God the Father for him to spare the life of sinners and to multiply their opportunities, but at the same do little or nothing to send them the gospel.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:13-15). From this we see that both preacher and congregations have an important duty in spreading the gospel.

On beautiful summer nights when people like to be out, preachers spend their time with the largest congregations where the gospel has been preached over and over, and not far away hundreds of good, honest, people are sinking down into the depths of a devil's hell without ever hearing a gospel sermon preached.

Preacher!! Congregations!! Listen to what God has said: (Ezek. 3:18) "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life, the same

wicked man shall die in iniquity, but his blood I will require at thine hand." Let us plan for some mission work this very summer!

—H. G. Sloan.

### A RELIGIOUS DIAGNOSIS

After reading the article written by Brother Nations, I am minded to say, after long observation and thorough diagnosis, that the present ailment of the body of Christ, the church, is one of the heart, and not the head.

The lapse into sectarian filth was gradual, as was that of the Papacy, which sprang from the "pure religion and undefiled" (Jas 1:27) instituted by the Son of God. They should be ashamed to point the finger of scorn at the "sectarian" or the "Roman Catholic." But "shame" they know not, for after laying themselves bare before God in spiritual adultery, they toss back the head, and wipe the mouth, and say, "We have done nothing." They, like "The dog turning to his own vomit again, and the sow that had been washed to wallowing in the mire" (2 Pet. 2:22), "are again entangled therein, and overcome." And truly the Apostle says, "The latter end is worse with them than the beginning." "For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." Now see this, for example:

Sprinkler.—Suppose I admit that immersion was the command, and was practiced by the apostles. Does that make it binding on us? We know exactly how another ordinance was administered by Jesus and the Apostles. Do you mean to tell me that the 'supper' is invalid unless administered as they did?

Immersionist.—By no means.

S.—How then do you prove that we are bound to immerse? (Bible Baptism, by Hunt, p. 15.)

And now, is this lapse from N. T. teaching because they do not know any better—do not know what Christ and his apostles did? No; but like Israel of old, this lapse springs from the heart—they do not want to do what God says. And the pot rolls with the kettle in the soot—both are black. I say it is a heart disease; and doctoring the head will never cure it. It is not for want of knowledge that "Zion languishes," it is for lack of fear of God (Eccl. 12:13) in the heart—a fear that will induce "to keep his commandments."

Brethren, let us will to do God's will. Jesus says, "I came down from heaven, not to do my own will, but the will of him that sent me."—Jn. 6:38. And he said, "If any man will do his will, he shall know of the doctrine."—Jn. 7:17.

—H. C. Harper.

### CORRECTION

There was a mistake in my wife's obituary in the February number. Edward E. and Gamuel R. are, of Port Arthur, while Thomas J. and Olivia E. Ahrendt are, of Beaumont.

—S. E. Weldon, Beaumont, Texas.

We put too much faith in systems, and too little faith in God.

## From The Fields

Isaac Smith, Sentinel, Oklahoma, February 13.—We are getting along about as usual, Brother Francis has preached some for us. Brother Tom Smith preached for us in December.

John B. Hall, Rte. 8, Box 262-B, Oklahoma City, Okla., Feb. 15.—The church here is doing very well, and all are at peace. We had twenty-four to commune last Lord's day. Some were not present.

A. A. Patterson, 530 W. 15th St., Ada, Oklahoma, February 16.—The new congregation here is moving along very well, considering bad weather and some slackness in the membership.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., February 14.—Due to failure to secure a suitable location, we have been delayed in building the house for the colored people in this part, but I think we shall be able to build not later than this summer.

L. D. McDonald, Star Route, Deming, New Mexico, February 12.—A few meet in my home for the true worship each Lord's day. I think we could build up in numbers if we had a suitable place to meet in town for worship. However, we keep holding on for the right.

R. C. Clement, Box 731, Broken Bow, Oklahoma, February 12.—I am glad to get in touch with the OPA, and to note the stand for the truth it takes. We have a large house, but only about 30 members since the Digressives have caused so much trouble. They would have taken our house had it not been for the deed. We stay with the word of God just as we read it in the Bible.

Wm. Freeman Jones, Iberia, Missouri, Feb. 19.—I am to begin with the brethren, near Crittendon, Mo., Feb. 24, and at Sweetwater, Mo., early in March. I plan a meeting, near Houston, Mo., last of March. We conduct Lord's day worship in our home here, and have good meetings. The Lord has seven holy days every week, yet one feast day (about His Table), and no days LENT to the devil. The "Easter" (Acts 12) is the annual Jewish passover. Christians celebrate our gospel "Easter" once a week (1 Cor. 5:7; Acts 20:7). Ours is an assembly (Heb. 10:25); with no steps to the altar (Exod. 20:26; Rev. 1:6).

C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn., February 19.—Due to the influenza epidemic in this part and bad weather, the Chapel Grove congregation has been greatly reduced, but all remain faithful. The Long Branch congregation continues to increase, for which we are thankful.

O. B. Casey, 1308 N. 6th St., Wichita Falls, Texas, Jan. 23.—Brother Fred Kirbo preached for us last Lord's day, 21st, inst., both morning and night. We hope he will be with us one Lord's day each month for a while. We have had some very cold weather in this part this winter.

Tom E. Smith, Haldton, Oklahoma, January 21.—Since my last report I have visited Sentinel, Equal Rights, and Wilson. We had two restorations at Wilson today. I had the pleasure of hearing two nights of the Hilton-Musgrave debate, and I think Brother Hilton did a real good job of defending the truth. He is able in debate, manifesting the spirit of Christ at all times. Brethren who call him will not be disappointed.

Chester King, 849 N. Wilcox Ave., Hollywood, Calif., Jan. 25.—I have been preaching every Lord's day night, alternately, at Montebello and at Monrovia, since arriving here August 1, 1939. Monrovia is a new congregation established by my uncle, Homer L. King, in Feb., 1939. The interest has been very good. Brother Travillian, formerly with the S. S. people, has publicly denounced all innovations, taking his stand with the Monrovia church. Brother Caldwell and daughter have also taken their stand with this church. I have preached some for the faithful in Long Beach on Sunday mornings.

Orvel Johnson, Davis, Oklahoma, Feb. 17.—I am still busy in the Vineyard of the Lord. Although the good rains in this part recently have hindered some in the work for the Lord, yet we labor on. I hope to iron out some differences (with the word) among some brethren in this part, so that we may be able to start a congregation of loyal brethren in the Lord's work, in Davis, soon. I am now situated so that I am able to give all of my time to the work if needed. Let us manifest the spirit of Christ (Rom. 8:9).

Wiley F. Cates, Munday, Texas, Feb. 7.—The church here is doing unusually well considering the handicap we are under. I believe we are growing both in grace and in knowledge, also in numbers, and all the members seem to be good material. I think much more could be accomplished if we had a more public place for our meetings, as I am certain more would come out to hear the truth.

W. E. Murry, Denair, California, February 3.—Brother Ervin Waters, of Temple, Texas, closed a meeting of eighteen days duration, at the above place, January 31, preaching twenty-one sermons. There were four baptized and one restored. We believe that much and lasting good was accomplished. Brother Waters is a very effective preacher, being an earnest contender for the faith, and we pray that he may live long, being faithful unto the end. We commend him to the brotherhood.

C. H. Lee, Rte. 2, Lebanon, Missouri, February 21.—Since my last report to the OPA, I have preached at the following places: Cable Ridge, near Camdenton, Mo., ten sermons; assisted Brother Hilton two weeks at Claxton, near Compete-

tion, Mo.; five nights at Fairview, in Douglas Co., Mo.; assisted Brother H. E. Robertson for a week, at Stone Field, near Vanzant, Mo. I have recently attended an 18 days singing normal school, in my home community. The cause seems to be in fair condition in all the above places. Let us press the battle in Jesus name for His sake.

James R. Stewart, Star Rte., Belton, Texas, February 16.—In January I visited the congregation at Woodson, Texas, delivering four sermons. I enjoyed the stay in the home of Brother Saudles. I was invited back for a meeting in the near future. My next was at Austin, Texas, with nice crowds and interest. Last Lord's day the Bellmead church, in Waco, and found the church moving along nicely. My home church, White Hall, is getting along nicely, and the young members are taking a great interest in the work. I expect to begin my evangelistic work early in the spring. Pray for me, brethren.

Ervin Waters, 422 Whittier Blvd., Montebello, Cal., Feb. 16.—I closed an 18 days meeting at Denair, Calif., January 31, with 4 baptisms and 1 restoration, leaving the congregation there "rooted and grounded" more firmly in the primitive faith, and began to assist the brethren at Greenfield, Calif., in a meeting February 4. This meeting is now 13 days old and continues with 2 confessions for baptism and 2 restorations to date. I go from here to Lodi, Calif., for a meeting beginning Feb. 25. Then I go to Stockton, Corcoran, etc. The work here in California is lining up nicely and our movement to return to the "Old Paths" seems to be gaining momentum. Let us "thank God and take courage."

John T. Chambers, Harrodsburg, Indiana, February 14.—The church at this place is progressing nicely in the Lord (not away from Him), being satisfied with what is written, without addition or subtraction. We being a Gentile church, are under the instruction of the Apostle to the Gentiles, who had care of all the churches (2 Cor. 11:28), and who gave us our instruction, leaving us free from the Jewish church of Acts 2:42. Brethren, let us rightly apply the word, that we may be free, indeed, in Christ Jesus. I am sending my renewal to the Old Paths Advocate.

D. E. Stone, Rte. 1, Box 678, Rivera, Calif., Feb. 12.—Love predominates more and more in our ranks. We have learned to seek peace and unity, and have found that it is to be obtained in the law of God only. Brethren here are improving in ability, both in teaching and in song as leaders. It is our earnest desire to become a model church, and that we may at all times exemplify the true Apostolic church. Not that we may boast within ourselves, but of God. We are starting Rudiment study in music at Montebello. Our aim is to instruct the young men in song directing, that they may become more useful in this needy field.

Homer A. Gay, Lebanon, Mo., Feb. 17.—We appreciate beyond expression the means sent us with which to build an office for the OPA. We hope to

soon be able to announce that the OPA has an office of its own. In the singing normal taught here in January by Frank Grammer and me, there were several second and third grade certificates awarded, and three first grade certificates were awarded: viz. Clovis Cook, C. H. Lee, and myself. The snow and bad weather continues to keep the most of the preachers in this part at home.

George Bowman, Alpena Pass, Ark., Feb. 13.—By the help of the church in Montebello, Calif., we were able to have a meeting here in 1938, conducted by Brother Frank Cope, who is one of the ablest young men I ever heard, and we are praying that we may be able to get someone to come back to this place this year. We are few in number, but we want a man, who has no creed but the Bible and no way but Christ's way. We pray that all may continue the good work as in the past.

Homer L. King, Lebanon, Missouri, February 20.—I recently preached at the home church on Sunday night, with one restoration. Also, recently conducted the funeral of an elderly sister, Mary Richardson. It now seems that my first evangelistic work in the spring will be in Oklahoma, unless it be a mission meeting or two in Missouri. I expect to be very busy throughout the year, the Lord willing. Let us pray that 1940 will be our greatest achievement of any in the past. May we all "endeavour to keep the unity of the spirit in the bond of peace." Pray for me and the work.

Joe H. Howard, Lone Rock, Ark., Feb. 11.—I closed a mission meeting today at McPhearson, Ark., with the seed sown. My next will be at Martin Springs, another mission effort. The little band here is moving along nicely. We now have some young brethren taking an active part in the public work of the church, and it looks as though we may be sending out some young preachers in the near future. I expect to be at home while Brother Waller is with us. My son, James, directed the singing in the meeting at McPhearson and will assist in my next effort. We hope to continue this work just as much as finances will permit. For the effort at McPhearson we received \$3.61, for which we are thankful.

John L. Reynolds, Box 249, Crockett, Calif., Feb. 14.—It seems that new fields are opening up for us now. Brother Blanton, of Stockton, and a few more brethren, have started a loyal congregation there. They invited me over to preach, and last Lord's day, I preached in the fore-noon, and also afternoon. They had a basket dinner. The house was full of people, among the number, six preachers. We have some faithful brethren at Lodi, about ten miles from Stockton. We expect Brother Waters to hold meetings at both places. At my home church we have bought a house and moved it on a lot near my residence, and we have it all paid out, except \$90.00.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., February 7.—We are doing fine at Monrovia. We have built up considerably since Brother King's meeting here last year. We have had for

the past month a nice family worshipping with us, from Healdton, Okla. We hope to establish a church in Fillmore soon. Things look brighter in Calif. than ever before. We hear that a preacher has moved in among the faithful at Oceanside, and is rendering needed help. I have been helping some at Oceanside and at Monrovia. I would like to get out more, but finances will not allow me. I have been preaching but a short time, but I see the need of more laborers in the field, and I believe it is my duty to go.

Ray Roe, Daugherty, Okla., Feb. 15.—We have not made very much progress in the way of additions here of late, but we have a small band of very faithful Christians who attend the services regularly. We are now meeting in our new house. We have seats borrowed but still need floor, ceiling and paint. The faithful church at Sulphur gave a donation of \$6.14, for which we are very thankful. We recently had two splendid sermons from Bro. W. H. Hilton. We meet three times a week, and invite all loyal Christians to come by and worship with us.

(Note: I am glad to learn of the progress of the church at Daugherty. I have preached there, I baptized Bro. Roe, and I know of the worthiness and faithfulness of these good brethren. Neighboring and able congregations should help them to finish their meeting house.—Homer A. Gay).

Horace E. Hampton, Shreveport, La., Jan. 17.—We are glad to report that the attendance at Velva St. Church in Shreveport, is better than it has been for several years. Beginning with the new year we do not intend to change God's appointed worship, but will write "continued," and press on to higher and nobler things in Christ. We try to be just plain, humble Christians, and yet be busy trying to hold out the light of the word to others, and we find many who are hungering and thirsting after righteousness. The faithful few at Cross Roads, near Hall Summit, La., are keeping up the good fight of faith. With God's help we will soon have the church building finished there. We enjoy the OPA very much and obtain much good from reading it. Our prayers go out for all that it is our duty to pray and, especially, for those who are speaking where the Bible speaks and are keeping silent where the Bible is silent.

W. H. Hilton, Caufield, Mo., Feb. 22.—I am now in Ozark County, Missouri, and the battle is on in this part. Present plans are that I will meet Joe Blue in debate next week, at Elijah, Mo., on differences concerning the worship. We have everything to gain and nothing to lose.

#### DONATIONS FOR OPA OFFICE

We are very thankful for the liberal donations we have received for the building of an exclusive office for the paper. It is very nice of the brethren to be so thoughtful and considerate of our needs, rather than the needs of the paper. Again we thank all for whatever sent.

Previously reported: L. L. Red—\$1.00; Mrs. Verdine Poteet—\$5.00.

Received past month: Irvin R. Boss—\$25.00; Church in Flemington, Pa., by C. E. Orner—\$5.00; Daniel A. Moore—\$1.00; Woodard Clouse and wife—\$2.00; Sam Smith—\$1.00; Carlos Smith—\$1.00; Laycook Printing Co.—\$5.00; G. W. Bowman—\$1.00. Total \$47.00.

Amount still needed—\$3.00.

#### OUR HELPERS

Below we acknowledge receipt of the subs. received for the past month. Notice this list for your acknowledgement. We thank all who are taking an interest in the paper sufficiently to send us their renewals and the subs. of others. Some are donating the paper to friends, which we appreciate very much. Let us have your name each month.

C. C. Rawdon—10; Ervin Waters—5; John L. Reynolds—4; O. B. Casey—2; Woodard Clouse—2; W. F. Cates—2; J. S. Shelley—2; C. R. Smith—1; S. E. Weldon—1; Cecil W. Guess—1; J. E. Jones—1; Joseph Miller—1; C. T. Springs—1; G. W. Bowman—1; Carlos B. Smith—1; L. D. McDonald—1; Earl W. Carter—1; John B. Hall—1; John T. Chambers—1; Ralph Meents—1; M. O. Engle—1; Mrs. Ora Stone—1.

#### CHILD TRAINING

We who oppose the Sunday School, and all other innovations in the Church, should be the most interested of all people in training our children, because one of the main reasons given for having the Sunday School is to train the children. And I am sure the reason it was introduced into the Church was because the members were failing to train their children. Then when we all begin training our children as we should we are making the best fight against the Sunday School there is—proof that we do not need it.

In Prov. 22:6, Solomon says, "Train up the child in the way he should go, and when he is old he will not depart from it." Many do not believe this, but I believe Solomon told the truth. He did not say a child half trained will not depart, but the trained. It takes more to train a child than we might think momentarily, as we shall show from the Bible. In Prov. 13:24, "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." Again in Prov. 29:15, "The rod and reproof gives wisdom, but a child left to himself bringeth his mother shame." We can see if we do not apply the rod we hate our children, that is we do not love them as we should, and if we do not apply the rod they will bring shame to their mothers. What kind of a rod is it that gives wisdom? A person that has wisdom is wise, and this rod and reproof gives wisdom, so let us find what it is. In Prov. 23:13 we read, "With hold not correction from the child, for if thou beatest him with the rod he shall not die, thou shalt beat him with the rod and shall deliver his soul from hell." We see the rod is the rod of correction, or training as Solomon says in Prov. 22:6. So if we train our children they will be wise, and we shall deliver their souls from hell. Should we not work at this training, seeing we

can keep them from hell, and make them wise, and keep them from bringing shame to their mothers?

I am sure Solomon had a certain method of training in mind that, if practiced the children would be well trained and when they were old would not depart from it. Let us look at the commandments given to the people in Solomon's time. Deut. 5:6, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou shalt sit in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." We can see from this that God wanted the children to be trained, and it takes diligence to make this training complete. What is diligence? It means a constant application of one's self to something. To teach diligently means to teach without fail, on the job all the time. This diligently means to teach the commandments every day, 365 days a year when you lie down, and when you rise up, and when you sit in your house. Friends, if we were this diligent in teaching our children the word of God, every time we sit in our house we talk the Word of God, and every-time we walk with them, when we retire at night, and when we rise in the morning we begin by talking about the Word of God, by the time they were grown they would know the Word of God, they will be wise, well-trained, and as Solomon says they will not depart from it, because it is the way they should go. It is God's Way. But someone will say that was under the laws of Moses. That is true, but God sure knew how to train children then, even if some brethren think they have discovered a better plan now.

Now let us come to the New Testament, Eph. 6:4, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Here is a commandment given to fathers; not to the Church, not mothers, but fathers. And the way to nurture children in the Lord is to teach them the commands of the Lord. And who is told to do this? Fathers. This is an individual duty; each father is commanded to train his children. But Paul did not specify a plan, so someone presents the Sunday School, and says the women are the ones to teach them. But God said for the fathers to bring their children up in the nurture or teaching of the Lord: Do you not think that God's plan in Deut. 6:7, was a real good one? Do you not know that he knew best how to train children then? Was he wrong? Is there a better plan? If so, God was wrong: If not, his plan is still good. See?

Can you fail to see that if we train our children when they first begin to learn, and continue until they are grown, they will know the truth "and the truth will make them free," Jno. 8:32. So let us be diligent, brethren, to train our children, because it is a command of God, and we can deliver their souls from hell. So, let us save our children and ourselves by obeying the Lord's Word.

—Albert Bledsoe.

To be as good as our fathers we must be better.

## VIEWES AND REVIEWS

By H. C. Harper

"Sometimes, for example, our American brethren get way out of the road over themes such as 'premillennarianism' and 'how many cups should be used at the Lord's table.'"—E. Campo.

If our Spanish brethren are going to set the Lord's table as they choose, regardless of the New Testament way, they would as well have put in with the Catholics. The N. T. is as silent about the cups as it is about the priest drinking all the wine. The pot should not say to the kettle, "You're black."

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"Don't editors Schug and Treat know the difference between the hobby of a few brethren about 'how many cups should be used on the Lord's table' and the 'Premillennarianism,' which is not only creating factions in all the leading denominations of today; but also in the church of Christ? How can you commend such illogical reasoning?"—Gospel Guardian.

"Illogical reasoning." Could anything beat that of the cups brethren? And as for "creating factions" in the church of Christ, these "speculative" cups advocates have beat the 'premillennarian' speculators one hundred to one. Any practice that is upheld by the Bible is good enough for us. We are not going to leave where the Bible speaks, "And he took a cup." for man's ipse dixit. As well go to the Pope.

### LET'S NOT BE DEAF, DUMB, AND BLIND.

#### SEE

Let's see the flowers along the way  
And not keep our thoughts bitter from yesterday  
Let's not block that look of hope and cheer,  
By one of doubt, suspicion or fear.  
Let's look ahead along the road,  
And try to lighten some brother's load.

#### HEAR

Let's not fail to hear that song of cheer,  
Nor step aside and turn a deaf ear  
Nor keep thoughts and self so far away  
We cannot hear a dear brother pray.  
Let's never be so selfish and sad,  
We leave no room to make a dear heart glad.

#### SPEAK

Let's not hide that smile with a frown or tear  
Nor speak that harsh word but one of cheer  
Let's give that beggar a piece of bread  
Not selfishly eating it ourselves instead  
We can hush those words of shame,  
And the dear Master's words proclaim.

### THE LUKEWARM CHRISTIAN

He serves some, but serves so aimlessly,  
Sows some (good seed) but sows so sparingly,  
Loves some, but loves so lightly  
Prays some, but prays so seldom  
Gives some, but such small giving  
How can he call it Christian living?

—Mrs. L. N. Byford.

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. XIII

LEBANON, MISSOURI, APRIL 1, 1940

No. 4

## HE THAT IS NOT WITH ME IS AGAINST ME

By Ervin Waters

Some issues arise among the affairs of men in which the Christian should not take a side at all; for example, the carnal conflict between Germany and the Allies. In this he should neither be "for" nor "against," for in the mind of God probably neither is right, but both wrong. But there are spiritual issues before the church in which every Christian should know definitely the side he is on; he should know himself, and be glad for others likewise to know.

Jesus clearly declared the religious position of every man when he said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). This leaves no middle ground on any issue involving the integrity of the King, his kingdom, or the doctrine and obedience of his covenant; which three are inseparably united by himself.

Frequently, when some issue arises to confront the church and division threatens to disrupt our harmony and unity, there are men within the church who develop a compromising attitude and advise us to "say nothing" and "do nothing." Furthermore, and this is what arouses the fighting blood of your humble servant, there are spineless preachers within our ranks who will not take sides on a vital question when the well-being of the church is threatened. True it is that we have neutral non-belligerent nations in the world today as respects the two wars on the globe, but in the spiritual warfare we have no neutrality. Indeed so far from a policy of neutrality are we that Jesus said, "He that is not with me is against me."

It is certain that the "man without a country" is not an American citizen, and it is equally certain that the "man without a side" is not on the "Lord's side" for he has no "side" according to his own admission with words or actions. I sometimes hear these compromising brethren say in an attempt to justify their "path of least resistance" that "the issue does not merit our attention." May I say in reply that any issue which causes division and the disruption of fellowship merits the attention of every Christian?

I suppose that these compromising brethren desire non-combative service, but Paul said, "War a good warfare" (1 Tim. 1:18), and "Fight the good fight of faith" (1 Tim. 6:12). If we are not "against" all unscriptural innovations and if we will not oppose by teaching and practice all sin and error, then we are "against" Christ.

Some say, "Bro. Waters, let us just work along with the apostate churches and love them out of their errors." But Jesus said, "As many as I love, I rebuke and chasten." Rev. 3:19).

I know brethren who oppose the S. S. and Cups, or at least they claim to oppose them, and who will not hesitate to worship with a congregation which uses both or either of them, notwithstanding Jesus said, "But in vain do they worship me" (Matt. 15:9). Brethren, do you call that opposition? What kind of opposition (?) is it? If I am justified once in worshipping with a congregation unscriptural in worship, then I can on the same grounds be justified in worshipping the rest of my life with that same congregation. Is our resistance to error a passive resistance? Can I join a gang of thieves, pull a few jobs with them, and then convert them from the error of their way? Would they not say with Paul, "Thou therefore which teacheth another, teachest thou not thyself" (Rom. 2:21).

Recently a preacher told me, "I will wait till the fight is over and then I will take sides." Oh, yes, wait till the war is over and then join the army! "He that is not with me is against me."

When brethren try to apologize for those who preach theoretical speculations to the disruption of the church and who try to introduce a policy of softness and compromise which nullifies the gospel of Christ, they become definitely "as one of them" and are "against" Christ.

Especially should elders, church leaders, and preachers be definite in their stand on issues confronting the church, and in making themselves clear in their position. Every man in a responsible place wields an influence over others; he is molding the thought of younger Christians and of congregations. To practice the policy of "stepping aside" is to lead others to "the other side." This policy or attitude leads ultimately to apostasy.

Our hardest fight today is not with those "without" the church but with those "within" the church. Victory is ours if we fight unflinchingly and unflinchingly. Let us all rally to the gospel banner and "quit ourselves like men." Too much is at stake to just allow ourselves to "walk a fence or ride a teeter-board." It is insufficient for the Christian to say "I am not for" a certain thing, if the principle involved is wrong. If it is wrong, he must be against it.

Ignorance is the curse of God. Knowledge the wing wherewith we fly to heaven.

## CLARK-KING DISCUSSION

Proposition: 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.

N. L. CLARK—Affirms.  
HOMER L. KING—Denies.

## CLARK'S SECOND ARTICLE

Brother King insists that I give Bible authority for the practice I am affirming. My authority is the fact that such vessels are a matter of expediency not a matter of law. Brother King, do you use a plate for the bread? By what authority do you do it? Christ appointed the bread and wine as matters of law. The plate and cup were things of convenience, hence expedients. The upper-room, tables, seats, etc., were expedients, necessary to the orderly observance of the Passover, but they were no part of the legal requirements. The Scriptures authorize expedients by implication, but they nowhere give a list of them. This distinction between law and expedient involves the whole issue between us. Bro. King is trying to make a divine law out of an expedient. Concerning the institution of the Lord's Supper, he and I agree upon every item that is clearly a matter of law. Here they are: Jesus took bread, blessed it, broke it, gave it to the apostles, commanded them to eat it. Next he took the cup, gave thanks, gave it to them, then said: "Take this and divide it among yourselves" (Lu. 22:17). Here we have the Saviour's example and precepts. Brother King and I differ over the distribution of the wine among the eleven men present. Jesus commanded them to divide it among themselves, leaving the manner of division entirely to them! Brother King insists that he follows Jesus. He stopped and told the eleven men to go ahead and divide the wine among themselves. Not an intimation that he told or showed them how to do it. But Brother King does not even follow the apostles, for he does not know how they divided the wine! He may quote Matt. 26:27: "Drink ye all of it." This means: "All of you drink of it." Drink of what? They drank of the wine. Brother King will say: "They drank of the container." Suppose I admit they did, he cannot prove they did so directly. My point is that the Scriptures do not say that the eleven all drank wine from the vessel Jesus gave them. Even if they did, it was their choice, for Jesus left the matter to them!

In John 4:12 the words, "drank thereof" in the Greek are the same as "drink of it," in Matt. 26:27 (except the form of the verb). Jacob, his children and his cattle drank of the well, which was 120 feet deep. How? They evidently drew the water in buckets and distributed it in troughs or vessels. They drank indirectly from the same well. So with a thousand worshipers, Brother King tries to evade my question on such a case. Acts 2:42 implies that several thousands in Jerusalem after Pentecost worshiped together. If they did not, there have been many large gatherings for such worship since. He asks what I would do with fifty thousand worshipers. I should procure enough bread and wine for all, appoint about five hundred to distribute it, and do it in decency and order. What would you do, Brother King? Answer your own question. Seriously, how would you proceed with five hundred worship-

ers? No dodging. Tell us plainly what you would do? This is a practical question. When any doctrine will not stand up in practice, there is something vitally wrong with it.

Next I answer his questions. "Individual cups" in most cases I consider a fad—not a suitable expedient. One should speak at a time (I Cor. 14) for the sake of decency and order, exactly the reason for using more than one container for the wine. Jesus baptized no one (Jno. 4:2). Had he done what Brother King supposes, one immersed in part of the water would have been baptized. Why such a question? Then Matt. 23. Here the altar sanctified the gift. Brother King must think that the container sanctifies the wine! The material cup more important than the blood of Christ! He cannot use an illustration that does not get him into trouble.

Brother King insists that I defend my own practice. He prefers that I let his practice alone. If he had agreed to affirm his practice, I would stick to the affirmative, but this is the only proposition to be debated. It is his practice that is causing trouble among the churches. About thirty years ago some zealous brethren in opposing individual cups went to the opposite extreme. Since then some of them in trying to explain why Jesus broke the bread, reached the conclusion that Jesus ate his own body and drank his own blood! One error has often driven men into another.

There is a vast difference between "a cup" and "the cup." "A cup" is one or any cup. In this sense, we may have a number of cups. "The cup" is a special cup. Jesus spoke of his sufferings as "the cup" (Matt. 20:22). In drinking that cup he shed his blood. In communing with him at his table, we are said to drink that blood, hence to partake of that cup. "The cup of the Lord" is, therefore, the communion of the blood of Christ of which all worshippers partake. As there is but one bread. Likewise, there is but one blood, drawn from that body and one cup for that blood. As I showed in my first article, there is one cup for all congregations not one for each, as Brother King argues.

Against Brother King's position, I file the following objections:

1. It makes the container part of the Lord's Supper; whereas, the body and blood of Christ, represented by the bread and wine compose all that our Savior gave for us. What more could he have given?

2. It makes it impossible for the mother church in Jerusalem to have worshiped as one body; for Brother King will not argue that three thousand disciples drank directly from one vessel. I give him credit for more reason.

3. It makes each congregation a distinct body by providing a different cup for each; whereas, the Lord gave one cup for all.

4. It assumes that the eleven apostles constituted a local church fifty days before the church was established.

5. It makes an unknown act of choice by the eleven a law of Christ; whereas, he most certainly left the manner of distributing the wine to them.

Note: To save space I have used the word "wine" instead of "fruit of the vine," without intending to imply any special degree of fermentation.

## Second Negative

Brother Clark has not defined the terms of his proposition, and he declines to debate it. He has obligated himself to show that the "Scriptures teach" a "plurality of cups" for "an assembly" (local) of the church, in the Communion. This he must do to sustain his proposition, but how can he do it, when he admits they are not mentioned in the word of God. Can the Scriptures "imply" something different or contrary to what they say? He is, therefore, without a leg upon which to stand in defense of his unscriptural practice. His difficulty is that his "plurality of cups" for "an assembly for the Communion" is not in the word of God (admitted), but his proposition obligates him to show the "Scriptures teach" it. Extricate himself from this dilemma he cannot! His plea of "convenience," "incidental," "expediency," "silence," "upper-room," "seats," "plate," etc. has been the siren song of every digressive. He makes no higher claim for his "plurality of cups" than does the "sprinkler" or the Christian Church for all of their departures. Such reasoning would open the flood-gates for every innovation.

Tell us what you mean by "plurality of cups." Is it limited or unlimited? If unlimited who makes the law telling when to use or not use "individual cups," and in what "cases" they are not a "fad"? Are there "extra ordinary circumstances," when it is all right to use this "innovation"? If limited, where is the law of limitation? You have not made yourself clear here. I do not "try to make a law out of an expedient," but you try to make a law that sets aside the very words and examples of Christ and His Apostles, when you put in your "plurality of cups."

He argues that we do not know how the "wine" was distributed among "the eleven men present," etc. But hear him in his debate with Harper: "I concede that Jesus used only one cup in the institution of the Supper," and "the Apostles, on that occasion, all drank from the same cup." "Eleven men seated around a table, partaking of a common meal, would naturally drink the memorial wine from the same vessel. No reason appears for their doing otherwise." Can he refute himself here? He refers to Lk. 22:17, where Jesus, after taking a cup and giving thanks, said: "Take this and divide it among yourselves." He insists that Jesus left the dividing to His disciples, without telling them how, etc. If this refers to the Communion, it forever ruins Brother Clark's contention and practice, for in this case Jesus did not say, "Take what has been divided for you" (the practice of "a plurality of cups"), or "Take what the deacons divided for you." But, notice it was still undivided, when Jesus gave thanks and handed it to the disciples. This is not the practice of the cups advocates, but the practice of one cup. Did Jesus tell them how to "divide it"? "Drink ye all of it" (Matt. 26:27). Did they obey? "And they all drank of it" (Mk. 14:23). Could anything be plainer?

What if the language in the Greek in Jno. 4:12, "drank thereof," and in Matt. 26:27 are the same? Does it necessarily follow that the significance is the same? Is it not true that Thayer cites Matt.

26:27, "with a genitive of the vessel out of which one drinks," while not so in Jno. 4:12? Even a school boy should understand that we do not drink of a well in the same sense as we drink of (out of) a cup: You would never think of trying to pick up a well to drink from it, nor of setting up a pulley, bucket, etc. over a cup to draw from it. I wonder if he is trying to make us think "a plurality" of wells were involved?

Acts 2:42 does not even intimate that "several thousands" met together in one assembly to "break bread," but verse 46 does say, "breaking bread from house to house" (in their homes" — R. V., et al), and so does history. It is a mere assumption that such crowds met in one assembly for the Communion. The weight of evidence is to the contrary. Now talk about "decency and order" with his handling an assembly of fifty thousands! "One loaf and one container before, thanks to show the unity," then pouring his "wine" from his "one container before thanks" into his "five hundred" "after thanks"! How large would the one loaf and one container be? Reader, the truth is no such condition or practice obtains in the Bible.

I deny the assertion that my practice is causing the division, but thus it has been with every innovator to place the blame on the conscientious objector. Your "plurality of cups," for "convenience" is a wedge of division, and you who drive it cause the division. I wonder if there are not conscientious brethren in your city, who cannot meet with you in worship, because of your unscriptural practice of a "plurality of cups"?

You "seem to prefer" that I take the lead in discussing my practice, when you are in the affirmative. You could not consistently deny my practice, since you practice the same (when in meetings for such churches). If you did not want to lead, you should not have suggested it at the first.

"A cup" and "the cup," but he admits "a cup" is "one cup." The R. V., et al, translations render Matt. 26:27; Mk. 14:23; Lk. 22:17 "a cup." Are they right? In his desperation he refers to a figurative reference in Matt. 22:20, which has no more reference to his "wine" than it does to his "plurality of cups." But, if he could connect this cup with the Communion, it would be too much for him, since here Jesus drinks this cup, which idea he tries to ridicule. He did not tell you that "baptism" is mentioned in this passage in the same connection, and that some sects go here to try to make all baptism figurative and non-essential. Anyway, like all other references "cup" is "singular" and what he needs is "plurality." Since you admit your "cups" are not in the Scriptures, are the above passages for or against your proposition?

While his objections are not germane to his proposition, yet I notice No. 3 to show the fallacy of them, as this is a fair sample. In his discussion with Showalter on the class question, he gives seven points of distinction between the local and the general church, placing "Worship — congregational, public," as local. Is the Communion in that worship? Of course, he was objecting to an innovation then, but now trying to defend another.

—Homer L. King.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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HOMER L. KING ----- Route 2, Lebanon, Mo.  
H. E. ROBERTSON, Assistant ----- Phillipsburg, Mo.

### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ----- \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ----- \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### VIEWS AND REVIEWS

By H. C. Harper

"The divinity and the pre-human existence of our Christ is one of the fundamental and plainest teachings of Holy Scripture." —P. T. M., Nov. 21, 1935, *Adventist*. Yes, but many Adventists deny "the plainest teachings of Holy Scripture."

Here is a striking example of how one un-Scriptural doctrine leads to others. The Adventists, generally, take the materialistic view of man, and logically they (No matter what they claim to the contrary) deny the resurrection, the pre-existence of Christ, and that the Holy Spirit is an intelligent being.

Of Christ, they say, "He did not exist before the conception in the Virgin Mary." They have no use for Heb. 10:5—"a body hast thou prepared for me," or John, 6th ch., where Jesus says eight times that he "came down from heaven," and many other like Scriptures. And with them, man is all "body"—no "spirit"—just as the Sadducees claimed (Acts 23:8), and therefore denied the resurrection. But the Pharisees confessed the "spirit" and the "resurrection."

Christ had a "spirit" as well as a "body." He said, "Father, into thy hands I commend my spirit" (Lk. 23:46). And Stephen said, "Lord Jesus, receive my spirit" (Acts 7:59). And James says, "The body apart from the spirit is dead" (Jas. 3:26). The "body" is "mortal" (Rom. 6:12; 8:11; 2 Cor. 4:11), and dies. And Jesus (John 12:24) and Paul (1 Cor. 15:36) say the grain "dies" before it comes up; but if the germ die, it never would come up; and Jesus plainly shows that the soul-spirit lives on after the body is dead, in saying, "And fear not them which kill the body, but are not able to kill the soul" (Mt. 10:28). Jesus took a body (Heb. 10:5) so that he could die. His "flesh" was "mortal" (2 Cor. 4:11), subject to death" (Rom. 6:12), "who his own self bear our sins in his own body on the tree" (1 Pet. 2:24), a "body" immaculate, a sacrifice the antitype of "a lamb without blemish," "who did no sin, neither was guile found in his mouth" (v. 22), offered "without spot to God" (Heb. 9:14). It was "the just for the unjust, that he might bring us to God" (1 Pet. 3: ).

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"Yes, death, in company with the vilest enemies

of God and the church, is chased out of the world and flung into the lake of fire. Death dies in gehenna. (Rev. 20:14).—P. T. M., Sept. 6, 1934.

Wrong, as usual. This is "hades," not "gehenna," as the American Standard version will show you. Gehenna is "hell" (Mt. 10:28), where the unrighteous go "both soul and body" after the resurrection when Christ says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). Hades, "the common receptacle of disembodied spirits" (Thayer's N. T. Lexicon), is to be abolished (1 Cor. 15:55—not the grave), when the body immortal at the resurrection is re-entered. "The last enemy that shall be abolished is death" (1 Cor. 15:26). When? "So when this corruptible shall have put on incorruption, and this mortal (body, Rom. 6:12; 8:11; 2 Cor. 4:11—H. C. H.) shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" (v. 54). Then so long as one corruptible, mortal body remains unchanged to incorruption and immortality, death is not conquered. Hence, since death shall be conquered, every corruptible, mortal body will be changed to incorruption, immortality. And the unrighteous shall go "both soul and body" into hell (gehenna), Mt. 10:28. And Christ warns: "But fear him who is able to destroy (apollumi, "to devote or give over to eternal misery: Mt. 10:28." —Thayer's N. T. Lexicon, p. 61) both soul and body in gehenna, hell. Hence Christ says, "And these shall go away into everlasting punishment" (Mt. 25:46). And what is the punishment? "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:8, 9). Since the punishment is "tribulation and anguish" and is "everlasting," it is everlasting tribulation and anguish. Again: "Fear hath kolasis, torment" (1 Jn. 4:18). "And these shall go away into everlasting kolasis, torment" (Mt. 25:46). "And shall be tormented day and night for ever and ever" (Rev. 20:10).

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"Adventists have further agreed that according to the imagery of Nebuchadnezzar's dream, and in harmony with the general teaching of the Bible, the kingdom of God, to be set up 'in the days of these kings' was to be as literal as the four world empires already mentioned. They have contended that his kingdom was to be world-wide and take in all the territory ever claimed by any of the preceding world empires. Have they been right or wrong in their expectation? Some are beginning to wonder now if the Stone Kingdom was not set up at the First Advent of Christ. They say it may have been a spiritual kingdom established by Christ."—P. T. M., 2-27-'36.

Yes, "some"—quite a "some"—are learning the truth in the second chapter of Daniel, and the old Advent rubbish is being left for the moles and the bats. Spiritual is the antonym of carnal. And if Christ's kingdom is not "a spiritual kingdom," it is a carnal kingdom. The carnal kingdoms were represented by the image; but Christ's was "the Stone Kingdom." And certainly "Christians" are

literal, not figurative. They are "fellow-citizens with the saints." —Eph. 2:19. We see Jesus "crowned" (Heb. 2:9) and with "a scepter." —Heb. 1:8. And a growing kingdom it is: the stone became a great mountain (Dan. 2:35)—a growing kingdom as sinners are "delivered from the power of darkness, and translated into the kingdom of God's dear Son; In whom we have redemption through his blood, even the forgiveness of sin."—Col. 1:12, 13.

## From The Fields

Lee Williams, 234 W. Cherokee, McAlisterville, Okla., March 19.—Brother Orvel Johnson is to be here to preach for us over next Lord's day. Brother Fred Kirbo was with us the 4th. Lord's day of Feb. We all are trying to keep the good work going. We hope Brother King can visit us soon. All loyal gospel preachers are welcome to stop over with us.

James R. Stewart, Star Rte., Belton, Texas, March 17.—I have recently preached at Austin, Waco, Temple, White Hall, and Union Grove. The church at each place is moving along nicely. Brethren, pray for me that I may be of service to the Lord in the good work in His vineyard. May we strive to do more this year than ever before in saving souls.

Barney Welch, Temple, Texas, 220 N. 7th St., March 18.—Since last report, I have preached at San Antonio, Austin, Union Grove, White Hall, Live Oak, and Waco. I enjoy very much all these visits, with good brethren, whom I have learned to love. I had the pleasure of hearing Brother Jim Stewart last Lord's day. I expect to preach next at White Hall. By the help of God let us strive more faithfully than ever. Pray for me and my family.

Fred Kirbo, Ottumwa, Iowa, March 18.—I have recently preached at Healdton, Okla., where 10 confessed faults. The church is progressing in the work of the Lord. I recently baptized a young lady at Cabiness, near McAlisterville, Okla. We had two restorations at Wichita Falls, Texas. My next was a week at Old Bula, near Littlefield, with four baptized and four restored. I am now engaged in an interesting meeting with the faithful in Ottumwa, where they seem interested and zealous.

T. R. Chappell, Eola, Texas, March 13.—The church here is getting along fine. We had Brother Hughes with us during the Christmas holidays. In spite of the bad weather we had some very nice crowds and much good spiritual food. We are looking forward to Brother King's meeting with us this summer, when we hope to see much good accomplished for the Lord. Pray for

me and the faithful everywhere. "Be thou faithful unto death."

L. A. Corbell, Arch Route, Baileyboro, Texas, March 19.—Brother Fred Kirbo preached for us at Old Bula for one week. He really did some good gospel preaching. Three were baptized and three came back to the fold. I am sending my renewal for the OPA, as I like it better each issue.

Clovis T. Cook, Spring Hill, W. Va., March 20.—The church at Richland, Mo., is doing nicely, in spite of all the bitter persecution from innovators. I plan to visit the church, near Crane, Mo., the 5th Sunday inst. Then, I expect to be with the brethren in Harrodsburg, Ind., the first Sunday in April, on my way to W. Va., where I expect to be engaged in that section for several months, in preaching the gospel. I would be glad to visit any congregations in that or adjoining states. You may address me at Spring Hill, as that will be headquarters.

Frank Grammer, Huntsville, Ark., Feb. 27.—The Lees Summit community, near Lebanon, Mo., called me in January for an 18-days session of the Hartford Musical Institute. Outside of the inclement weather and health conditions the school was a great success. I issued 12 teacher's certificates to under graduates and three out of the twelve received teacher's first grade. We believe other communities should do this each year. Good singing requires a knowledge of musical theory, and good singing is a need of the church today. The brethren at Lees Summit are the very salt of the earth. I pray that love, joy, peace, and harmony, may continue to prevail as it did while I was there. I shall always remember the kindness shown me while there. My home church has recently appointed several new officers to take the oversight. We hope it is a move to better conditions.

Homer A. Gay, Lebanon, Missouri, March 20.—I am to begin a meeting in South Texas the middle of May. I am to be at White Hall, near Temple, the first part of August, and I could hold another meeting while in that part. I am booked for a meeting in Wichita Falls in October. I hope that all will be ready and that much good may be the results.

W. H. Reynolds, Kinston, Ala., March 10.—I am to go to Colquitt, Ga., the 4th Lord's day in this month. This is the place where Brother DeWitt Palmer and I conducted a mission meeting last fall, baptizing 14. Most of these were middle aged people with families; poor but zealous. We look forward to a great meeting there this summer. I was at the Lowery church this afternoon, and heard a fine discourse by Brother Palmer, with two confessions of faults.

J. H. Howard, Lone Rock, Ark., March 11.—I closed a meeting at Martin Springs the 10th inst., with one baptized and a fine interest. They asked me to return. Some of the S. S. and cups brethren, from Norfolk attended, which resulted in a discussion on the cups. This convinced some of the

error of their way and I was asked to come there to preach, the 16th. From there I go to Peigon Creek, near Mountain Home. Brother Waller closed a meeting here (Lone Rock) recently with two baptisms (by me). I was glad to receive one dollar each from Brother Robert Cottrell and Sister in Pa., to assist in mission work. I am very thankful.

Wm. Freeman Jones, Iberia, Mo., March 19.—I left home Feb. 24, spending 8 days at Cable Ridge. Bad weather and sickness hindered attendance. They expect me back this summer for a protracted effort. I close a 16-days meeting at Sweetwater school house tonight. There was no church here when we began, but we found a few baptized believers, also have baptized 3. They are to continue the worship every Lord's day. We have been assisted in the worship here two Lord's days by Cable Ridge brethren, who assisted much in the effort in other ways. Attendance and interest have been good. I wish that I were able financially to spend several months a year in this kind of work. Deceived souls are perishing for want of the truth being brought to them by faithful evangelists, whom our brethren of means should amply support. Brethren, pray for sacrificing evangelists.

Ervin Waters, 422 Whittier Blvd., Montebello, Cal., March 14.—I closed the Greenfield, Calif., meeting Feb. 18 with 2 baptisms and 4 restorations. Much interest was stirred up during the meeting and others took their stand with us in advocating a return to the "Old Paths." Feb. 19, I visited with some of the brethren who worship in Bro. Eaker's home near Watsonville and, Feb. 20, I visited with some church members in Salinas, Calif. Several there are dissatisfied with the S. S. and Cups, and we hope that they soon completely "come out of Babylon" and start a scriptural congregation there. I preached at Crockett, Feb. 22, and started the Lodi, Calif. meeting Feb. 25. The meeting is 18 days old and we have had 2 baptisms and 5 restorations to date. I am thankful that I can report to the brotherhood that we have a small loyal band of brethren meeting every Lord's Day for worship on the corner of Garfield and Hilborn Steets in Lodi. I will assist the Corcoran church in a meeting beginning March 24. Truth marches on!

Homer L. King, Lebanon, Missouri, March 20.—Due to the unusual bad weather for the past two months, I have not labored away from home. I recently baptized a young man, whose confession was taken by Brother Robertson. A few days past I witnessed the confession and baptism of a young man (colored) by Brother Waller, in this community. Next Lord's day, I expect to be with the brethren at Claxton, and the 5th. Lord's day with the faithful at Richland for three sermons. These brethren have thrown off the S. S. and cups innovations for the Bible way. We appreciate the increased interest and the turning away from innovations of brethren in Southwest Missouri, as the result of the work of Brethren Hilton, Joe Howard, Chas. Waller, et al. They have made a

sacrifice to get the truth to these brethren, and I hope the brethren will remember them in a financial way.

Clarence C. Snodgrass, Tuscola, Texas, March 11.—I wish to apologize for neglecting to report, but I have been very busy in labor and in preaching. In December I preached at Cottonwood, and Brother and Sister Hounshell returned to the fold, for which all should be thankful. We had good crowds and interest. Also, had an invitation to preach at a cups and S. S. congregation. The rest of my time has been devoted with the home church. Brother W. W. Wilks, of Dublin, held our meeting here. We had no visible results, but a very enjoyable effort. I can commend him for his faithfulness and the good lessons he gave. I still have some time open for meetings. I recently baptized one at my home church. Pray for us.

Chas. Waller (colored), Box 142, Lebanon, Missouri, March 20.—I held a fine meeting in Lone Rock, Ark., with Brother Joe Howard and others there. I met some very fine Christians. The Lord blessed our efforts with two being baptized. Our next was at Cassville, Mo., under the leadership of Bro. C. H. Elliott, with two baptized and one confession of faults (all white as there are no colored in this section). Near the close of this meeting our baby contracted pneumonia, and that forced us to remain longer under the doctor's care, but being uneasy about his recovery, we brought him to the hospital in Lebanon. He is in a serious condition, but we are hoping that he will pull through. Pray for us, brethren. Since coming back to Lebanon, I have succeeded in converting a young colored man, William H. Meachum, who will travel with me as my singer. Beloved brethren, since becoming a Christian, I have never acted nor said one word against any fellow brother. I have in my small way tried to help all. This is why I am trying to help this young man. I am now headed for Imboden, Ark., where I expect to preach to a colored church. Then to Moberly, Mo.; Marceline, and Ottumwa, Iowa; and on to Indiana.

#### WALLER- STEVENS DISCUSSION

Proposition: Be it resolved that the Holy Scriptures teach, that the Church of Christ is divine in name, origin, and practice.

Affirmative, Chas. Waller.  
Negative, Chas. F. Stevens.

2. Be it resolved that the Holy Scriptures teach, that the Missionary Baptist Church is divine in name, origin, and practice.

Affirmative, Chas. F. Stevens.  
Negative, Chas. Waller.

This discussion is to be held in the city of Lebanon, Missouri, April 23-25, inclusive. We hope to teach many people in this manner.

(Both preachers are colored).

—Chas. Waller.

Fame is a vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow; only one thing endures—Character.

#### OUR HELPERS

Below are the names of those who have sent us subscriptions from February 20 to March 20, also the number received by us. We thank all for their interest in the OPA, and we appreciate your efforts more than we know how to express in words. We urge all to renew promptly and to ask others to send with you. May we have your name for next month.

Ervin Waters—10; Burley F. Black—6; Lois Burns—4; R. C. Clements—4; F. M. Cox—2; B. M. Massengale—2; I. C. Fisher—1; J. M. Crews—1; W. H. Purlee—1; E. O. Evitt—1; W. E. Shockley—1; M. O. Engle—1; C. C. Rawdon—1; Lee Ella Williams—1; L. A. Corbell—1; W. P. Perser—1; Dora Barker—1; John Rankin—1; Henry Troxel—1; C. W. Ballenger—1.

#### DONATIONS FOR OPA OFFICE

Previously reported	\$47.00
W. Perser	3.00
Mrs. C. E. Orner	1.00
Total	\$51.00

If others wish to donate it will be used for equipment for the office.

Many, many thanks for the kind consideration and liberality of all the donors. —Publishers.

#### PASSED ON

Stroud.—Fatima Jane Appling was born in Alabama, on June 14, 1857; departed this life Feb. 19, 1940, being 82 years of age. She with her parents moved to Texas when she was about 14 years of age.

In 1877 she was married to M. Stroud, at Stockdale, Texas. To which union nine children were born. Surviving her are her husband, two sisters (Mrs. Jim Cooper and Mrs. Sarah Garner, both in Texas); seven children, H. C., J. A., J. H., R. A., Mrs. M. J. Franklin, Mrs. S. T. Pate, Mrs. J. E. Roberts; 18 grandchildren, and 16 great grandchildren. One infant son and a daughter, Mrs. W. A. Smith, preceded her in death. Sister Stroud obeyed the gospel at the age of 19.

—R. T. Chappell, Eola, Texas.

#### SONG BOOKS

**Songs of Truth** is the name of our new song book for 1940, compiled and edited by Will W. Slater. We believe this is one of the best all-purpose books put out. It contains 194 songs, both old and new. The binding is the same as our former books. The price, too, is the same—35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

**King's Pilot** (Revised) is a good book for general use, containing both old and new songs, compiled by Frank Grammer and J. A. McClung. This book is about the same size as the above book, but the price is a little less in quantities of 50 or more.

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

#### THE LAYCOOK PRINTING COMPANY

Jackson, Tennessee

This company has printed the OPA for us since January, 1932. Their class of work is second to none. They have given us a very reasonable

price, and have shown an interest in our work. Hence, we have been well pleased with our dealings with them. If any of our readers have printing to be done, I believe these brethren will treat you right in every respect. (Unsolicited).

—Homer L. King.

(Thanks Bro. King. These kind words greatly encourage us. This feeling is mutual.—L. G. L.)

#### A GOOD LETTER

Brokenbow, Oklahoma,  
March 17, 1940.

Dear Brother King:

Since I received the OPA I feel better. I had begun to think the Church of Christ had about ceased to have true gospel preachers, as we have but two in this part, but one of them is trying to advance the cause. Brother J. H. King preaches twice per month for us. I have heard him for about 28 years, and he still contends for the truth as he did the first time I heard him, but his health is failing and he will not be able to fight much longer. I am made to wonder if many of the so-called brethren have ever been really converted, when I see how easy they are lead away from the truth. I wonder if it is the "almighty dollar."

When I hear the S. S. preachers over the radio, in their fight against the sects, when the sects could turn right on them in just as bad error and just as unscriptural, I wonder. I see them go to church, engage in their exercises, singing loud and praying long. Then, go home, smoke a ten-cent cigar, spit and chew all the week, drink a bottle of beer, go to the picture shows; never train their children in the right way, leaving them away from the scriptural services, it convinces me that there are a great many "lukewarm" church members, and I wish I could just make them see themselves as they really are that they might know just how little they really are!

We have a large church house here, and about sixteen years ago, it was a common thing to see it full of people. We had the scriptural worship as recorded in the Bible then, and other congregations were being set in order around us (six of them). But these "transgressive" ministers came in, and the first thing the elders knew they had their "communion set" of cups and S. S. literature all ready to put them in on a "majority yote," but two of the elders kept them out. However, these innovators tore the church all to pieces, and then went to law to try to take our house, and might have done so had it not been for the deed. Since that time all the churches in this part have gone down but this one, but we are having a hard fight. I tell you, Brother King, these innovators are worse to contend with, than the sects, because of their ability to twist the Scriptures, if possible, worse than the devil in the Garden of Eden. But we are doing what we can to keep the cause alive.

I hope to see you some time, Brother King. May the Lord bless you and yours, is my humble prayer.

—R. C. Clements.

P. S. Use this in the paper if you wish.—R.C.C.

#### Comment

Thanks, Brother Clements, for your good letter and permission to use it. We know just how to

sympathize with you in dealing with these unreasonable trouble makers, who will divide the "body of Christ," wreck the cause, go to law, or anything else, if need be in order to install their darling "idols." They "serve not the Lord Jesus Christ, but their own bellies." I hope to see you, the Lord willing, this year, Brother Clements.

—Homer L. King.

### CONCERNING THE COLLECTION

By Wm. Freeman Jones

"Even Christ, our passover, is sacrificed for us." (1 Cor. 5:7). Although the Jewish passover must be observed once a year, it is a true type of the Lord's table at which his loyal disciples gather upon the first day of the week. Although the tithes of the Jews must be put into the Lord's storehouse (Mal. 3:10) every three years, at the place where he recorded, or placed, his name, tithing serves as a true type of the collection for the saints upon the first day of the week. Exod. 12; Deut. 14; 1 Cor. 16:1, 2. Tithes were for the Levite, the stranger, the fatherless, and the widow, which were within their gates (Deut. 14:29).

Christians have in the new Testament no specifically worded command that we must meet upon the first day of every week to observe the Lord's death and sufferings around his table; yet we have a worded example in Acts 20:7 of the early disciples meeting upon that day. Likewise we give, as prospered of the Lord, into the Lord's treasury every first day we have anything to give, for we have the specific day for the collection prescribed. However, as with the collection, so with the meeting at the Lord's table, we are commanded to do so (Heb. 10:25; 1 Cor. 5:8).

The collection upon the first day is an obligation and an act of worship just as much as eating and drinking at the Lord's table; as much as the tithing of the Jews. Their tithing must be given from their best firstfruits. And they deposited it all together in a common place prescribed by God (Deut. 14; Mal. 3:9, 10). Likewise, should not we place all our collection on the first day together? About all brethren favor placing it on a table, while a few think we should "pass the hat," or a metal collection plate. Perhaps, it might be very agreeable for us all to place it on a table in a provided receptacle, if types are worth anything.

The objector says, "Paul's command in 1 Cor. 16:2 was specially for one certain occasion, and therefore is NOT for us today." Let us see, in addition to the above arguments in favor of the command being general for all Christians for the gospel age.

All commands to the Jews by Moses pertaining to their sacrifices, offerings, and worship were invariably periodical. All such commands serve as types or shadows for us. "The law having a shadow of good things to come" (Heb. 10:1). Again, the first Corinthian letter was written "unto the church of God at Corinth . . . with ALL that in EVERY place call upon the name of Jesus Christ our Lord, both theirs and ours." That letter is general for Christ's saints throughout the gospel age. If this were not true, how can we lawfully declare that Lev. 23:15, 16 is a true type of the

first observance of the Lord's table at Jerusalem on the first pentecost after Christ's resurrection? But this is true, brother.

When the Lord's people assembled together anywhere in old times, it was for worship. When we assemble together today, as the Lord's people, it is for worship. We contribute as prospered into the Lord's treasury on the first day of the week as an act of worship, as much as we teach and receive the teaching of Christ's word in assembly as an act of worship. Our song, prayer, teaching, communion and collection are all done at the same period of Lord's day worship. The sects say erroneously that teaching and studying Christ's word is not worship.

By laying by in store as prospered on the first day, brethren have to give to the poor and needy, to support the evangelist, and to care for other needs of the saints in administering their material prosperity; but those brethren, who do not lay by in store as Paul told Corinth and the churches in Galatia to do, but give haphazardly, may be without funds for the poor and the evangelist. Then, brethren, be careful to do as the Lord directs.

### SOME THINGS I CAN'T UNDERSTAND.

I can't understand why parents  
Who claim to be Christians indeed,  
Will fail to train up their children  
And care not for the life they lead;  
They let them attend the movies,  
And rebuke not their immodest dress;  
No attention is paid to the books they read,  
Till their life is like all the rest.

I can't understand why husbands  
Don't rule the home for God;  
Like the husband of old, who use to rule  
With a wink, or a blink, or a nod;  
They seem not to realize their duty  
In the Church nor in the home.  
And both are sadly neglected  
While God looks on with a moan.

I can't understand why Christians  
Will cling to the things of the world;  
The men to their beer and tobacco  
The women to their paint and curls.  
Their money they spend for pleasure  
Instead of the gospel to spread,  
While souls go on to perdition  
And God with a bowed down head.

I can't understand why preachers  
Don't seem to exhort, rebuke, and demand  
That Christians quit serving Satan  
And keep every least command.  
They seem afraid to condemn the evil,  
Afraid some one they will offend,  
Until the church and the world are too friendly  
And I'm wondering what will be the end.  
—Mrs. C. W. Ballanger.

The best education in the world is, that got by struggling to obtain a living.

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. XIII

LEBANON, MISSOURI, MAY 1, 1940

No. 5

### THE MAN ON THE OTHER SIDE

By Ervin Waters

There are some points upon which the Christian may be on the "right side," but sees fit to "step aside"; when he steps aside, he becomes definitely "on the other side." The Levite and the priest sought merely to step aside when they saw the man, who had fallen among thieves and was beaten and robbed, in need of their support, but Christ says that they "passed by on the other side" (Lk. 10:31-32). In refusing him their assistance and support, when he was in sore need of help, they, although they did not rob or wound him, became "on the other side." This a Christian does when he seeks to side-step either an issue which needs his support, or a binding obligation which needs his execution. In stepping aside he becomes "on the other side."

This principle is forcefully taught in Obadiah's prophecy against Edom, when he sounded the doom of that nation. The prophet introduced a specific case, an occasion when Israel was being besieged and overrun by an enemy nation, to show the merit of her condemnation. Edom rejoiced in the destruction of Israel, although the two nations were related, both having descended from Abraham through Isaac. Of the incident the prophet says, "In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." (Obadiah 11) Although not "one of them," yet when he "stoodest on the other side" he became "as one of them." In becoming as one of them, Edom must perish as the nation that destroyed Jacob, (v. 18).

Today God's nation is a "holy nation," comprising a "peculiar people," (1 Pet. 2:9). As respects this nation and himself as its founder, Jesus Christ has clearly declared the religious position of every man when he said, "He that is not with me is against me; and he that gathered not with me scattereth abroad" (Matt. 12:30). This leaves no middle ground in the spiritual warfare.

There are declared enemies of Christianity today, men who are definitely on the other side, comprising the "other side" itself: Infidels, those set for the destruction of Christianity; blasphemers and the lawless, who scoff at it, and who are set on immorality and crime; and false prophets who deliberately set about to foster on the world a false religion. Among the latter are such persons as Mohammed, Joe Smith, Mrs. Eddy, Judge Rutherford, and the like.

Then, there are those who are "as one of them." The man who would be neutral, a moral man, but not a Christian; his influence is against Christianity. Oftentimes he is more injurious as an enemy of Christ than the outright infidel, because of his hindrance to those who recognize him as a "good moral man."

There are those who preach theoretical speculations to the disruption of the church and who introduce innovations into the church, thereby causing division. These, likewise, become definitely "as one of them," men "on the other side." There are those whom I love, that favor, or at least permit, the S. S. and Cups to be used in the church. I recognize that they are "as one of them," men "on the other side."

It grieves me to observe some of my brethren, who claim to be "with us," compromising with the innovators. I know of congregations, who claim to believe in only one cup for each congregation, but who will support those preachers who permit cups to be used. In bidding "these men God-speed," they become "partakers of their evil-deeds." (1 Jno. 2:9-11) When I do not take my stand wholeheartedly for the truth and when I stand by and permit, without a dissenting voice and active opposition, unscriptural customs to be introduced into the church, I am "on the other side." Furthermore, when I support a man who is not "with us" and thereby encourage his course, I am "as one of them."

Every Christian is called by Jesus to combat. It is while the battle rages and issues hang in the balance that God expects the hardest and most determined effort on the part of each. When every ounce of life and fight is put into the battle waged, God promises the victory. To simply "step aside" or "fail to take a side" is to become "on the other side," and with the side of error doomed by the eternity of truth, one thereby sounds his own death knell. Let us not shirk our responsibility in the fight of the church for spiritual and numerical growth. Let us do our part in this crusade against sin and error in every form, and let us take sides on every issue involving the life of the church. Then, as a full panopied warrior, let us take our stand in the focal forefront of battle, face the oncoming foe, and, without compromise, fight those "on the other side" and those "as one of them." Remember, God made the success of his cause dependent upon the efforts of his people.

—Temple, Texas.

Many men owe the grandeur of their lives to their tremendous difficulties.

## CLARK-KING DISCUSSION

Proposition: 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.

N. L. Clark affirms.  
Homer L. King denies.

## Clark's Third Article

My proposition is too simple to require further definition. I am affirming a proposition that is called for by Bro. King's teaching. Logically, I am in the negative. He insists that the law of Christ restricts us to one drinking-vessel, regardless of the number of worshippers, or other circumstance. I affirm that two or more vessels may be used on the ground that the vessel is a convenience, an expedient, whose use is necessary but not prescribed by the law of Christ. If he could show by the Bible that Jesus meant by word or act to restrict us to one vessel, he would establish his contention. So far he has made little effort to do this. I, therefore, claim that I have proved my proposition by the following arguments: 1. The Scriptures say that we drink the cup (I Cor. 10:21; 11:26-27). We do not drink the container. Therefore, the cup of the Lord is the wine; 2. The Lord's Supper is a meal, consisting of food and drink. The bread is the memorial of Christ's body; the wine, the memorial of his blood. We use the plate and the cup as expedients as we use a song-book to convey the song. Why doesn't Bro. King give us his authority for these, or at least show what the drinking-cup represents? I have repeatedly shown that Jesus gave one bread and one cup for his entire body. He did not appoint as many cups as there are congregations. Each congregation is a partaker of the body and blood of one Savior. The amount of bread and wine used at one place and the manner of its division among the members have been left by Christ to his disciples. He did this with the eleven when he said: "Take this and divide it among yourselves" (Luke 22:17). "It" refers to the wine, for that is what they divided. "Drink ye all of it" (Matt. 26:27); "They all drank of it" (Mark 14:23); "I will not drink of this fruit of the vine" (Matt. 26:29). The preposition "of" in these passages is the same in Greek and English. I conclude that "it" in Matt. 26:27 and Mark 14:23 refers to "the fruit of the vine" (Matt. 26:29). This is what they drank. Bro. King says: "It was undivided when Jesus handed it to the disciples." Do you mean, Bro. King, that the man who now "waits on the table" represents Jesus Christ? Say Yes or No! Here is a serious objection to Bro. King's theory. He would have a congregation dramatize the scene in Jerusalem with a man posing as the Lord! I repeat: Jesus left the manner of dividing the cup to his disciples. He did not tell them how to do it. This is the whole issue between us.

Bro. King says that I admit all innovations through the door of expediency. Where the Lord has shown his will by precept or example, we dare not go beyond it, for such act would be presump-

tion—a dangerous thing. I now prove that Bro. King is guilty of this very thing. Read Matt. 26:26-29 and Luke 22:14-20 and hear Bro. King interpret them: 1. Jesus took bread; 2. Blessed it; 3. Broke it; 4. Ate of it (?); 5. Gave the remainder to the apostles (on a plate?); 6. Told them to eat it; 7. Took a cup of wine; 8. Gave thanks; 9. Drank of it (?); 10. Gave the remainder to the apostles; 11. Told them all to drink from the same cup (?). I do not mean to misrepresent Bro. King. If I should do so, and he will show my mistake, I will gladly apologize. Notice his presumption: 1. Nothing said about a plate, but he uses one. If the vessel for the wine is part of the Supper, why not the one for the bread? 2. Jesus ate his own body and drank his own blood! But Jesus said to the eleven: "Take, eat: this is my body, which is broken for you" (I Cor. 11:24). His body was broken for them—not for himself! Bro. King in breaking the bread breaks it for himself, for he eats it; 3. Whereas, Jesus told the eleven to take the cup and divide it among themselves, Bro. King says in effect that Jesus told them all to drink of one vessel. Yet Bro. King thinks this is the way to avoid division. Yes, Bro. King, we have some good brethren in Fort Worth who insist upon your practice. We have a fine group of brethren in Waco, Texas, who contend that in public worship we must pray first. Others say that Acts 2:42 contains the divine order, and this puts prayer last. How can we obtain unity in such cases? I answer: Consider prayerfully all the Scriptures reveal, add nothing, subtract nothing, allow for necessary expedients; above all, be sure not to make laws for the Lord.

Bro. King says I admitted in debate with Bro. Harper that the eleven apostles drank from the same cup. I am still of this opinion, but no man can prove it. It is entirely appropriate for small groups of worshipers to use one container. That is their privilege—not a law of the Lord, as Bro. King contends. I again insist that he tell us how five hundred disciples should worship. He guesses that the church in Jerusalem divided into small groups to worship. This is pure guess-work. If true, we have no law telling us to do so. Bro. King, is it wrong for five hundred to worship together? If so, tell us why? If not, tell us how they should take the Lord's Supper.

I repeat some of my objections to Bro. King's doctrine. 1. It makes the drinking-cup part of the Lord's Supper; whereas, the bread and wine represent all the Savior gave us—his body and blood; 2. It makes it impossible for the mother church to have worshiped as a body; 3. It assumes that eleven disciples constituted a local church fifty days before the church was established; 4. It makes an unknown choice by the eleven disciples a law of Christ; 5. It implies that our Lord in giving an ordinance to be kept by all his followers till his return failed to specify by word or act an essential feature of that ordinance. What a reflection upon the wisdom of our blessed Savior!

3929 W. 5th St.,  
Fort Worth, Texas. —N. L. CLARK

\* \* \*

## Third Negative

Rules of honorable controversy obligate Brother Clark to define the terms of his proposition, but he refuses. There must be a reason. I asked him to define "plurality," whether limited or unlimited. If limited who makes the law; if unlimited who can say when to use "individual cups" and decide in "what cases" they are a "fad," also when he may use this late "innovation," but no answer. He seems to prefer to talk about irrelevant things rather than discuss his proposition. We are discussing one point only—"a plurality of cups" for "an assembly" (local). Not whether Jesus ate and drank in the Communion, order of worship at Waco, song book, nor plate, etc. If my use of a "plate" offends, I'll give it up. Will he do the same with his "cups," which he contends parallel? They offend many. If all I endorse is unscriptural it does not make his cups scriptural. He is "logically" in the lead, since he affirms, and it is his practice that is called in question and is causing the division. All must agree that the use of one cup is safe, scriptural, and the only basis of unity, for all will never discard the word of God for man's ipse dixit of "a plurality of cups" for "convenience." He makes about all the old digressive arguments in favor of his "innovation," for they all come in through the same door. When he shows us how we can use his cups in this manner, he will have shown us how we can have the piano, S. S., societies, "individual cups" regularly.

Yes, we drink the cup (I Cor. 11:26, 27) "By drinking what it contains and in no other way"—N. L. Clark, and by drinking "what is in the cup"—Thayer. Therefore, not by drinking from cups, as that would be "another way." By what law of language do you call a liquid "a cup," when not in a cup? Can you drink "the cup" without a cup?

I deny that Jesus left the dividing (Lk. 22:17) to "an unknown choice" of His disciples, for He plainly told them how—"Drink ye all of it" (Matt. 26:27), and they obeyed, "And they all drank of it" (Mk. 14:23). And Thayer cites both references as examples of "With a genitive of the vessel out of which one drinks" (p. 510). "Share it among you" (Lk. 22:17, Twentieth Century and Goodspeed Trs.) Even if his contention that the pronoun "it" refers to "wine" only were right, it would still be against his practice of cups, for "it" was still undivided when Jesus handed "it" to the disciples, or there would have been no sense in His telling them to divide it. In your practice of cups the dividing is done before it gets to the body of worshipers—they do not have a chance! If "it" in Lk. 22:17 refers to one volume of "wine," the same is true in the other passages, hence we would have "Drink ye all of it" (one volume of "wine"), but one volume necessitates one cup, and "They all drank of it" (one volume), hence one cup. His "plurality of Cups" are not here, just as he conceded and is "still of the same opinion" that "Christ used only one cup in the institution of the Supper, and 'The disciples on that occasion all drank from the same cup.' I never intimated that we 'represent Christ,' but we can and must 'follow' (imitate) Him (Matt. 16:24; 1 Pet. 2:21; Jno. 10:4; 1 Cor. 11:1). It is just as plainly stated (Matt. 26:27; Mk. 14:23;

Lk. 22:17, 20; 1 Cor. 11:25) that Jesus "took a cup" as it is that He "took a loaf," or "gave thanks," and they who use "a plurality cups" do not follow Jesus and Paul. This "ordinance" was delivered with one cup (admitted), but Paul says, "I praise you that you keep the ordinances as I delivered them," "follow me as I follow Christ" (1 Cor. 11:1, 2). I gave no such interpretation of Matt. 26:26-29 as he charges. In trying to show me guilty of "presumption," because I use a plate, he shows himself doubly guilty of presumption, for he uses both plate and cups (claiming parallel).

Brother Clark's objections: 1. If the drinking cup is of no significance, why his contention that the "wine" must be in one cup until after thanks? Why did Jesus say, "This cup is the New Testament in my blood" (Lk. 22:20; 1 Cor. 11:25)? And why do Thayer, Meyer, et al, say the same? 2. If all Christians were compelled to meet in one assembly in a community, there might be something to this objection, but not so. The Bible (Acts 2:46; Rom. 16:5, 14, 15; 1 Cor. 16:19; Col. 4:15; Phile. 2) shows that early disciples broke bread in private houses; so does history. "The places of Christian assembly were at first rooms in private houses" (Neander, vol. 1, p. 402; See also Mosheim, vol. 1, p. 86). Hence, small enough for one cup and one loaf. 3. It no more assumes this than his going to the same accounts for the other examples of "a loaf," "giving thanks," etc. Paul bound the same on the church at Corinth (1 Cor. 11:23-25). Will he file an objection against Paul? 4. "Unknown choice," eh? If "unknown" how do you know they did not choose "individual cups"? This is a plain contradiction of your proposition ("The Scriptures teach"), for if "unknown" they do not "teach." But if a "choice," it was because the disciples chose to obey their Lord—"Drink ye all of (out of) it." 5. But this has been your contention all along that "Christ failed to specify by word or act an essential feature of this ordinance," hence your assumption of "liberty," "incidental," "unknown choice," etc. "Thou art the man," brother. This is Clark against Clark. My contention has been that Christ did specify by both word and act, "a cup" (Matt. 26:27; Mk. 14:23; 1 Cor. 11:25-28).

Objections against Brother Clark's "plurality of cups": 1. They are both unscriptural (not in the Scriptures) and anti-scriptural (set aside the examples of Christ and Apostles). Therefore, add to and take from the Bible, incurring the curse of Rev. 22:18, 19. 2. They are a wedge of division, having divided the Body of Christ, hence the advocates do not "endeavour to keep the unity of the spirit" (Eph. 4:3). 3. Not being in the "doctrine of Christ (admitted), to advocate them is to transgress that doctrine. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (2 Jno. 9). 4. They render the worship vain, as they belong to the doctrine of men. "But in vain they do worship me, teaching for doctrine the commandments of men" (Matt. 15:9). 5. They are not "of faith" ("unknown choice"), hence cannot be proven beyond a doubt, "And he that doubteth is damned if he eat, because he eateth not of faith" (Rom. 14:23). 6. They offend many, and "It is evil for that man who eateth with offence" (Rom. 14:20, 21). —Homer L. King.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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HOMER L. KING ..... Route 2, Lebanon, Mo.  
H. E. ROBERTSON, Assistant ..... Phillipsburg, Mo.

### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### "PERFORMED THE COMMANDS"

1 Sam. 15:13.

"Behold I have performed the Lord's command"—Saul (1 Sam. 15:13) Saul further said in effect: "I have completed my Lord's work in Ameleck Land. Old King, Agag and the choice of the land I kept alive contrary to my given command. I merely overlooked my Lord's advice and saved some fat animals to offer as a sacrifice. So now that it is over, I suppose you can see just the root of all evil (love of money) has done to me. It cost me my kingdom—no longer I shall reign."

Concerning this story, I have to say: If we disobey God's word we are Sauls of today. Brethren, if we are overcome by evil through the pride of this life, which generates within us much envy and strife, we shall have to pay the price for that disobedience. Therefore, "be thou faithful" and walk in God's love, and some day we shall meet in Heaven above.

—T. R. Chappell, Eola, Texas.

### A MUCH NEEDED WORK

Brethren, I have the report from Brother Joe Howard, Lone Rock, Ark., in the OPA, relative to the conditions existing in North Arkansas, and I know this to be the truth. Brother Howard is the only loyal preacher in that part, and many churches using S. S. and cups never heard anyone oppose their use, but if shown the truth would accept it gladly. I have known Brother Howard for years, and I believe he is a Christian, worthy of the esteem and support of all loyal brethren. He cannot do the work unaided by the loyal brethren. I know of dozens of churches that could easily send Joe ten dollars or more, and thus keep him preaching. Brethren if you pray for the salvation of souls, why not work for it? Hence, help Brother Howard that he may keep preaching in that destitute field. I believe if brethren knew the conditions as I know them, they would respond to this much needed work, by supporting Brother Howard.

—W. H. Hilton.

Note: I want to endorse the above, and I urge brethren to come to the rescue of this worthy cause.

—Homer L. King.

### PASSED ON

Keller.—Brother John S. Keller, Flemington, Pa., was born March 27, 1878; died March 24, 1940, being 62 years of age. Death came as a result of chronic ailment, known as angina pectoris. Brother Keller was an active leader in the Church of Christ in his home town above.

Surviving are his wife, four sons, a daughter, a brother, and a sister. Funeral services were conducted by Brother Robert Kramer.

Brother Keller will be missed much in the home, church, and entire community, but we trust our loss will be Heaven's gain.

—Chas. E. Orner.

Note: I have held two meetings at the home church of Brother Keller, and I learned to love and appreciate him very much. He was one of the first there to see the error in the S. S. and other innovations, as practiced by the Christian church, but being willing to learn and pleased to do just what the Bible directed, he readily saw the truth. He was a loyal worker in the church and a staunch friend of the OPA, and will be greatly missed. My prayers and sympathy are for the bereaved ones.

—Homer A. Gay.

Waller.—Chas. Samuel Waller, Jr., infant son of Brother and Sister Waller, Lebanon, Missouri, was born August 8th, 1939; died March 26, 1940.

The writer officiated at the funeral, with a brief talk from 2 Sam. 12:23, and was assisted in song by Brethren Clovis Cook, Homer Gay Jr., and Donald Reagon. Interment was in the Lebanon Cemetery.

Our prayers and sympathy are in behalf of the parents in their sad hour of bereavement. May they look to Jesus, who can "bind up the broken hearted" and "comfort those who mourn in Zion."

—Homer L. King.

### OUR HELPERS

Here are the names of those who have sent us subscriptions from March 20 to April 20, and opposite their names the number of subs. received. We wish to thank all for their interest in helping us to increase the circulation of the OPA. Let all keep up the interest that the usefulness of the paper may be extended to others.

D. E. Stone—20; Chas. Waller—11; Ervin Waters—9; R. C. Clements—4; Irvin R. Boss—2; Mrs. L. J. Early—2; John B. Hall—2; J. A. Sams—1; Clovis T. Cook—1; T. R. Chappell—1; John Sharp—1; Isaac Smith—1; L. C. England—1; Alma Russell—1; Earl Vanstavern—1; Homer L. King—1.

### DONATIONS FOR OPA OFFICE

Previously reported ..... \$51.00  
Mrs. L. J. Early ..... 1.00  
Total ..... 52.00

Many thanks to all, and just as soon as we possibly can find the time, the office will be built.

—Publishers.

There is pleasure in the pathless woods,  
There is rapture on the lonely shore,  
There is society where none intrudes,  
By the deep sea and music in its roar.

## From The Fields

G. A. Canfield (colored), Marion, La., April 11.—I am doing all the preaching I can at nearby places, as I am a farmer and have to make my support by the "sweat of my brow." My love to all the faithful.

E. H. Miller, 710 Callaway Ave., LaGrange, Ga., April 8.—The church here is doing fine. I baptized a mother and her daughter last week, and I believe her husband, who is in the hospital, will obey as soon as able.

Sister L. C. Guinn, Box 7, Munday, Texas, April 16.—Writes: I wonder if there is a loyal church in or near Greenville, Texas. As Mr. Guinn is almost blind, we are thinking of going there for an operation on his eyes. (If anyone knows the information desired, please write her, as I know her to be a devoted Christian.—H. L. K.).

J. A. Sams, Rte. 1, Foulke, Ark., March 31.—There are nine of us who meet regularly at the Jones School house for worship. We hope to have Brother Homer A. Gay for a series of meetings here sometime this summer. I am sending my subscription for the OPA for I think it is a fine paper.

George Hughes, Midland, Texas, April 16.—I have not been able to preach much this winter, but I hope to soon get started out in the Lord's work of saving souls. I trust that I shall be busy then for the remainder of the year. Pray for me in the great work of the vineyard of the Lord.

J. C. Jones, Shreveport, La., April 8.—The church house at Hall Summit will soon be completed, and we plan to have Bro. Gay preach a week there when he comes to hold our meeting in Shreveport. In spite of the sickness, our attendance has been good all winter. We enjoy the services. Brethren Hampton and Capps have given us some good lessons. We baptized a young man yesterday.

W. W. Stille, Rte. 2, Picayune, Miss., March.—Wanted:—A place where there is a small Church of Christ, in need of a preacher and song leader. I am willing to work at any honorable thing to make a living for a small family and to build up the church in a destitute field. I would like to locate in such a place in Florida, if healthful. I would like to make the change about July 15. Write me if interested.

C. H. Elliott, Rte. 2, Cassville, Mo., March 27.—Brother Chas. Waller began a meeting here March 1; closed the 17th, with two baptisms and one confession of faults. We had large crowds almost every night, and many people heard the gospel for

the first time. We commend Brother Waller as a true gospel preacher, who preaches without "sugar-coating" it. We want to thank brethren who attended from other places, making it possible for better support of the meeting, which in all amounted to \$47.55.

Isaac Smith, Sentinel, Oklahoma, March 30.—The church here is doing fairly well. Brother Harve Pollard was gone to Arizona and California a good part of the winter, but is back with us now. Brethren Jim Stevens and Luther Maddox have been helping in the lessons on Lord's days.

Wm. Freeman Jones, Iberia, Missouri, April 20.—I closed a ten-days meeting, April 14, in an old union house in Hastain, Mo. There was no Church of Christ there, but we had unusually large attendance and good attention to the Gospel. A few Cable Ridge and several Sweetwater folks attended much. I shall hold all-day services at my home in Iberia June 2, the Lord willing. We expect several brethren from a distance. A letter from Brother C. N. Burnett, Shreveport, La., says those brethren have doubled membership since meeting in his home. They are building a new house for worship.

J. H. McKaig, Huntington Park, California, April 16.—The congregations at Montebello, Monrovia, and Los Angeles, are united in a series of meetings at the latter place, 3535 Siskyou St., which began the 14th inst., and is to continue at least three weeks. It looks like one of the old time revivals. Brother Ervin Waters is doing the preaching, and a packed house greeted him the first night. We are grateful to Almighty God for the increase in Zeal and the spirit of love that is being manifested in the state of California. Brethren, pray for this meeting.

Cecil Guess, Rte. 5, Box 2101, Sacramento, Calif., April 10.—The Lodi congregation is doing fine since Brother Water's meeting for us, which continued through four Lord's days, with three baptized and five restored. This was the first meeting at this place by a loyal preacher, but all learned to love him very much. We hope to have him with us again this year, the Lord willing. We wish to thank the brethren in and around Los Angeles for making it possible for us to have this meeting. I wish we had more congregations as zealous as these in spreading the gospel. "How can they preach, except they be sent." Pray for the few at Lodi.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., April 16.—I closed the Lodi, California, meeting with three baptisms and five restorations March 17, after preaching twenty-two days there. I am glad to report that we have a loyal congregation there now. I assisted the Corcoran church in a meeting from March 24 to April 7, baptizing 6 and restoring 12 while there. I believe that the church was much strengthened by the straightforward teaching they received. April 10, I preached at Delano, Calif., with two confessions of faults. I started a meeting at Siskiyou St.,

Los Angeles church, April 14. Large crowds and good interest is prevailing. Forward, brethren!

D. E. Stone, Rte. 1, Box 678, Rivera, Calif., April 11.—The missionary spirit prevails among the saints here, and every member seems to be stirred to duty, both in word and work. Our crowds hold up well considering the fact that some have gone to other fields of labor. The singing is the best we have ever had, and we hear much praise for our books, "Songs of Truth." I wish all churches would try to arouse interest in singing and encourage, especially, the young folks. We are expecting a spiritual feast, when Brother Waters begins his meeting at Siskiyou St. Let us march on with song and spread the "glad tidings" to all, praying without ceasing.

James R. Stewart, Star Rte., Belton, Texas, April 15.—The church at White Hall is getting along just fine. It seems that all are putting forth a special effort toward the advancement of the cause of Christ. Brother Barney Welch preached for us recently. He is one of our young preachers, and he is doing well in his work. On March 31, I preached here to a large crowd with two restored. Last Lord's day I visited a small church, near Gatesville, where I met fine brethren. I expect to return for more work. I expect to preach at Flat, Texas, the last Lord's day inst. A number of us plan to have basket-lunch and all-day services. This is a mission point, and I expect to hold a meeting there soon.

Chester King, 849 N. Wilcox Ave., Hollywood, Calif.—April 14—Since my last report, there have been two more that have taken their stand with the Monrovia congregation. I am very happy to say that the three congregations—Monrovia, Siskiyou, and Montebello—continue to grow in faith and in numbers. Bro. Ervin Waters is here with us now, holding a meeting at Siskiyou. The meeting started April 14, and the interest has been very good bringing a large crowd every night so far. The meeting has only been under way three days and already two have made their confessions and are to be baptized. This has been my first opportunity to hear Bro. Waters preach and I think he is one of our best young evangelists. Pray for us, brethren, that we may be faithful and continue in this work for the Lord.

Carlos B. Smith, Rte. 1, Wesson, Miss., April.—We failed to get the plot of ground as planned, near Brookhaven, for the church house for the colored brethren, but we are on a deal to buy a school house which has been abandoned. I believe this is the best location we have considered yet. Brother Canfield held a meeting here, and the prospects look good. We recently received a donation of two dollars from Brother Canfield for the house, making a total of \$42.00 received to date. For which we are very thankful. We hope to soon announce to the OPA that the colored brethren in this part have a meeting house of their own, which will be a great encouragement to the work among that race, as they have had to depend to a great

extent on dwelling houses for their meetings in this part.

Clovis T. Cook, Box 133, Spring Hill, W. Va., April 15.—I preached at Fair View, near Crane, Mo., March 31, to a good crowd. I was glad to learn that the majority of these brethren were still contending for the Bible way. While en route to W. Va. I preached at Harrodsburg, Ind., April 7. The church there is doing nicely. They plan to do some mission work this summer among the colored. I was glad to meet my old friends here, and to meet Brother Ervin R. Boss, of Pekin, Ind., and to know that he and Brother Purlee, with others were meeting each Lord's day in Pekin. I preached at Stop 12, Spring Hill, April 14, with two coming for baptism and two coming over from the S. S. brethren. Hence, prospects look good for building up the church in this part. I am glad to take up the work in this part. Pray for me that I may "fight the good fight of faith."

Homer L. King, Lebanon, Missouri, April 22.—I have been preaching each Lord's day at a place, near Richland, Mo., since the first Lord's day in April. This is where Brother Cook has been preaching the past fall and winter, who with the assistance of others, have been able to lead a number out of the innovations of S. S. and cups, and they are continuing in the Bible way. I am to go to Claxton and McBride next Lord's day, where we have two other small churches, established as the result of mission effort. I expect to begin another effort in Ada, Okla. late in May, where we have built up a good congregation since about a year ago. My next will be at Healdton, beginning about the middle of June. My time is booked until the middle of November. I pray that the Lord will bless our efforts this year. We are very sorry that Brother Homer A. Gay has had the misfortune of having to send his daughter, Luvilla, to the hospital for an operation due to appendicitis, but we are thankful that she is convalescing very nicely. I hope brethren who know him will remember him in a substantial way in this trouble.

Chas. Waller (colored), Lebanon, Missouri, April 19.—I recently went to Imoden, Ark., under the supervision of Brethren C. B. and C. P. Hufstedler, who are faithful Christians. Also, found a faithful colored church here, except for two errors (singing while contributing and fermented wine in the worship), but these errors were worked out nicely. From here I went to Udall, Mo., where I met Brethren Cecil, Poe, and Reynolds. During the preaching here, I met in debate a "midnight" preacher (one who loves error, cups, instruments, wines, classes, and darkness) by the name of G. M. Mitchell. He came with confidence that I would not sign his proposition, "Be it resolved that the Holy Scriptures teach one cup (container) only to be divine for one assembly in administering the Lord's Supper," but I signed it. Beloved you should know the results. The poor blind guide had broom straws (2) for crutches and a toothpick for a peg-leg, but they all broke, letting him fall. And on Lord's day the church obeyed Jesus,

"Drink ye all of (out of) it" Matt. 26:27). Many were there. We are to return in September. Brother W. H. Hilton moderated for me and Cecil Holland for Mitchell. In our next report we hope to tell of our discussion with the Baptist leader in Lebanon (three nights).

W. H. Hilton, Mountain Grove, Mo., April 23.—Since my last report, I have been rather busy, spending most of my time in South Missouri, among the S. S. and cups brethren. It looks as if we shall be able to turn three of these churches from error to the Bible way. Brethren Howard and Waller have done a good work in this field. Beginning the first of May, I expect to be busy the remainder of the year preaching. I have several debates in prospect, and I hope to be able to announce the dates soon. Through the goodness of my home church (Vanzant) and others, I have been able to go among these brethren in error, with a view to leading them out into the truth. May others see the need of this work, and send "laborers into the field."

E. J. Smith, Medicine Mound, Tex., April 19, 1940.—The meeting at Chillicothe, Texas, has come and gone, but the good done will live on. Being driven out from Medicine Mound, by the cups errorists, because we would not submit to their demands to change from ONE CUP (container) to two or more. A little band of brethren moved to Chillicothe, about 9 miles from Medicine Mound, for worship, only eleven in all. Being few in number but rich in faith we are still pressing on with our hearts set on pleasing God and not man.

Bro. Fred Kirbo was dated to hold a meeting at Medicine Mound, beginning the first Lord's day in April, so when we had to leave, with our worship, that place, we still held the date for Bro. Kirbo to hold the meeting but in Chillicothe instead of Medicine Mound. But in the face of all obstacles with such good work as was done by Bro. Kirbo we marched on. Assisted by the brethren from Wichita Falls, and from Carter, Okla. We had a good meeting. Our number was 9, two having moved to near Wichita Falls, shortly before the meeting began. The results of the meeting, were six others took their stand with us in following the Lord in Precept, Example and Command. We give Bro. Kirbo for his good work due credit and God all the glory through our Lord Jesus Christ.

#### ANOTHER PREACHER SPEAKS OUT

Medicine Mound, Texas.  
April 19, 1940.

Dear Bro. King:

I wish to state to the readers of the O. P. A. that for the past few years I have been situated so I have not done as much preaching as I wish to do, but I am now in position to answer calls for meetings at any time and wish to be busy all the time. I have spent too much of my life in work to be satisfied with anything else, feeling it my duty to my Lord and to my fellowman.

Should those who know me not and wish to know something more about what I preach or what I stand for, I will say without any reserve;

I stand for the truth as it is revealed in the scriptures, as fully as I know it, and am at all times searching for a deeper and a clearer conception of the same. I stand and defend the practice in the worship of one cup, container, and one bread, undivided. For with the same authority that I can divide to feed I can also divide to teach. With such worship I believe the body is edified, Jesus honored and God is glorified—and that is man's duty.

—E. J. Smith.

#### Comment

Thanks a lot, Brother Smith, and we assure you that we are glad to have this frank statement from you as to your stand and your desire to enter the field in the evangelistic work. We assure you that you have our very best regards and our prayers are for your success in the noble work. The "fields are white and the laborers few," so come on in, brethren—we need your service.

—Publishers.

#### WORDS OF ENCOURAGEMENT

"I am sending a donation for the OPA office, also my renewal. The ----- is good, but give me the OPA. May God's richest blessings be with you and may many be saved by your teaching, is my prayer."—Mrs. L. J. Early, Ala.

"I have just read the OPA for this month, and I certainly have been uplifted by everything in it, especially the letter by R. C. Clements and the poem by Mrs. C. W. Ballenger. I shall renew my sub. promptly for it does help me along."

—Miss Virginia Clifton, Oklahoma.

"I am thankful you have kept sending the OPA, and here is my renewal. I am enjoying the splendid way in which you and Brother Clark are manifesting the spirit of love in search for the truth."

—T. R. Chappell, Texas.

"I am enclosing some subs. and a donation for the office of the OPA. I wish the brethren would make it possible to issue the paper twice per month, as it seems a long time from one issue to another."—W. P. Purser, Texas.

"Find enclosed my renewal for the OPA. I like it better each issue."—L. A. Corbell, Texas.

"I cannot begin to tell you how much I enjoyed the last issue of the OPA, and I do not want to miss an issue."—Dora Barker, Ark.

"We are sending a donation for the office of the OPA. We will be glad to know you have that office."—Mrs. C. E. Orner, Pa.

"I hope you are in perfect health, Brother King, that you may carry on the good work in the field."—Buster Bennett, Oklahoma.

"I am sending my renewal for the OPA, as I just cannot get along without it."—J. M. Crews, Tenn.

"The articles in the OPA are edifying and the news items interesting. I hope that I will soon be able to help out materially on subs., and thus add my bit in furthering the good work."—Opal Lea Gossett, Texas.

"We are so thankful for the OPA, for it has been a blessing to us in helping us to see the right way."—G. W. Bowman, Arkansas.

## VIEWS AND REVIEWS

"My contention is, and has been all the time, that one can believe in Christ and obey him in baptism and still at the time believe that he is already saved."—Shregley in G. A.

Yes, and many contend that one can believe in Christ and be saved without baptism. Shregley does not believe nor contend that the Bible teaches this, he says, but he does if he believes that one can be baptized "and still at the time believe that he is already saved," — unless he believes and can show that Christ and his apostles commanded such a baptism. A baptism not commanded by Christ nor his apostles is no baptism at all, in the New Testament sense. You might as well dip a baby. Is Shregley ready to make the "contention" that Christ and his apostles commanded any one to be baptized "who believes that he is already saved"? Would Shregley dare to baptize a person under such conditions? No. But why not, if a person can "obey him in baptism" under such conditions? And why not preach his "contention," instead of what Christ and his apostles teach? Who can answer? Why, even the wibbly-wabby shaker, Sommer, says, "To baptize because of remission of sins is an unscriptural practice." One never "obeyed Christ" in any "unscriptural practice." Never!

## "ABNORMAL DEVELOPMENT"

Edward D. Hamner

Note: The following article was suggested by our editorial on the same subject a few weeks back. The writer is a minister of the Christian Church at Hubbard, Texas. We are glad to pass his good article to our readers. We suggest further that we should normally develop the habit of maintaining a pure, unadulterated worship, as well as other features in God's service. This will require, of course, that we leave out the unauthorized use of mechanical music in worship.—Editor.

—Gospel Advocate, Aug. 9, 1934.

## Reply

And if in "maintaining a pure, unadulterated worship" we must "leave out the unauthorized use of mechanical music," must we not leave out everything else that is "unauthorized" to have such worship? If not, why not? Does the Gospel-Advocate editor maintain that in all things "unauthorized" except mechanical music "deviations from the primitive practice" are admitted? Does he? Are certain things not authorized to be admitted on the ground of "convenience," for example, as was the "substitution of sprinkling in the room of the ancient baptism," and the "giving of the bread only, to the laity? If not, on what ground does he use cups, even "individual cups," in the communion worship? Are they "authorized in the worship"? Where? Can he find a place for these things in the "unadulterated worship" that will not admit "mechanical music" into the "pure, unadulterated worship." If so, let us have it? Surely, he can do this, and we await his effort. And if he does not do so, we shall know full well it is with him only another case of the pot saying to the kettle, "You're black."

—H. C. Harper.

## ARE YOU A CHRISTIAN?

Are you living in the sunlight  
Of the Saviour's precious love?  
Are you ever walking daily with your  
Thoughts on things above?

Are you helping weaker brothers  
As you tread the narrow way?  
Praying without ceasing—  
Looking for a brighter day?

Are you singing, watching, toiling  
In the Vineyard of the Lord?  
Are you reading scriptures daily  
From His Divine and Blessed Word?

If you are you've hopes of Heaven  
Having kept commandments all,  
And you'll reap joys everlasting  
Though at times here you might fall.

If you'll learn to trust him only,  
Live steadfastly by his side,  
Through the dark Death Valley  
He'll be your Heavenly Guide.

By Virginia Clifton.

## SONG BOOKS

Songs of Truth is the name of our new song book for 1940, compiled and edited by Will W. Slater. We believe this is one of the best all-purpose books put out. It contains 194 songs, both old and new. The binding is the same as our former books. The price, too, is the same—35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

King's Pilot (Revised) is a good book for general use, containing both old and new songs, compiled by Frank Grammer and J. A. McClung. This book is about the same size as the above book, but the price is a little less in quantities of 50 or more.

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

## TAKING INVENTORY

In the early morn, when a new day is born,  
Do we try to walk alone?  
With his word so near to guide us here.  
To that bright eternal home.

When the day is half spent  
Are we still content  
To rely on ourselves alone  
If we are, my friend, we will find in the end,

At the close of life's day,  
Are we still on the way  
But know not where we roam  
Are we sad and fear, after leaving here  
Heaven will never be our home.

Let's take another look  
In the Dear old Book  
See if we are traveling His way,  
Re-read each line, ever keeping in mind  
It's to guide us on life's way.  
We can never reach that home.

—Mrs. L. N. Byford.

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.

Burlingame Black.

# 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. XIII

LEBANON, MISSOURI, JUNE 1, 1940

No. 6

## THE HOT-BED OF ABOMINATIONS

Prov. 28:4-10

By Wm. Freeman Jones, Iberia, Mo.

Ancient Romanism erected schools by which to train her arch-rulers and priesthood. Later she economized her training for priestly activities by instituting her parochial schools in which to educate her cradle roll. Making her priests wifeless fathers she placed under them "sisters" of the church to instruct little children of Roman families. This system demanded costly edifices for classrooms, libraries and lounging rooms. By this Rome set the pace for her later-born daughters, the sects, or denominations of today! She became universally known as MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

The birth of Rome's daughters, which began early in the sixteenth century in Europe and has continued the increase of her number of daughters to the present time, meant only the reproduction of her abominations and filthiness of her fornication wherever her daughters dwell. When the missionaries of these daughters, the sects, enter a foreign land they introduce the gods and goddesses of their old mother Rome to "the heathen." Of course they have these idols at home, and fall down to them and do them homage, which means worship. While turning their heathen auditors away from their idols made with their hands, these missionaries give them idols of modern sects and denominations to worship. It's like robbing satan to pay the devil.

The episcopal church of England is a creature of the vengeful Henry VIII, who substituted another woman for his "lawful" wife. In other words, the English church is a substitute for the Roman church—a substitute for Christ's lawful bosom companion, as his second wife was a substitute for his first. When John and Charles Wesley, with other young men of the English church began a methodical study of the word of God, neither the modern M. E. church nor its so-called Sunday school were even dreamed of. The Wesleys died as members of the episcopal church of England like their parents, Samuel and Suzanna Wesley. Neither were the M. E. church seminaries for incubating Methodist preachers and teachers, and their conferences even thought of then.

What applies to the M. E.'s, also applies to Baptists, Presbyterians, Pentecostals, Assembly of God, Mormons, Quakers, Mennonites, Adventists, Antioch Christians, so-called Christian churches, and many other religious cults and denominations.

Most all sects have their social organizations and privately-owned educational institutions. And most all of them have their preachers and teachers, like Romanists, on a commercial basis. All of these and other things new to the ancient divine order of things have been poured out from the "golden cup" of Rome's abominations. And of all innovations that exist in "high places" today the church-built and church-maintained schools are mostly responsible for the distress, unrest and "confusion of idols" that exist today among professed people of Christ! For it is most evident that preachers whom these schools turn out plead for a fat salary as settled "pastors," while they encourage such modern inventions as Sunday school with women teachers and "infant" children's classes, the "Bible" college, singing conventions, a plurality of breads and cups for the communion service and church picnics. They are taught in the schools to demand a fixed price of "filthy lucre" for their services! And we note that few of those college products labor outside the cities, unless city churches guarantee them a neat sum for their services. For such reasons we plead that the church schools are our worst enemies of all so-called religious institutions today—THE HOT-BED OF ABOMINATIONS! Moreover they have bred the orphans home and the preachers' alliance, like the union meetings with the sects. And they have so robbed God of his rightful glory, since the new testament forbids such institutions and enjoins his followers to give glory unto God IN the church by Christ Jesus always.

Rome set the pace for her daughters merchandising in "the souls of men," as in almost all other conceivable things. She charges a price for teaching her adherents to do right and to do wrong; to hear what little Bible the priests and nuns teach them; to learn to pray, sing and go to church; to bury their dead, and pray them out of "purgatory."

A hot-bed sprouts and grows plants which are to be transplanted. And such plants reproduce after their kind. Then we question the spirituality of the Romanly invented products. We ask, can her "cross" between paganism and Judaism, and between the philosophical heathen and the pelagians; and between politics and "good morality" produce a single saved soul? The answer is implied in the question. Then why copy after such heathen customs as are fostered by an institution far more heathen than Christlike? Why accept the undivine evolution of an educational process which is not strictly religious, in lieu of the plain

(Continued on page 4)

## CLARK-KING DISCUSSION

Proposition: 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.

N. L. Clark affirms.  
Homer L. King denies.

## Clark's Fourth Article

My proposition says we may use a plurality of drinking-vessels. Bro. King believes that all worshipers in any group **MUST drink directly** from the same vessel. His only argument thus far amounts to this: 1. Jesus meant to set an example in every detail for all bodies of worshipers till the end of time; 2. Jesus made the drinking-vessel an essential part of the Lord's Supper; 3. When he said: "Drink ye all of it," he meant to command all eleven men to drink directly from the same cup; 4. This commandment was to be transmitted by them to all other groups of his disciples. The rules of debate forbid the introduction of new argument in a closing negative. Should Bro. King violate this rule, I would have the right to a reply.

The only difference between us here pertains to the **distribution** of the wine among worshipers. I have argued that the essential thing is to give the wine to the worshiper. Whether he be standing, sitting, or kneeling; comes to the table or receives it from another; drinks directly from the original vessel or from another are matters of **circumstance** to be governed by the law of expediency, which requires all things to be done **decently and in order**. To me, the plate for the bread, the cup for the wine, and the table for both are all of the same importance. Bro. King argues that the plate and the table are expedients, but he makes the cup an essential part of the Supper. He and I could conscientiously take the Supper without plate or table; but his conscience would demand the cup. A bottle or a jug would not do. Besides, he would require everybody else to drink from the same cup.

To establish my position, I have made the following arguments: 1. The Lord's Supper consists of the bread and wine, representing the body and blood of Christ. The body and blood were all he gave in death. The Supper shows his death, hence there was nothing for the vessel to represent; 2. Jesus used the word cup for the wine just as he used the same word in Matt. 10:42, "a cup of cold water." Here it is the water that is given. The cup is not under consideration. To prove this, I have shown from the Scriptures that we drink the cup, divide the cup, partake of the cup; that it is called the blood of Christ, and that the wine is called the cup; 3. In eating the Supper, we commune with Christ by eating his body and drinking his blood (1 Cor 10:16). Here "the cup of blessing" is the wine representing the blood. No room here for the vessel; 4. I have shown that we may drink from any vessel either directly or indirectly. Most of us drink water from a bucket by using a dipper. Jacob, his children, and cattle drank from one well. No doubt it was divided before they drank it. When I give thanks for the wine in one vessel on the table, then pour it into two or more

other vessels, the worshiper who drinks from one of these drinks the wine as truly as if he had drunk it before it was divided; 5. In Bro. King's practice, the wine is divided before it leaves the table, for the man serving drinks first. In any case, each worshiper divides the cup when he drinks. No one except the first gets it undivided. Why object to its division before the first drinks? 6. Jesus gave the cup to the eleven and said: "Take this and divide it among yourselves" (Luke 22:17). He left the manner of its division to them. Bro. King says: "Not so, for Jesus told them all to drink of it." To put these two quotations together, Bro. King makes Jesus speak nonsense. In the one passage, Jesus leaves the division to them. In the other, according to King, he tells them how to divide it. The only choice they had was in the amount of wine each drank. If we take Jesus to mean for all to drink some of the wine, leaving its distribution to them, we have perfect sense. I conclude that they divide the wine as they chose to do it. My opinion is that they all drank from the same cup, but it was their choice—not Christ's commandment. At that time the apostles did many things that are not binding as examples now. Jesus washed the feet of the twelve and said unto them: "I have given you an example that ye should do as I have done to you." (Jno. 13:15). There is ten times as much authority for footwashing as a church ordinance as there is for Bro. King's one container practice; 7. Reason requires that a large congregation use more than one cup. For one hundred disciples to drink from one vessel would often be a severe strain on their preparation of mind to commune with Christ. For five hundred, the practice will not work. Bro. King's answer is that certain groups met in private houses. Like the advocates of all wild theories, he must resort to strained application of Scripture and history. There is not an intimation in the Bible that the Lord has limited the number of disciples who may worship together. Here Bro. King's theory dies in practice.

I now answer his objections to my practice. He says: 1. It is "anti-Scriptural." Impossible, for the Scriptures nowhere require all the worshipers to drink directly from one vessel; 2. "Cause of division." No religious body was ever divided over this question till men began to advocate Bro. King's practice. They sowed the seeds of discord; 3. "Transgresses the doctrine of Christ." To do things decently and in order is part of Christ's doctrine (1 Cor. 14:40). The plate, drinking-vessels, and other expedients are necessary in obeying this doctrine; 4. "Vain worship." Bro. King's doctrine is a commandment of men substituted for liberty in Christ. He makes a law of an expedient; 5. "Not of faith." One whose mind and heart are fixed on the blood of Christ will not have time to consider the size, shape, or number of vessels that contain it; 6. "They offend." Yes, where Bro. King's erroneous doctrine has perverted the conscience.

\* \* \*

## Fourth Negative

It is strange that a man of Brother Clark's ability will take a position in trying to defend an unscriptural proposition, which will not allow him to

define its terms, lest his already apparent inconsistency be the more exposed, when the rules of honorable controversy require such definition. I repeatedly asked him to define "plurality of cups," telling whether limited or unlimited, if limited who "makes the law"; or if unlimited who says when the "individual cups" are a "fad," but no answer. In my three negatives I have asked 45 questions, 41 of which were never noticed. He warns against new arguments in my final negative and his right to reply. I have no desire to violate this rule, but if I should, it would be no more than he has done in refusing to define his proposition. He has never been able to extricate himself from his contradictory predicament of affirming "The Scriptures teach a plurality of cups," and then arguing that they are not mentioned in the Scriptures. He has signally failed to show precept, approved example, or necessary inference, for his practice, and in no other way can the Scriptures teach. It is now obvious to all that his first effort was to try to force me in the lead, but failing, he began running away from his proposition, discussing things irrelevant. This is a tacit admission of his inability to prove his proposition.

One of Brother Clark's chief errors is his failure to distinguish between things specified and things not specified—things that belong to precept and example and mere incidentals. The things Jesus and His Apostles said and did in the institution of the Supper are vital, and we must not tamper with them. Jesus "took a cup, gave thanks, gave it to them, saying drink ye all of (out of) it." "And they all drank of (out of) it" (Matt. 26:27; Mk. 14:23; Lk. 22:17-20; 1 Cor. 11:25-28). "A cup" belongs to the things specified, and if we may substitute a bottle or a jug for it, we may substitute beefsteak for "a loaf," or if "cups" for "a cup," then "loaves" (like Catholics) for "a loaf." Who can afford to leave the word of God, "a cup," for man's ipse dixit of "a plurality of cups" for "convenience"? Thousands will never!

I notice his attempted arguments by number: 1. But, Jesus said, "This cup is the New Testament in my blood" (Lk. 22:20; 1 Cor. 11:25), and Thayer says the same (p. 15); Brother Clark to the contrary, notwithstanding. In this he contradicts his own contention that the "wine must be in one container until after thanks." What inconsistency! 2. If no vessel is "under consideration" in any reference, where did you get your information that Jesus "gave His disciples a vessel" (2nd Articles)? Where did you get your "opinion" that "Jesus used only one cup in the institution of the Supper" and "the Apostles on that occasion all drank from the same cup"? And, why did you say, "I accept the definition by Thayer and others of the Greek word poterion (cup), meaning a drinking vessel"? Eh? A plain contradiction! 3. But you failed to show us how you could drink your cup without "a cup," or how you could call a liquid "a cup," when not in "a cup," by any law of language. It cannot be done! 4. If assertions would prove anything, you might have "shown" something, but they do not go here. I showed according to Thayer and reason that you are wrong here (2nd Neg.), for Thayer cites Matt. 26:27; Mk. 14:23 as examples of "With a genitive of the

vessel out of which one drinks," while not so concerning the well. But, when you "give thanks for the wine in one vessel on the table, then pour it into two or more other vessels," you do what you cannot read in the Bible and what is contrary to the practice of Christ and His Apostles, as much so as "individual cups" or sprinkling for baptism. 5. Then, you do admit that the dividing in Lk. 22:17 was by "drinking of it" just as I have contended, but the dividing you practice is done before it gets to the participants by "pouring into other vessels." Thanks for the admission. 6. But, it is only your assertion that Jesus left the dividing to the "unknown choice" of the disciples, for no such idea in the passage is there. Anyway, you admitted in No. 5, that the dividing is done by drinking, which is not the practice you are trying to bolster up. It is the division into a "plurality of cups" before the drinking that you need, which is not there. The division was done just as I pointed out in Mark 14:23, "And they all drank of it." The passage is against you!

"Ten times as much authority for footwashing as a church ordinance as there is for one container practice," eh? But you have admitted that one cup is Scriptural in "It is entirely appropriate for small groups of worshipers to use one container" (3rd Aff.) and other statements, admitting the Saviour used one cup, hence you go on record as making footwashing very necessary. That was a very reckless statement for a gospel preacher. I am ashamed of you, Brother Clark, but I shall excuse you, for I know you are hard pressed. That must have been a "slip" of the pen. 7. I showed from the Bible (Acts 2:46; Rom. 16:5, 14, 15; 1 Cor. 16:19; Col. 4:15; Phile. 2) that early disciples "broke bread in their homes." Also, from history—"The places of Christian assembly were at first rooms in private houses" (Neander Vol. 1, p. 402; Mosheim Vol. 1, p. 86), hence small enough for one cup and one loaf. You gave nothing but your presumption of large assemblies for the Communion, and fell down on trying to serve your crowd of 50,000 with one container before thanks and pouring into 500 after thanks, "in decency and in order." Therefore, it is your "theory" that "dies in practice" without Scripture to sustain it.

My objections to his "plurality of cups" remain unanswered: 1. They are both unscriptural (not in the Scriptures) and anti-scriptural (set aside words and examples of Christ and Apostles). Therefore, "add to" and "take from" the Bible, incurring the curse of Rev. 22:18, 19. 2. They are a wedge of division, having divided the Body of Christ, hence the advocates do not "endeavour to keep the unity of the spirit" (Eph. 4:3). 3. Not being in the "doctrine of Christ (admitted), to advocate them is to transgress, and "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (2 Jno. 9). 4. Being doctrine of men, they render the worship vain. "In vain they do worship me, teaching for doctrine the commandments of men" (Matt. 15:9). 5. They offend many, and "It is evil for that man who eateth with offence" (Rom. 14:20, 21). And, it is not a "perverted" conscience, being founded on Bible examples and precepts. May the truth prevail.

—Homer L. King, Lebanon, Missouri.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### A NOBLE EXAMPLE

In the May issue of this paper, you may have noticed that we gave Brother D. E. Stone, Rivera, Calif., credit for 20 subs. to the O.P.A. I want you to know that Brother and Sister Stone paid for these themselves, as mission work, sending the paper to those who were not getting it, that they may have the truth on the many issues troubling the church today. Others have sent in smaller lists in the same way, and we want them and all others to know that we appreciate the sacrifice and interest they show in the noble work. We ask our readers to send us names of those who are not getting the paper, but who would appreciate it, as some have offered to donate the paper to such people. Thanks very much, Brother Stone, et al.

—Publishers.

### OUR HELPERS

Below you will find your acknowledgment of the subs. you have sent us from April 20 to May 20. Report any mistake to the office at once. We thank all for their interest and hearty co-operation in helping us to increase the circulation of the OPA. May we have your list for next month.

Ervin Waters—8; R. C. Clements—8; Ryan Bennett—4; W. C. Ruebush—2; Homer L. King—2; D. E. Stone—1; W. J. Clayton—1; Mrs. J. Pruett—1; Mrs. Verdine Poteet—1; Mrs. C. O. Wilkinson—1; Paul J. Willhoite—1; E. E. Wright—1; Abe Young—1; Frank Cobbs—1; Wm. Freeman Jones—1; Chas. Waller—1; R. M. Holland—1.

### SONG BOOKS

**Songs of Truth** is the name of our new song book for 1940, compiled and edited by Will W. Slater. We believe this is one of the best all-purpose books put out. It contains 194 songs, both old and new. The binding is the same as our former books. The price, too, is the same—35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

**King's Pilot** (Revised) is a good book for general use, containing both old and new songs, compiled by Frank Grammer and J. A. McClung. This book is about the same size as the above book, but the price is a little less in quantities of 50 or more.

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

### THE HOT-BED OF ABOMINATIONS

(Continued from page 1)

simple ancient plan evolved by the Holy Spirit?

When will we learn to distinguish between the genuine and the counterfeit? the true and the raise? Shall we encourage in word or by substantial means the sectarian or college product of a church seminary who sings so ably, preaches so forcefully, or is so eloquent in his claims to fight sin—when he upholds sectarian practices in church circles by his silence, or by his fellowship with the same? Shall we endorse and support a man, who can eat and drink at the communion table of the faithful disciples, but also will partake at the communion table of a progressive, or digressive congregation? "Beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets have gone out into the world." What is right is to be upheld by public men in both faith and practice. What is wrong is to be denounced by evangelists and teachers in both word and deed. "Whatsoever you do in word or deed, do all in the name of the Lord."

"When in Rome, do as Rome does" is a human doctrine. But by doing so we may not offend those of opposite views and practices to our own. However, here the question of fellowship arises. Moreover, I am sure that anyone opposing my teaching and practice by his opposite practice will think more of my integrity, honesty and sincerity if I practice what I preach. I have put this to the test. Therefore, if my faithful practice with my teaching offends my opponents, whose practice may be only a custom, I have "the answer of a good conscience toward God." Then let us avoid support of "the hotbed of abominations."

"A little leaveneth the whole lump," if not checked or destroyed. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Here is our scriptural reason for opposing this hot-bed of abominations, which has been leavening the brotherhood many years in our land. And therefore if we can destroy the hot-bed innovations generally will cease.

To accomplish this purpose, we must withhold all financial support and encouragement from church schools and their products. Let us call for meetings and use only evangelists who both preach and practice the divine plan for work and worship. If a man is sincerely humble, he will bear questioning as to his position on the affects of our worship on the first day, also the work of the church in spreading the gospel. A man who does not understand the unity of the plan of salvation via the one body should be preached to, rather than preaching to others. A common innovation is to start a youth out into the gospel field too young, and with too limited knowledge. Such novice should never be placed in a desert field to start a new work; but rather should he be held at home until he is properly instructed by able local talent.

Another menacing innovation is the indiscriminate appointment of elders and deacons without scriptural qualifications. This is being done by

church college products with no regard for divine requirements in most cases. To qualify as an elder or deacon a man must have every one of the items mentioned and commanded by the apostles in 1 Timothy 3, Titus 1, 1 Peter 5, Heb. 13:7, 17, Acts 20:28 and other related scriptures. And "faithful children" (Titus 1:6) means faithful members of the church, as 1 Timothy 4:5 means that the appointee must have his own children. **Men holding such offices in a congregation, who have not those qualifications, as the others, should give up their offices, without being asked to do so.**

We may dike the stream at great expense to the cause of Christ, but better still, we should destory the source, the hot-bed of abominations that grossly menaces the brotherhood for the future in this land.

The panacea for treatment and cure of all our innovational ills is the word of Christ, which is the perfect law of liberty. If adhered to from the start no congregation shall be polluted by anything false or deceptive. Then let us notice this perfect rule which offsets all sources of confusion.

God is not the author of confusion, but of peace, as in all churches of the saints. There is one body, which is the body of Christ, the fullness of God. He hath tempered the body together, that there should be no division or confusion in the body. Let us not forsake our assembling of ourselves together as the manner of some is. Let one man speak at a time in our assembly and the women keep silent as to teaching and other public operations of the assembly. We must have scriptural songs, always sung by the congregation at worship, and prayers from the heart, led by a male member. Study of the word of Christ and singing by the congregation at other gatherings than the Lord's day worship about the Lord's table, both night and day, should be in a solemn mood.

Let the bread and the wine of the communion table be undivided, except as each member partakes of them, as exemplified and precepted by the Lord himself on the night of his betrayal. The collection also must be taken up in an orderly manner, without song accompaniment. Women partake of the communion, share in the collection, join in the singing, hear the instruction of the word, and join heartily in the prayers.

Fathers bring up their children in the nurture and admonition of the Lord, by safeguarding them at home, taking them to church services, and continually providing for their future spiritual welfare. The home is the divinely ordained seat of first instruction of the child; the church is the only social spiritual organization for the earthly education of future elders, deacons, evangelists and the Lord's children in general. The church is the Lord's only education society, musical, benevolent and missionary society. All spiritual societies beyond her belong to the domain of spiritual darkness and hopeless despair. And her finance is confined to a free-will distribution as much as the method of obtaining by each member giving on the first day according to divine prosperity.

Get your friends to subscribe for the OPA while the Special Offer is in effect.

### EXTRA SPECIAL OFFER

For a limited time only we are offering the OLD PATHS ADVOCATE for 50c, a whole year to new subscribers. This does not apply to renewals, as our aim is to increase our circulation, putting the paper into new homes. We urge all our friends to solicit subscriptions at this special price. Too, it is a splendid opportunity to do some valuable mission work at a reduced price—two subs. for the usual price of one! Last year we doubled our mailing list, and we wonder if we can do that this summer. Preachers, who are in the field, should push this drive for more readers!

—Publishers.

### AN APPEAL FOR A NEEDED WORK

We the members of the Church of Christ, residing in Lebanon, Missouri, are very much in need of a permanent house for worship. There are a number who must drive 12 to 30 miles to an established congregation, and some have no way to go, hence are deprived of this opportunity to worship God as the Bible directs. We believe a good congregation can be built up in this thriving town. We are willing to go our limit in building, having already purchased a very suitable lot 60x190 ft. We believe the brethren at Lees Summit, Richland, Claxton, and McBride, will donate freely, but this will not meet the demands. Therefore we appeal to our brethren throughout the nation to help us. Brethren Homer L. King, Homer A. Gay, H. E. Robertson, Clovis Cook, Chas. Lee, Chas. Waller, all know of our needs, are interested in the building, and I refer you to them as to our loyalty and worthy cause. We shall appreciate any amount, and will acknowledge the same in the OPA.

—C. W. (Bill) Van Stavern,

424 W. Commercial, Lebanon, Missouri.

### PASSED ON

**Rawdon.**—Earl C. Rawdon, was born near Troy, Tenn., March 6, 1908; departed this life May 4, 1940, being 32 years, 1 month, and 29 days of age.

He was married to Miss Pauline Crow, to which union three children were born. He is survived by his wife, children, father and mother, five brothers, four sisters, and a host of other relatives and friends.

Brother Rawdon obeyed the gospel at the age of 15, thereby becoming a member of the Church of Christ.

Funeral services were conducted by Brother Harace Mann, and interment was near Ethridge, Tenn. To the bereaved who mourn this soul's embarkation, I would say, "Let not your heart be troubled," "The Lord giveth and the Lord taketh."

—Lois Burns.

Note: The above departed brother is a brother in the flesh of our well known and beloved Brother C. C. Rawdon, of Lawrenceburg, Tenn., who is a staunch friend and supporter of the O.P.A., and a very zealous worker in the Church. The O.P.A. staff extend to him and other bereaved ones our very deepest sympathy and regrets in their sad hour. May the Lord comfort their hearts.

—Publishers.

## ACKNOWLEDGMENTS

I am glad I can say that our daughter, whose operation Brother King mentioned in the May issue, is doing just fine, for which we are very thankful. One never knows, perhaps, the worth of true friends until in a time of need like this. Brother King went for the doctor for us and then took us to the hospital. Brother Robertson drove into town (15) miles) that night after closing his store to bring us a check from the home church for \$15.00. Brethren Bill Van Stavern and Jim Perkins opened up their homes to us, while we had to be in town. Brother G. L. Hogland and family sent us \$50.00 by air mail immediately. The church at New Salem, Miss. sent us \$20.00. Brother Jesse James sent us \$30.00 from the church in San Antonio. It is wonderful to have friends to help in time of need. Many, many thanks, and may God bless you all.

—Homer A. Gay.

## From The Fields

J. C. Moore, Rte. 4, Waco, Texas, April 29.—We have had much sickness all winter, but nothing serious. The church is doing fine, growing spiritually. We are looking forward to the mission meeting at Axtell in July by Brother King.

Frank Grammer, Hartwell, Arkansas, May 7.—I have moved from Huntsville to Hartwell and will publish song books and other musical merchandise from here. So, when in need of my services or merchandise write me at the above address.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, May 7.—I have tent, seats, lights, and truck, and will be near Vinita, Okla., July 27, for third meeting. I will have time for one more meeting in North East Okla., or nearby. I am to be at Votaw, Texas, June 29.

D. E. Stone, Rivera, Calif., April 26.—We have had a wonderful meeting at Siskiyou Church, with three baptisms so far. Brother Waters has done some fine preaching there. The work in Calif., looks very encouraging at the present.

J. H. King, Garvin, Oklahoma, April 29.—This leaves me crippled, due to being run over by a car. I held about nine meetings in 1939, with about 30 additions in all. I plan to do a lot of preaching this year if able. If any of my friends see my name in the OPA, I would be glad to hear from them. I was glad to hear from Brother Perser.

James R. Stewart, Star Rte., Belton, Texas, May 15.—The churches in this part are moving along nicely. Brother Barney Welch preached for us at White Hall last Lord's day, giving a good lesson. I recently preached to a good crowd at Waco. We plan to hold several mission meetings

near here this summer. I have time for two meetings in August and September. Should anyone desire my services write me as above.

Abe Young (colored), Hallsville, Texas, May 18.—Allow me to say that we are still keeping house for the Lord, in His own appointed way. We are looking forward for a good meeting this summer, with Brother Chas. Waller doing the preaching. If any loyal brother is passing this way, we would be glad for them to stop by for an appointment to preach.

P. R. Roe, Dougherty, Oklahoma, May 14.—We are a small band of Christians, struggling to get a place completed where we may worship God, without being hindered. We meet three times per week. We need a good meeting this summer, but we are not able to finance it at present. If any loyal preacher is passing this way over Lord's day, we shall be glad to hear him preach.

J. C. Tate, 2603 Holliday, Wichita Falls, Texas, May 15.—The church here is doing good so far as I can tell. We have had five new members of late, who moved in, and one who confessed faults. New interest is being manifested in the Wednesday night meetings, and some are developing into competent teachers. We have recently improved the building both inside and out.

Ralph Mustard, Montebello, Calif., May 8.—Since my last report I visited the faithful at Crockett, delivering one discourse to a fine crowd. The brethren there seem very zealous. My next was at Oceanside, where I preached one sermon to a good crowd. They have recently gained in numbers. Then, I visited in Brother Water's meeting at Corcoran, assisting in the singing. Then, to Sanger early in May to visit in Brother Water's meeting, assisting in song.

Joe H. Howard, Lone Rock, Ark., May 5.—I have recently preached at Norfork, where I hope to establish a loyal congregation; also, at Peigon Creek, where division exists over the S. S. and cups. I have learned that we cannot depend upon support from the S. S. brethren, when we preach the word just as we can read it. The last two Lord's days I have preached at my home church, where seven confessed their faults. My next will be at Mountain View, where more division over the S. S. and cups exists. I am expecting to meet a Brother Watson, of Springfield, soon on the cups.

Frank Cobbs, Spring Hill, W. Va., May 19.—The church in this place is getting along fine, I think, considering the opposition we have had. Brother Cook is preaching fine sermons, and I think we will build up under his teaching. He is a fine Christian boy and a good preacher. He and his wife are fine singers. Also, Brother Hugh Milner and wife are fine singers, and they are a great help to the cause here. I hope that Brother Milner and wife can locate here.

Clovis T. Cook, Spring Hill, W. Va., May 21.—I am now engaged in a series of meetings at Stop

12, Spring Hill, which is progressing nicely with fair crowds. The cause in this part has suffered much from unfaithfulness of some preachers, but we are building up in the face of all of this. I enjoyed very much the last article by Brother Waters in the OPA, as I think it timely and appropriate. We need to rally behind leadership of Jesus and fight the good fight of faith.

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., May 15.—The congregations at Monrovia, Montebello, and Los Angeles, are pleased to report a highly successful and well attended joint meeting at the latter place, 3535 Siskiyou St., of two weeks duration, closing April 28. The results were three baptisms and one restoration, under the able and militant preaching of Brother Ervin Waters. There seems to be a well defined awakening in Calif., and brethren are "giving themselves first to the Lord" (2 Cor. 8:5-7). May we all serve Him more humbly and zealously while it is still Day. Brother Chester King is a great help to us.

E. L. Allen, Box 194, Corcoran, Calif., April 21.—The church here was well pleased with the preaching of Brother Ervin Waters while here, also his life. He began our meeting March 24 and closed April 7, with 6 baptisms and 12 restorations. We endorse Brother Waters one hundred percent as a gospel preacher, and will continue to do so as long as he conducts himself as he did while here. We hope to have him with us in another meeting before he leaves this state. May he ever press on in the good work.

Homer A. Gay, Lebanon, Mo., May 15th.—I preached at Richland, Mo., not long ago. The brethren there seem to be doing well. I have done but very little preaching this winter owing to having so much work to do at home. But I am to leave May 17th for a meeting at Hebronville, Tex. beginning Lord's day. From there I go to Fairview, near Floresville, beginning May 31st, and thence to San Antonio, beginning June 11th for two weeks. After this I hope to come home for two or three days before going to Shreveport, La., for a meeting and also a mission meeting near-by. I hope that all these places will make the necessary preparations and that we will have good meetings. I have time to hold a meeting some where in September.

Homer L. King, Lebanon, Missouri, May 22.—During the past month I have preached a number of times at the little church near Richland. They are getting along nicely. Last Lord's day I preached in the fore-noon at Claxton and afternoon at McBride. I was glad to be with them again. I had the privilege of hearing the Waller-Stevens Debate in Lebanon. It was really too one-sided to be good, Stevens putting up a pitiful excuse for his position. Brother Waller (colored) was too much for him, even if he hadn't been on the side of truth. Was glad to visit with Brother Jones in his preaching here over Lord's day. I now expect to begin the mission meeting in Ada, Oklahoma, June 1, and continue until about 15th. Then, to Healdton to begin not later than the 16th. It is

possible that I shall go to Axtell, near Waco, Tex., after that, early in July. I trust all will be ready.

Tom E. Smith, Box 893, Healdton, Oklahoma, May 13.—I have not reported for a while due to the serious illness of my brother (Will), who has been serious for sometime. But, I have been busy every week, baptizing one at Healdton and one at the Bit Shop (Brother Abe did the baptizing there), and Brother J. D. Elmore has baptized one since. I was at Okla. City last Lord's day. They are few in number, but faithful. Preaching brethren passing that way should stop over and help them. They are looking forward to Brother Hilton's return the last of June. Brethren in reach should attend and help out. We are looking forward to having our beloved Homer L. King with us at Healdton the last of June, continuing over three Lord's days. We will be prepared to take care of all visitors.

Wm. Freeman Jones, Iberia, Mo., May 20.—I spent ten days in April at Hastain, Mo., in union house, preaching to a "mixed multitude". Hope to see a harvest there some time. Was with the brethren at Bethel (Maries County), three services over the 4th Lord's day in March. Was at Taft school house over two Lord's days in April, sowing the seed of the Kingdom. Was with the brethren at Lees Summit, near Lebanon, three services over the second Lord's day in May. I enjoyed good spiritual visits and hospitality of the brethren. One sister was restored to duty. They have real good singing. Began 9-days meeting at Council Hill, Okla., May 18. Attendance and interest in preaching good. These brethren have endured much persecution and unjust reproach, but still have a fair attendance and interest in the Lord's day worship. Brethren Orvil Johnson and H. E. Robertson have labored with them in protracted meetings. This is my 4th time to be with them. Brethren A. F. Pruitt, R. D. Phillips, J. F. Robertson, J. D. Lovett, and Elbert Phillips are among the chief men. I am to begin at Lowry, Ala. June 28th. (James 4:13-17). Then to Early.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., May 18th.—I closed the meeting at the Siskiyou St., Los Angeles congregation with 3 baptisms and 1 restoration. The Montebello and Monrovia congregations cooperated splendidly in this effort. I visited the Corcoran congregation Lord's day morning April 28 and assisted with the teaching faithful. On the night of April 28 I started a mission meeting at Sanger, Calif. and I suppose that I am the first Church of Christ preacher to ever preach in this city. The meeting is 21 days old with 18 restorations, mostly from the First Christian Church, and 5 baptisms. One of the prominent S. S. teachers of the First Christian Church took a stand with us. Bro. Elvin Wilburn, a young man from Ripon, Calif., has been conducting the song services throughout the meeting. Bro. W. H. Hilton, whose name is familiar to all readers of the O.P.A. and who lives in Missouri, was with me for four days here and preached once. Visiting brethren from Stockton, Fresno, Visalia, Corcoran, Montebello, and Los Angeles have been

with us. My next meeting will probably be a mission effort at Stockton, Calif. Truth marches on in California.

Chas. Waller (colored), Rte. 2, Box 58, Lawrenceburg, Tenn., May 15.—April 23-25, the citizens of Lebanon filled the Laclede County Court house to hear the Waller-Stevens Debate, as announced in the OPA. Brother King moderated for me. Stevens tried to defend the Missionary Baptist Church (one of the many churches not found in the Bible) and I the Church of Christ. Capacity crowds attended and much interest was shown, Stevens was pressed to read from the Bible his "Missionary Baptist Name"—He could not! Second: To read his "Missionary Baptist Origin" he could not!! Third: To read his "Missionary Baptist Practice", but he could not!! After this debate, I left for Moberly, Mo., where I met Brother Meeker, who is very loyal to the Book. He authorized me to tell all Christians that they are welcome in his home and services, but—and if—they are not faithful to keep moving. We openly thank these brethren for the new auto tires. I was "begged" not to come to Marceline, Mo.—they have classes, cups, and what-have-you. I stopped over at Ottumwa, Iowa, where the church is loyal and faithful. The brethren helped me and sent me on my way to Indiana, where I am at present. I go next to Lawrenceburg, Tenn. to meet Brethren Roberson and Rawdon, and on to Miss.

#### STANDING APPROVED

By Orvel Johnson

In 2 Tim. 2:15, Paul after having instructed to charge them (the elect) to "strive not about words to no profit," verse 14 tells Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Notice: "Workman, approved" workmen (A difference in simply "workmen" and "approved workmen"). It is very clearly stated how to be approved—"Study," but study what? It must be the word of God. "All Scripture is given by inspiration (divine Scripture) of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Why? "That the man of God may be perfect, thoroughly furnished unto all good works." The above would indicate that some do not stand approved, and that is true.

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). "But be ye doers of the word and not hearers only, deceiving your own selves" (Jas. 1:22). "The Lord knoweth them that are His" (2 Tim. 2:19). "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25). "Meditate on these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 1:4-5). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be reprobates?"

Now I pray to God that ye do no evil; not that we should appear approved (to men), but that ye should do that which is honest, though we be reprobates" (2 Cor. 13:5-7). "For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10:18).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). May our work meet the approval of Him who has called us out of darkness into His marvelous light. How may it be accomplished? The answer is clear. "Preach the word." "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21, 22). Do you stand approved, brethren?

#### THE BEAUTIES OF HEAVEN

I often sit and ponder o'er the Savior's wondrous love  
And pray that I will meet Him in that better world above;  
For the faithful ones are promised there to live forever more,  
And its grandness and its glories they shall evermore adore.  
Where there will be no sorrows and there will be no rain,  
Where there will be no crying and there will be no pain,  
Where there will be no parting and we'll never say good-bye;  
For there will be no sickness and we never more shall die.  
Where there will be no darkness for there will be no night,  
For the Son of the Almighty will forever be our light.  
Where the walls are made of Jasper and the streets are made  
of gold,  
Where we'll live forever, brother, and never shall grow old.  
Where there'll be no sea, my brother, but the river of life  
shall flow,  
On either side of which the tree of life will grow.  
A place that's filled with pleasure where the faithful ones  
shall rest,  
And the ones who worked for Jesus will forever more be  
blessed.  
So let's pray that God will bless us and guide us on life's way,  
And that we'll be prepared to meet Him on that grand eternal  
day;  
And let us tell the world, dear brother, of the wondrous home  
above,  
And draw them to it, brother, by the Savior's wondrous love;  
Holding up that wondrous picture of the blessed home on high,  
Where there'll always be contentment and the soul will never  
die.  
Remembering that the Bible is the only way to God,  
Let us live according until we're laid beneath the sod.  
—E. H. MILLER.

God never places us in any position in which we cannot grow. We may fancy that he does; We may fear we are so impeded by petty cares that we are gaining nothing, but when we are not sending branches upward we may be sending roots downward. Perhaps in the time of our humiliation, when everything seems a failure, we are making the best kind of progress.

By night an Atheist half-believes in God.

A church cannot be - - - - - till the chaff has been sifted out.

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. XIII

LEBANON, MISSOURI, JULY 1, 1940

No. 7

#### THE SPIRIT OF COMPROMISE

By Ervin Waters

At the present time there is a spirit which permeates the atmosphere of the brotherhood, threatening to undermine the church and to cause the loss of all the ground that we have gained in our fight against digressive aggression. That spirit is the spirit of compromise and we should attempt to exterminate it just as we would a poisonous reptile which was a menace to the community.

A compromise is "an agreement reached between two parties in which both make concessions to the other." But, may I ask, what "concessions" can he who has the truth make to one who denies that truth? Any concession would be a sacrifice of truth. "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6:14). Can righteousness compromise with unrighteousness or can light compromise with darkness? Then can truth afford to compromise with error?

The "spirit of compromise" and the "spirit of Christ" are antipodal. "Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9). Then a compromising church member has not "the spirit of Christ" and, consequently, does not belong to Christ. We are facing a crucial period in the history of the church; a period in which divers innovations are being palmed off on the brethren and in which thousands are drifting back into the "wilderness of sectarianism." Our future success depends upon our ability to cling tenaciously to the truth without "compromise" and upon our steadfastness in battling the enemy courageously.

The church has divided in successive order over Instrumental Music, Sunday School (call it what you may), and Cups. These were borrowed from the denominations. Many churches, heeding the cry of the spineless compromising brethren and failing to turn a deaf ear to the "good words and fair speeches" of the false teachers, introduced some or all of these innovations into the church, thus "winking" at old Satan himself. These innovations have become idols to many churches, which had rather have them than peace and unity. Brethren, will you then "fall into the same temptation and snare of the devil?" Will you then "compromise" with those who have caused such breaches in the church? Will you worship at the apostate altars of these rebels against God's divine order when the voice of Jesus, still reverberating against the hills of Zion, says, "In vain they

do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Will you even remotely consider the introduction of one of these innovations into the church, which Jesus "purchased with his own blood" (Acts 20:28)? Paul, with irresistible logic, condemns such in these unmistakable words, "And what agreement hath the temple of God with idols? For ye are the temple of the living God" (2 Cor. 6:16). Instead of attempting to compromise with the innovators and walk with them, we should "come out from among them, and be separate" (2 Cor. 6:17).

Instead of subjecting ourselves to the ordinances of man we should heed Paul's question, "Why as though living in the world are you subject to ordinances?" We, in obeying the gospel, become dead to the world. Why then should we compromise with the world? ("Touch not; taste not; handle not; Which all are to perish with the using;) after the doctrines and commandments of men" (Col. 2:20-22). True it is that many times the apostate worship has a "shew of wisdom in will worship" (Col. 2:23). But remember, "The world by wisdom knew not God" (1 Cor. 1:21).

Many congregations claim to oppose these innovations, but they persistently continue to support those preachers who endorse them. These congregations also are guilty of the malignant sin, compromise. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 Jno. 10-11). Compromise assumes so many different forms and approaches us daily. "See then that ye walk circumspectly" (Eph. 5:15).

Two years ago a congregation, with whom I had labored in the past and whose worship I endorsed, wrote me a letter saying, "Bro. Waters, everyone wants you for another meeting here, but unless you will agree not to mention the 'Cup question,' we can't use you." This is in substance what was written. I of course answered that I could not agree not to preach the truth because Paul said, "This thing was not done in a corner" (Acts 26:26). Paul neither preached the truth in a corner nor practiced it in a corner. "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house" (Acts 20:20). If a thing is worth teaching privately, it is worth teaching publicly. This same congregation wrote me, "Farewell." Why? Because I would not compromise on my preaching. The preacher that will do

so needs to step down from the pulpit and let a man preach who is not afraid to "contend earnestly for the faith" (Jude 3). "Heresies" are brought in "privily" (2 Pet. 2:1). The truth is to be preached "openly."

A preacher can preach the truth anywhere. I would be glad to hold meetings for the innovating brethren, but I would certainly preach the truth. When a preacher under such circumstances does preach the truth, one of several things will happen. They will either get rid of the preacher, or change their practice. When the truth causes division, then that division is needed. Paul turned a city "upside down" with his preaching. He was accused of "being a mover of sedition among the Jews throughout the world" (Acts 24:5). Epithets may be hurled at us for preaching the truth, but let us not falter nor compromise. Let every preacher give the people what they "need" and not what they may "want." "Let the heathen rage and people imagine vain things" but let us pursue an uncompromising course toward the everlasting city of our God.

#### MAKE SURE

By Chester King  
(2 Pet. 1:10, Matt. 27:65)

As I hold my pen, I have before me a pile of books, creeds, manuals, disciplines, and principles and practices of the modern religious denominations. Solomon says, "Of the making of books there is no end, but the whole duty of man is to fear God and keep his commandments." Some of the writers of these uninspired books claim their books to be the "full gospel." Let us weigh these books. Will they balance the word of God? To balance, they must equal.

Paul declares to the elders at Ephesus, "I have kept back nothing that is profitable unto you" (Acts 20:20). In 2 Tim. 3:16-17, we read that "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

If Paul kept back nothing that is profitable and if the scriptures thoroughly furnish the man of God, where is there room for man-made creeds? Who is adding to and subtracting from? Paul says, "the gospel is the power of God unto salvation," and he kept back nothing profitable.

The Psalmist, David, tells us, "The statutes of the Lord are right."

The gospel of the divine inspired writers has the saving power. A preacher or follower of any other shall be accursed. Gal. 1:8, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed."

Dear reader, are you giving diligence to make your calling and election sure (2 Pet. 1:10)? If not, "Make it as sure as you can" (Matt. 27:65). Be a doer of the word!

This applies equally as well to the innovators who are practicing and following the modern religious denominations in their carrying on of the

work and worship of the Church. Let us unite on the N. T. plan of worship and lay aside the doctrines and commandments of men.

#### CARNAL WARFARE

This brief article shall be confined to New Testament teaching and Christians. In Matt. 17:5 the Father said in reference to Christ, "This is my beloved son, in whom I am well pleased, HEAR YE HIM." What Jesus said, either while here in person, or through His apostles, will meet the approval of all those who are willing to HEAR HIM.

In Matt. 26:52, Jesus said to Peter, who thought he should defend his Master, "Put up again thy sword into its place; for they that take the sword shall perish with the sword." If every commanding officer, before every battle in carnal warfare, would instruct the soldiers as Jesus did Peter on this occasion, how long would wars continue? If there ever was a time when one would be justified in taking the sword, surely this was the time. Peter was not trying to defend himself, neither was he fighting for any kind of a criminal; he was only attempting to protect an innocent man. One who had never harmed anyone in any way. Jesus rebuked him for it, and in so doing clearly taught that the spirit of Christ and the spirit of war, were, and are, antagonistic one to the other. If it does not teach this lesson, then, what does it teach?

But some contend that Rom. 13 says "We should be subject to the powers that BE." And if "The powers that be" declare war, we should enter along with others, but we should remember that no one scripture contains all the truth on any question, and in some cases, as Jesus told the Devil in Matt. 4. "It is written again." To illustrate: Suppose Germany and the United States were at war. You have a number of grown boys. Two of the boys live in Germany, when they enlist in the German army they are obligated to kill all American Christians they can find even their father, mother, brothers and sisters in the flesh. Is this what the Lord meant when He said, "Honor thy father and mother"? Is this in harmony with the exhortation to Christians that they love one another? If carnal warfare is scriptural and right, the German Christians could pray for victory, and the American Christians could pray for victory, and the Lord should and would answer the prayers on both sides. Do you believe He would do it? He has promised to hear those who do right, and you say it is right to fight, but you know He will not answer their prayers, and furthermore, you know it is **not right to fight.**

The facts are: We should be subject to the "Powers that BE" just as long as they do not conflict with the word of God, but when they do, as the inspired apostles taught in Acts 5:29 "We ought to obey God rather than men." What did Daniel do when these powers passed a law against praying? What did the three Hebrew children do when the law said they should worship idols?

If you put on the whole armor of God, you will never enter carnal warfare; neither will you ever teach anyone else that it is right to do so. It is

the only armor that we are authorized to wear. What is it?

1. For a helmet—the hope of salvation;
2. For a breastplate—righteousness;
3. For a shield—faith;
4. For a girdle—truth;
5. Feet shod with a preparation of the gospel of peace;
6. Sword of the spirit which is the word of God (Eph. 6).

Now try to imagine a soldier thus equipped taking his gun and going out to kill; knowing at the time that Paul says, "The weapons of our warfare are not carnal." That we should not render evil for evil, and that Jesus said, "Love your enemies, do good to them that hate you." And "blessed are the peace makers for they shall be called the children of God."

Second Cor. 13:11, "Live in peace; and the God of love and peace shall be with you." Are you living in peace when you are living in war?

Col. 3:8, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."

Eliminate these from the heart of every soldier, and there would never be a gun fired on any battle field.

The fruits of the gospel are love, forbearance, meekness, purity, joy; those of war are hatred, vengeance, lust and misery. —H. C. Welch.

#### ALL-DAY MEETING

The all-day meeting July 4, will be at Dougherty this year, and cordially invite all brethren in reach to spend the day with us in singing, praying, and teaching the word of the Lord.

—P. R. Roe and Tom C. Walker, Elders.

#### ACKNOWLEDGEMENTS

Since last months report the church at Wichita Falls, Texas, sent us five dollars to help defray our recent expense in the operation of our daughter, Luvilla. Also I wish to acknowledge receipt of fifteen dollars from Sister Verdie Poteet some time back to help me in mission work. I certainly do appreciate all of this help from loving and sympathizing friends. We take this means of thanking you all from the depths of our heart for this kindness. With the help of good faithful Christians like this we "carry on" for the Lord in His work.

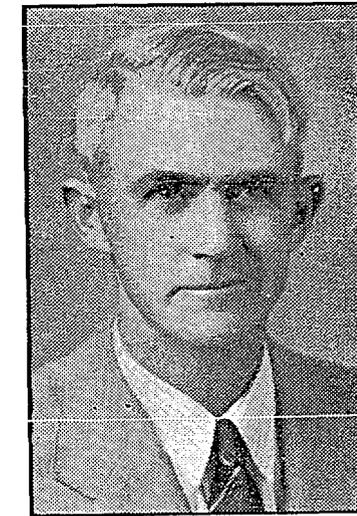
—Homer A. Gay.

#### PASSED ON

I have just received the sad news from Bro. J. A. Sams, Rte. 1, Fouke, Ark., that his wife departed this life May 19th. Sister Sams obeyed the gospel last summer under the preaching of Carl Andrews and continued faithful until death. She leaves to mourn her departing, her husband and two children—a boy eight years old and a girl six, besides other relatives and friends. Our deepest sympathies go out to the bereaved ones, and may you ever put your trust in the Lord who alone can "bind up the broken hearts."

—Homer A. Gay.

#### GETTING ACQUAINTED WITH OUR PREACHERS



H. C. Welch, Belton, Texas

Was born at Collinsville, Texas, April 2, 1891, and was reared on a West Texas ranch. At the age of 18 he was married to Myrtle Cantwell, of Woodson, Texas. To this union 7 children were born, 4 boys and 3 girls; all of whom but one survive.

Brother Welch obeyed the gospel about 30 years ago, under the preaching of A. F. Thurman. He has been preaching for 22 years, and has conducted several religious discussions with Baptists, Holliness, and Digressives of various types. His humble soul's delight here-below is to "fight the good fight of faith". Brother Welch is able, clean in life, humble and simple in his home-life, as well as devoted. His work has been mainly confined to the state of Texas, but he has labored some in other states and Canada. He is the father of our young and beloved Bernie Welch, of Temple, Texas, who is a promising young preacher.

—Fred Kirbo

#### OUR HELPERS

Below we give the names of those who have sent us subs. from May 20 to June 20, and the number received. Many thanks to all for the interest shown. May we have your name next month, with a good list.

Ervin Waters—7; Homer L. King—7; W. H. Hilton—6; Homer A. Gay—5; Chas. Waller—3; Clarence C. Snodgrass—2; Orvel Johnson—2; Mrs. Elvira Ashley—1; E. J. Smith—1; J. J. Reece—1; B. F. Chastain—1; A. A. Patterson—1; Sister Glasgow—1; Sister Hensley—1; Pauline Rowlett—1; Grover White—1; Perry Allen—1; Clovis Cook—1; Mrs. Lela Ballew—1.

Donation, L. B. Badgett ----- \$1.00

Many thanks to all, Publishers.

# Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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## PUBLISHER

HOMER L. KING ..... Route 2, Lebanon, Mo.  
H. E. ROBERTSON, Assistant ..... Phillipsburg, Mo.

## SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

## A GOOD LETTER

Huntington Park, Calif.,  
May 14, 1940.

Dear Brother King:

Yours of the 26th ult. received, and I certainly do like to read your letters, as they are packed full of the spirit of love and fairness. The demands upon your time, I know, are many. You should have more help, for, Brother Homer, there is such a thing as over-work, or nervous break down. The cause would suffer too much, if such a thing should happen.

The O. P. A. is doing the Lord's work; long may it continue under the present able management.

I believe you can depend upon the leaders of the various congregations out here to keep down and put out all innovations. But, I know how you feel, and we are deeply grateful to you for your interest and helpful co-operation, and with God's help we shall strive to keep the unity of the spirit in the bond of peace. And, when next you visit the coast, you will find the brotherhood steadily going forward with the Lord. I believe all are going more into the work—more prayer, work, more of everything we have, being more able and happy. We sing more and sing better to the glory of Almighty God.

We read how wonderful God has always led His people in the past, and we gain new courage to press toward the mark, realizing that we stand on the threshold of a New World. Our work is not ended, but only in the process of beginning. "Armageddon is at the doors." Let us read: "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown" (Rev. 3:11).

Before closing I want to say that Brother Chester King is a great help to us. All our young brethren are zealously taking their part in reading the Bible and leading songs. May God's richest blessings be upon you and yours, in the name of the soon coming Saviour.

—J. H. McKaig.

(I want the OPA readers to have your letter, Brother McKaig.—H. L. K.)

Get your friends to subscribe for the OPA. It will do them good and help us carry on the work.

## MEET BROTHER BADGETT



L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, was born September 6, 1880, about 40 miles from Nashville, Tenn. He obeyed the gospel in 1905, at Port Arthur. In 1910 he withdrew from the church there due to the introduction of innovation into the services, but a congregation was soon started with the assistance of W. D. Black, after the New Testament order. This church grew rapidly, but was soon torn asunder by the introduction of cups and classes, etc. About 10 years ago he became associated with Brother S. E. Weldon, who stands for one cup in Communion service. Brother Badgett states that he has failed to find a single preacher, who will not admit that one cup is safe and Scriptural, hence he contends for the unquestionable practice. He has preached in Texas, Arkansas, Missouri, and Oklahoma. The last few years he has made quite a sacrifice to preach the gospel in destitute places, with his tent and truck, especially in Oklahoma.

We are glad to give the above introduction of Brother Badgett to our readers, and we pray for his continued success in the noble work.

—Homer L. King

## WORDS OF ENCOURAGEMENT

"Brother King, you are doing fine with Clark. May the Lord bless your efforts in His service."

—H. C. Welch, Texas.

"Brother King, you did a wonderful job in the discussion on the cups questions."

—A. R. and Mrs. Russell, Oklahoma.

"Brother N. L. Clark, who is concededly the strongest defender of the cups innovation, utterly failed in his attempted defense of his proposition. The results of this discussion should be more far reaching than any preceding discussion on this question. May all readers consider it with an open heart."

—Ervin Waters, California.

"This debate should be put in tract form, which should about end our trouble with the 'cups boys'"

—J. S. Beddingfield, Arizona.

"I want to commend you in behalf of your job in the Clark-King Discussion. I believe much good will be the result. Brother Clark was much weaker than I expected, because of his ability, but since he has no Scriptural authority for his practice, there is not much he can do to help his side."

—A. H. Pinegar (Pub. of "Truth"), Tenn.

"I think Brother King handled Brother Clark very nicely on the cups question. I think it is a complete victory for the truth. I am in favor of putting it in tract form."

—Fred Kirbo, Oklahoma.

"We certainly do appreciate you and the job

you are doing in the debate, Bro. King. The truth just will come out, won't it?"

—Sam Smith, Miss.

"Brother King has shown that Brother Clark is constantly contradicting himself. Brother Clark's children in the gospel in this part are very much disappointed in his efforts".

—Carlos B. Smith, Miss.

"In regard to the debate, I don't see how Clark's arguments could even satisfy his own brethren".

—J. H. McKaig, California.

"I surely do enjoy reading the debate. Brother King is certainly doing a good job.

—E. A. Cogburn, Texas.

"Brother King is really showing up Brother Clark in the debate".

—Ruth Hogland, Texas.

"I was surprised at Brother Clark, for I thought he had better judgment than to affirm the Scriptures teach a plurality of cups, and then turn right around and say that the Scriptures do not say so. He killed himself in the beginning.

—G. A. Canfield (colored), Louisiana.

"I wish to say without flattery that I like very much the way you handled Brother Clark in the discussion".

—D. E. Stone, California

"I wonder why Brother Clark cannot see his inconsistency, but I thank God that He always has a 'little man' to confound the wisdom of the wise, who exalt themselves above wisdom of God".

—L. L. Red, Miss..

"Your debate was fine. Brother Clark can never prove that his thoughts can be depended on for eternal life. If he and those of like persuasion would just take what is written, we all could have zeal according to knowledge. They should repent. I think this debate should be put in tract".

—John B. Hall, Oklahoma.

"I have just read the final issue of the debate on the cups, and you really did the job in good shape. I don't believe any man could do a better job. I hope we can put it in tract form, as I believe it will do good for years to come."

—W. H. Hilton, Missouri.

"It seems to me that Brother Clark failed in every effort he made. It doesn't seem possible that a man could become so confused as to try to defend such practice".

—R. C. Clements, Oklahoma.

"I am much pleased with your complete refutation of Clark's position. —B. M. Massengale, Texas

"You have used Bible names for Bible things, speaking where the Bible speaks, and being silent where the Bible is silent, while Clark depended upon human reason. May the God of peace grant you much consolation and treasures in Heaven for your untiring effort, in holding high the blood stained banner of truth and righteousness."

—Chas. Waller (colored), Miss.

"I enjoyed the discussion on the cups. I would be glad if you can put it in tract form so we can hand it out."

—Ryan Bennett, Arkansas.

"It seems that Brother King handled Brother Clark as easily as I could a child, and I am thankful for him. Of course, he has the truth, and I give God the glory."

—D. A. Jones, Texas.

"The OPA is fine. You certainly did do a good job in taking care of Clark. The truth again triumphed over error. May the Lord bless you

and family is my prayer. —J. C. Tate, Texas

"We have read the Clark-King Discussion in the C. M., and we believe you are right. We would like to have a meeting here."

—Mrs. T. H. Sledge & Mrs. C. O. Wilkinson, Okla.

"We certainly have been enjoying the debate, and we think you did a good job. We now see it more clearly. —W. C. Ruebush and Wife, Texas.

"You certainly are making a good fight for the truth and are to be commended for it. I am ashamed of Brother Clark for the way he handles the Scriptures. —E. E. Wright, Texas.

"Just a few words to let you know how thankful I am for you and the way you are upholding the one way upon which all can unite."

E. H. Miller, Ga.

"I think you did fine, Brother King, in defending the one cup in the Communion service."

—S. H. Kellner, California.

"I really have enjoyed the debate, and I am thankful for your defense of the truth."

—J. S. Shelley, Texas

"As I see it there was enough truth in your first negative to off-set anything introduced thereafter. I consider you started just right."

—W. H. Reynolds, Alabama.

"Brother King, I commend you highly for your great success in the debate. I hope it can be put in tract that more may read it and learn the truth on that question. —Barney Welch, Texas.

"I appreciate the nice spirit manifested in the debate. I appreciate very much the work done by Brother King in this debate, and I shall go my part in having it put in tract form. What say you, brethren? It seems that Brother King has given general satisfaction among those who stand for one cup, and some who sympathized with Brother Clark's position have expressed disappointment at his efforts, and it seems the stronger the man the more apparent the defeat."

—Homer A. Gay, Missouri.

"Here is my renewal to the OPA. I don't want to miss an issue of it. May the good work in it continue in Christian love."—Perry Allen, Calif.

"I have read with interest the Clark-King Discussion and I admire the spirit of both men, especially Brother King, for having stayed in the negative, his side of the question. Brother Clark's lines are crossed—a shortage—a did and a did not —"the Scriptures teach" and the Scriptures do not teach a "plurality of cups", but we are living in an age when there is demand for more than "bald" assertions. The Holy Scriptures must teach a proposition, if we accept it."—T. E. Smith, Miss.

## SHALL WE HAVE THE TRACT?

Since there has been considerable demand for the Clark-King Discussion to be put in tract form, we have taken the matter up with our printers, and we find that they can give us a neat tract that will sell for about 10c per copy; \$1.00 per dozen; \$5.00 per 100; \$40.00 per 1000. The above price, provided that we take 2,000 copies or more. They are holding part of the type, and must know at once if we want it printed. Now let all who are interested in this distribution, write us at once just what you will donate or how many copies you

will buy at the above price. Since we are not able to finance the publication, we shall have to depend upon advance orders for money to pay the printers. So, let the orders come immediately.

—Homer L. King.

## From The Fields

W. W. Wilks, Rte. 4, Dublin, Texas, May 26, 1940.—I wish to say to the brotherhood that I stand for the Old Paths, the one way, the absolute oneness of God's people on the Word. I am ready to go anywhere I am called to uphold the Truth.

D. E. Stone, Rte. 1, Box 678, Rivera, Calif., June 14.—The Montebello and other congregations are showing forth fruits, which I believe are the results of the good preaching we have had here by Brethren Homer L. King and Waters. The young men are showing more zeal in the work of the Lord. We are thankful for faithful servants, who do not over step, nor come short of that which is written. Fight on!

Barney Welch, 502 N. 3rd St., Temple, Texas, June 18, 1940.—While I have not reported for sometime, yet I have been busy in the work as opportunity afforded. Recently I visited the Ramsey church, near DeLeon, and I am glad to report that they are trying to keep the banner of the Lord waving. At present we are enjoying a fine meeting in Temple, with splendid crowds and interest. Brother Fred Kirbo is doing the preaching. May the Lord bless in our efforts to keep the good work going.

J. D. Elmore, Rte. 1, Alma, Oklahoma, May 23.—The church at the Bit Shop seems to be getting along very nicely. We have recently baptized two and restored two. We are looking forward to more growth in faith and in numbers. We are looking forward to the beginning of our meeting this year the first Lord's day in July, with Brother Homer L. King doing the preaching. We invite all in reach to attend. Pray for us that we may continue faithful unto the end.

Grover White, Long Bottom, Ohio, June 10.—I am at this time at Cantwell, Ritchie County, W. Va., in what looks as if will be an interesting meeting, having started last Saturday night, 8th, inst. I expect to continue two weeks. I just closed a series of meetings at North Parkersburg, W. Va., without visible results. Brother Clovis Cook is now in a series of meetings at Stop 12, Spring Hill, W. Va.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, May 29.—On July 27, I am to begin another meeting at a place seven miles south of Vinita, Oklahoma. This will be the third effort there, and

last year we baptized thirteen there, with others called back to the services. If I had a true yoke-fellow we could reach many in destitute places. I expect to be in meetings until late fall. Pray for me.

Clovis T. Cook, Spring Hill, W. Va., June 13.—I am now in a series of meeting at Mallory Chapel, near Spring Hill. The meetings are three days old, with good crowds and interest, which gives us hopes of accomplishing good for the Lord. There are some very fine brethren in this church, and they are willing and ready to back the man who preaches the truth, in spite of their having been disappointed in the past by unfaithful preachers.

W. E. Shockley, Box 95, Sanger, Calif., June 5.—Brother Ervin Waters was the first loyal gospel preacher in this part to conduct a series of meetings. We have no church house, but we are determined to build in the near future. At the present we meet in my home for the worship on Lord's days. Brother Waters was here one month, delivering 33 sermons, with 9 baptized and 18 restored, for which we are very thankful. Pray for us, brethren.

T. M. Hoover, 2550 Lexington, ElMonte, Calif., May 28.—It has been some time since I reported to the OPA of the work at Monrovia. We are getting along nicely, and all seem to work hard for the Master, as never before, standing face to face against all opposition. Brother Ervin Waters is to hold us a meeting soon, and we look forward to it with anxiety. We have had a hard struggle in Calif., but may we "go forward" with renewed courage and zeal day by day. Pray for us that we may continue in faith.

Clarence C. Snodgrass, Rte. 1, Tuscola, Texas, May 30.—The second Lord's day I preached at my home church; the third Lord's day I preached at Cottonwood in the morning and at a tabernacle, near Burkett, in the afternoon; the fourth Lord's day in Downing, Texas. We were accompanied by Brother Loudermilk and family at the latter place. The church there is a fine one. I plan to hold a series of meetings at Abline, Texas, a city of 30,000 population, in which is no loyal congregation. I would be glad if brethren would assist me in this meeting with their presence and in a financial way. Let us keep the good work going. Pray for me.

Abe Young, (colored) Hallsville, Texas, June 3.—Please accept a report from the Ash Spring Church of Christ (colored). We are still fighting for the one way in Christ Jesus. The church here is at peace within; still fighting without. I am planning to visit some in the near future. I would be thankful if some good loyal brethren, in passing through, would notify us in time to make announcement, and stop in to give us a lesson from the Word of God. Too, we would appreciate it if some of the white brethren would drop by and give us more encouragement. I stand for true loyalty.

Homer L. King, Lebanon, Missouri, June 22.—I began a series of meetings at Ada, Okla., June 2 and continued until the 16th inst. Although we were hindered some by rains, yet it was the best meeting we have had there, and this was the third. We established the cause there about a year ago, and now we have a church of around 60 members. We had 20 additions there this time, 12 baptized, 6 restored, and 2 placed membership. We were glad to have Brother Kirbo with us a few days there. I am now in a good meeting with the faithful brethren in Healdton, having begun last Lord's day. The crowds have grown each service until we have had to move outside. Brethren report the best attendance in years. I have labored much with this church, and I am enjoying the Christian association very much. This is the home of our preaching brother, Tom E. Smith. Brother Billy Modgling is visiting in the meeting. I begin at the Bit Shop, July 7, and Waco about July 18, the Lord willing.

C. A. Lancaster, Hohenwald, Tenn., June 12.—I am now at Ethridge, visiting my daughter and family, Mrs. K. D. Rawdon, after returning from a mission effort in six states and into Canada. Detroit, Chicago, and Gary, Ind., were some of the places of interest. I have just read your good little paper, the OPA, and I am a warm friend of the Rawdons, as we have known each other for 30 years, having worshipped together in spirit and truth. I find much division existing now in the brotherhood over certain questions and innovations, which has separated loved ones, destroying the fellowship. I am praying for our dear ones to return to "their first love," that unity, fellowship, and spiritual worship may be restored in the one Body, Church of Christ, that all may receive teaching and edification. Pray with me that the ones overtaken in a fault may be restored by the spiritual (Gal. 6:1, 2). This life is so short and death is sure, that we should be willing to do that which is lawful and right, in order to save our souls alive. (Ezk. 18:26-32). If I should pass from this life before I meet those dear ones at Ethridge again, I hope to meet them in Heaven.

Chas. Waller, (colored), care, Carlos B. Smith, Rte. 1, Bx. 150, Wesson, Miss., May 29. I arrived in Harrodsburg, Indiana, May 11, and began a series of meetings. There was no place available in Bloomington for a meeting. We have very faithful brethren at Harrodsburg, who will not use those who are not loyal and faithful. I met many of Brethren King's and Cook's true friends in this part. Space will not permit me to tell all my Christian friends did for me while in that part. Brother John Chambers and wife furnished us with a good home. The church here will help me get a loud speaker system in September. I am very grateful for this. The church in Iowa will support me in mission work. We want to take up the work in Fla. that Brother Harper was carrying on, as so far as we know there is not a faithful church in that state. At Harrodsburg we had one confession of faults and two baptisms. I am now in Lawrenceburg, Tenn., on my way to Wesson, Miss., the home of Brother T. E. Smith, the "Old Warrior."

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., June 14.—I closed the Sanger mission meeting, May 25 after delivering 36 sermons in 29 days. This meeting resulted in 9 baptisms, 18 restorations, and the establishing of a congregation of about 30 members. One member, Bro. Emert Baldwin, donated a lot to the brethren for building purposes and, with the help of other brethren, a down payment on lumber for a church building was raised. We hope that the building is soon erected. These brethren are at present meeting in Bro. Shockley's home. Visitors will receive a hearty welcome from this new congregation. I preached in Bro. Paul Hayes' home in Fresno, May 27 and May 28 to fair crowds. I enjoyed my visit here. I preached May 29 in Bro. Bollinger's home near Chowchilla, where I was welcomed hospitality. I preached in Lodi, June 3, where I had held a meeting last spring. These brethren are continuing steadfastly on in the work. June 9, I started a mission meeting in Stockton, Calif., which is in progress at this writing. The outlook is favorable for the establishing of a congregation and good interest prevails. I hope that other congregations will emulate the example of Montebello and Siskiyou churches in making such work as this possible.

W. H. Hilton, Oklahoma City, Okla., June 19.—Since my last report I have been preaching most of the time. I spent the month of May in Calif., and did some preaching. I certainly met some fine brethren, especially around Los Angeles. I was glad to meet again Brethren Ervin Waters and Chester King. It seems those brethren are working as brethren should. On my return I visited the brethren at Wichita Falls, Texas. We have a large congregation of fine brethren there. I also visited with Brother Fred Kirbo in a meeting at Sulphur, Okla. I have just closed a series of meetings at Alpena Pass, Ark., where we now have a congregation, whom I really believe want the truth, but they had never been taught that innovations were wrong. When we preached on them, showing that the S. S. and cups are sinful, the majority of them gladly accepted the truth. I predict that we shall soon have a fine congregation there. The brethren in Calif., supported this meeting to the extent of \$25.00, for which we are very thankful. I am now in a meeting in this city (above). We have a few here who are trying to build the cause of Christ, against much opposition. We are hoping for a good meeting. I am to be at Diggins, Mo., the last half of July; near Grove Springs, the first half of August; and at Spiro, Okla., the last half of August. Remember me when you pray.

Homer A. Gay, San Antonio, Tex., June 18th.—I preached at Hebronville, Texas from May 19 to 26. Our crowds were small but interest good. We have a splendid little congregation meeting there in the Courthouse. We have no better christian families than the Chapmans there. After closing there, I visited a few days with relatives at Orange Grove, then began at Fair View church near Floresville, May 30th, continuing until June 9th. Splendid crowds and interest prevailed all

through the meeting. They asked me to return there next year at the same time for another effort. I went then to Sabinal, where Bro. E. E. Perkins has a small congregation started on the Bible plan, and preached the nights of June 10th, 11th and 12th—coming back to San Antonio to begin the meeting here with the faithful congregation on Burnet St., the 13th. At Sabinal our crowds increased each night, and they insisted that I return for a meeting next year. Our services here have been hindered much by much needed rains. However, we have had nice crowds and a good interest. We have one of as fine congregations here as you will find. They are blessed with good leadership and have a splendid bunch of young folks. Bro. M. J. Buffington, of this place has been with me in all of this work in south Texas. He has only been a member of the church a year, but he is fast developing into a preacher of the gospel. He is a good clean boy and a good singer. I go from here via home and on to Shreveport, La., to begin June 30th, and thence to New Salem, Miss., to begin a singing school about July 17th. Then back to Texas and Oklahoma.

We have had visitors from Austin, Stockdale, Sabinal, Waco, Monahans and Eagle Pass.

Fred Kirbo, Wilson, Oklahoma, June 18.—It has been some time since I reported to the paper, but I have been busy in meetings at various places. My first was at Chilicothe, Texas, where we have a fine little congregation. They have secured a nice house, and they have some very efficient leaders. I was glad to be associated with Brethren E. J. Smith, Stermer, and Clement. Six came over from the cups people, taking their stand with us. They have a bright prospect to build up. My next was at Carter, near Davidson, Okla. We had good crowds and interest. I baptized a man and wife. The church took on new zeal. I learned to love Brother Clyde Middick and others, who are zealous workers. I am to return for another effort. From here I went to Fort Worth, where we have about twenty, who are trying to keep house for the Lord. One was restored here and the interest increased. The brethren there are buying a good house, and we hope to build up the cause. We let the community know there is a church in that city, that contends for and uses one cup in the Communion. At Sulphur, Okla., we had a fine meeting, baptizing seven and restoring fifteen. We had fine interest and the best crowds in the history of the church. My next was at Seminole, Oklahoma, for a week. It was a very interesting and important meeting, in spite of the complications. Opposition here was very strong, but we believe that we gained a victory. I am especially interested in the people of this congregation, and I expect to soon return for some personal work, as we hope for an important addition there in the near future. I was glad to assist Brother King in his meeting at Ada, for a few days. I am now in a fine meeting at Temple, Texas. The crowds have grown until we were forced to move out in the open. I anticipate a harvest of souls here. We ask an interest in the prayers of the faithful everywhere.

### Church Group May See Antioch Chalice In U. S.

New Orleans, May 5.—Delegates to the eighth National Eucharistic congress here this fall may have an opportunity to see the Chalice of Antioch. Negotiations to bring the silver vessel here are being made by the Dr. Edwards F. Murphy, S. J. professor at Xavier University.

The Chalice was uncovered by Arabs in the ruins of Antioch, Syria. It is said by archaeologists to be the earliest known in Christendom.

(From Springfield, Missouri, Daily News)

Yes, they used but one drinking vessel in the early church.

—Homer A. Gay.

### TWELVE REASONS WHY WE USE CUPS

By Chas. Waller

1. We do not desire to drink after any man, even if we did lick suckers together when we were children.
  2. We say, "the cup is the blood," even if the Bible does say, "the cup is the New Testament."
  3. We say, "the cup does not have any part in the Lord's Supper"—barrel, bucket, frozen sucker, or ice cream cone would do. "A barrel of grape juice with a cup (tin) is better." (Still better would be strong fermented wine with the cup attached.)
  4. We know that the Bible does say, "cup," but we do not speak where the Bible speaks, nor are we using Bible names for Bible things.
  5. We have our cups, classes, instruments, women teachers, wines, and practices (ways)—who can stop us?
  6. Christ said, "Take this and divide it among yourselves." Our janitor divides it for us; he says how much each should drink, and now you can take it or lump it.
  7. You can't drink a literal cup, therefore Jesus didn't mean what he said. When he said, "Drink the cup," he meant forget the cup and drink from cups. Anyway, this is our doctrine.
  8. Now back to the blood: The cup is the blood, yet we do not know what the blood is; therefore, we do not know what the cup is; some say that the cup is "grape juice," some say "blackberry juice," some say "pumpkin juice," while others say just plain old-fashioned "Watermelon Juice." Now don't you see if the cup is the blood, and we don't know what blood is, then we do not know what the cup is. (As we said in the beginning).
  9. We know that the Bible said, "this cup is the New Testament in my blood," but that is not what we say. We say, "this blood is the New Testament in my blood."
  10. We do not want any preacher who will not preach our doctrine, our practice, and our belief. He may teach the beginners to speak where the Bible speaks, and be silent where the Bible is silent. What we like is good old deep human reasoning, whether it is Bible or not.
  11. And before I close let me remind you one-cuppers ("old-fashioned," "non-progressive," "moss-back," "antes") that we are keeping up with the times, fashions, and age.
  12. Now David said, Ps. 75:8, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out the same: out the dregs thereof, all the wicked of the earth shall wring them out, and drink them."
- Note! The Lord has a cup in his hand. (We do not care about this cup). The wicked do not drink the wine but the dregs. (We do not care concerning this neither). Jeremiah adds to this by saying, Jer. 25:15-28, "For thus saith the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all nations, to whom I send thee, to drink it. (verse 17) Then took I the cup at the Lord's hand, etc. . . . (verse 28) and it shall be, if they refuse to take the cup at the thine hand to drink, then shalt thou say unto them, thus saith the Lord of host; Ye shall certainly drink." Yes, we see that David said the cup in the hand of the Lord is both the container and the wine. We also see that to drink the cup means to drink from it, or out of it, as the Lord told Jeremiah, but we do not drink from it. We use cups, whether the Lord, David, or Jeremiah, or any other Holy man said do so or not.
- If Hell is our home it is our own fault, Brother King, Christ can't stop us, and neither can you!

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. XIII

LEBANON, MISSOURI, AUGUST 1, 1940

No. 8

### EMBLEMS OF THE BODY AND BLOOD OF THE LORD

Emblem: "A visible sign of an idea."—Webster.

That there are at least two (2) specific elements in the Lord's Supper, that Jesus instituted on the night of His betrayal, no Bible student or believer can deny.

One was to be eaten, the other to be drunk.

The one to be eaten Jesus called "artos" Greek, rendered "bread," "loaf"; the other to be drunk Jesus called "gennema," Greek, rendered "fruit," "generation," and shows that this fruit ((gennema) was the fruit of the vine; that all agree to be the fruit of the grape vine.

If Webster's definition of the word "emblem" is correct, and means—a visible sign of an idea—then the LOAF and the FRUIT of the VINE were appointed to set forth the TRUE IDEA of the BODY and BLOOD of the Lord.

In reference to the Bread, Christ said, "This is my Body," (Matt. 26:27). In reference to the fruit of the vine, Christ said, "This is My Blood." (Matt. 26:28).

I don't know of any one in the Church of Christ who believes that the LITERAL Bread and LITERAL fruit of the vine to be the LITERAL Body and LITERAL Blood of Christ. But we all admit that these ELEMENTS are EMBLEMS of the BODY and BLOOD of the Lord. That the Lord's Supper, when viewed in the light of the Holy Scriptures, is a visible sign of an idea concerning "something," NO BIBLE STUDENT CAN DENY. Then since we have the Emblems (which are the visible signs) What is the idea?

Idea: "A pattern, standard, or an ideal"—Webster.

That Christ is the pattern, standard or ideal, no one dare deny. Tradition teaches that Christ was a perfect model of humanity. The truth was set forth by Jacob, recorded in Gen. 49:12. We study the great benefactor of the human race and find that it was the will of the Divine mind, that the Body of this great Being should see no corruption. In Ps. 16:5, this thought is beautifully expressed in the sublime words—"Thou maintainst my lot"—an uncorrupted body was to be the lot of Christ, Ps. 16:10; Acts 2:31. In Acts 13:34-37, the Apostle Paul shows a difference between David and Christ; David fell to sleep and saw corruption, but Christ, whom God raised again, saw no corruption.

Alexander Campbell, said, "God gave man everything in the CONCRETE and nothing in the ABSTRACT." Hence a perfect Being in body,

mind and spirit was sent into the world, and presented to man for a pattern, a standard or an ideal; And since Jesus Christ is the ideal (idea), and since we have the emblems in the Church or Kingdom then these emblems are the visible signs of this ideal (idea).

Can we maintain the idea in our minds and change or substitute (for the emblems) anything different from what Jesus used in instituting His Supper, which was this Divine idea?

I shall first examine the bread or loaf. Should it be good or bad; clean or unclean, leavened or unleavened; conforming to His idea or man's idea?

We know that in every dispensation, God rejected (always) the unclean; and what made anything unclean was that which was changed or substituted for the clean; and what made anything clean was that which God appointed.

Now in the face of all these facts; What kind of bread did Jesus use? All will say (1) good, (2) clean, (3) conforming to His idea. Amen! Any other kind than that which He used would have been contrary to His nature. Therefore the Bread that Christ used was very specific in its nature.

Now what was the nature of this bread? Bread in the day of Christ was designated as leaven or unleaven. The loyal brotherhood claims that the bread that Christ used was unleavened, and if we follow the example, we "will" use unleavened bread, also. How are we to know that it was unleavened?

Here is where I challenge investigation, that there is NO PLACE IN THE NEW TESTAMENT where unleavened bread is to be used by specific command. (Yet we have the example.) The only authority that we have in the New Testament for unleavened bread, in the communion, IS THAT THE SUPPER WAS INSTITUTED DURING THE DAYS OF UNLEAVEN BREAD, when ALL LEAVEN WAS TO BE PUT AWAY. . . . And this is enough authority for me.

Christ instituted His Supper while the law was in force. The (7) seven days of unleaven bread were one of the annual feast of the Jews, under the law of Moses. This feast was in connection with the passover supper, and on the occasion of eating the passover supper, with the Apostles, Christ instituted His supper. Since the appointed bread as the emblem of His body, and NO LEAVEN BREAD was allowed on such occasion, then Christ used UNLEAVENED bread in His supper, for the EMBLEM of His BODY.

How are we to know the difference between leavened bread and unleaven bread?

Leaven: "Anything fermented, degenerated, or puffed up"—Webster;—Young.

Hence leavened bread is bread that has fermented, degenerated or puffed up. In Exodus 12:34, Israel took their bread before it was leavened. Therefore bread in its "Natural" state is unleavened.

We cannot have leavened, fermented, puffed up, or degenerated bread without it being soured. The Hebrew "Sur," rendered "sour," is that which has been fermented, degenerated or corrupted. Therefore Paul emphatically set forth this idea, (as a metaphor) 1 Cor. 5:7, 8—"purge out the old leaven, (fermentation, degeneration, sourness) . . . for even Christ our passover is sacrificed for us: Therefore keep the feast, . . . with unleavened bread of sincerity and truth."

Paul also uses the DEFINITE ARTICLE "THE" to designate unleaven bread.

The Church is the Spiritual Body of Jesus, and since the Church or Body is unleavened (unfermented) (and the church is his spiritual body) then just as his NATURAL body was unfermented, so shall His Church be unfermented.

Holy "Spiritual" things begat Holy "Spiritual" things; Holy "Natural" things begat Holy "Natural" things. Sincerity and truth are a cardinal doctrine of the Christian religion. Jehovah has DEMANDED this at the hand of man in every age of the World.

Paul forbids keeping the feast with old leaven. Here leaven is forbidden, just as it was (under the law) on the occasion of the passover. He defines our passover as being Jesus Christ (not corrupted, fermented, sour, puffed up, or leavened) but a Christ who is uncorrupted, unfermented, sourless, not puffed up, and unleavened. Therefore note the mind of God, Jesus, Holy Spirit, Apostle, disciples:—

Uncorrupted, unleavened Jesus  
uncorrupted, unleavened Body  
uncorrupted, unleavened idea  
uncorrupted, unleavened emblem  
BOTH SPIRITUAL AND NATURAL.

I was once told, by one of my brethren, that the fault he found in me was that I failed to distinguish between the things "specific" and the things "indifferent," my answer was,—"every appointment, on every thing, that Jehovah appointed, sets forth some great lesson," and "if we would only learn what each thing represents, then by perfect representation, we would automatically have unity.

THIS IS THE FUNDAMENTAL LAW OF THE BIBLE.

When we study the philosophy of memory and learn that in every age of the world, Jehovah gave to man commemorative institutions, and that these were perfectly adapted to the memory of man, then, and only then can we begin to appreciate the divine lessons of Almighty God.

Just imagine, the Lord's Supper, the LAST and GREATEST of ALL commemorative institutions that has been the history of the world . . . shot to pieces by the doctrine and commandments of men. The greatest because of the greatness of

the one who is set forth, where the supper is observed.

Remember that the inspired witnesses say plainly, that on the night of His betrayal, "Jesus took bread" or a loaf, (Matt. 26:26; Mk. 14:22; Lk. 22:19) (Gk. Artos) and by investigation, we find the bread unleavened.

We also find Paul, about thirty years after the establishment of the Church, binding the SAME ORDER, with the same "kind" of bread, on the Church at Corinth. My next article will be on the drink element of the Lord's Supper.

—T. E. Smith, Wesson, Miss.

### "MY PEOPLE DOTHT NOT CONSIDER"

By Clovis T. Cook

Isaiah, the son of Amoz, through the vision he had in the days of the Kings of Judah, saw their universal corruption, and said: "Israel doth not know, my people doth not consider" (Isa. 1:2-4). How long will the people of today continue to drift with the tide without stopping to "consider"? There are some things we "do not know" and some things we "do not consider." "My people are destroyed for lack of knowledge" (Hos. 4:6) "Till I come give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13). We must read the Bible to obtain this knowledge. There is no excuse for our ignorance in this day of freedom.

But there are some things we "do not consider," but they are vital. The word "consider" means more than to merely "think"; it means, "Attend to"—Webster. We may think, but never do anything about it. We must "attend to" as well as "think." The Lord said to Satan: "Have you considered my servant, Job" (Job 2:3)? Perhaps, Satan had thought of Job, but he had not "considered" him until he had tried him. If we fail to "attend to," we fail to "consider." If we consider our word of any value, let us attend to do that which we promise. Are we better than Israel if we fail to "consider"? Isaiah said: "They have provoked the Holy One of Israel unto anger, and have gone away backward." Preachers in the pulpit and out of it will speak many things that give rise to new born theories and ideas, of which they have not "considered." Elders will allow things to come into the church slowly, but surely, because they "do not consider." When they finally awake and consider, they find the unity of the church disrupted, and possibly, the elders are left on the "outside, looking in," having lost the church building because they failed to "consider." Some will say improper things about a brother or sister, that may cause them to quit the church and a score of sinners to make shameful comments, all because they did not "consider." Brethren will promise to give a preacher a meeting at a certain time, but they seem to forget all about it, or remembering it, they will many times call it off just a short time before it is to begin. They were not forced to make this promise, and I wonder if they really meant it, or just did not "consider," thinking that it would make the preacher feel better for the time being. But in addition to being wrong this is discouraging to preachers, and often causes the work to be hindered elsewhere. If we

are untruthful about one thing, can we expect people to believe us about others? There is an "All-Seeing Eye" watching us, and yet "my people doth not consider."

Some seem to think that because we can take the Bible and put the innovators to flight, the fight is over; but we must also launch an aggressive war against all sins, including these seemingly little things, which are not little after all, for they are hindering the growth of the church.

Jesus said: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19, 20). This is half of the great commission. I recently talked to a preacher who seemed to think this half was all that applied to him; but we have 21 books of the Bible devoted to the latter half, "Teaching them to observe all things, whatsoever I have commanded you." Certainly, preachers and others are not fully "considering," when they follow only half of that commission. They usually obey the part they like best. Of course, it makes us quite unpopular, when we teach all of the latter half of this commission. Brethren, if we are honest, we will "Consider" (attend to) all, and not just a part of this divine instruction.

More and more, I see the need of brethren "considering" the preachers who labor with and for them. We have seen preachers who claimed to be with us, but their hearts were far from us, and the process of time, they like Judas sold out. It is a terrible blunder to allow such men to preach in the pulpit of the loyal churches, yet some do it. They "do not consider"!

Some admit that the way we worship is acceptable and safe, yet they are continually trying to change that way, especially privately, and teaching others to worship some other way. Again, they "do not consider." Are we sliding backward, brethren? Is it not time to "consider," lest we be found sorry, when too late?

"I stand upon the river's brink,

Two cities I behold,

One dull as lead, friend, stop and think!

The other bright as gold.

The masses go to the one below,

They float, their sports are rare,

But the faithful few, with prize in view,

Go up through toil and prayer."

—Spring Hill, W. Va.

### PASSED ON

Davis.—Brother Limuel Lee Davis was born in Graton County, Texas, October 26, 1876; died July 7, 1940, due to heart attack.

On October 30, 1898, he was married to Dolly Davis, to which union eight children were born, seven of whom survive to mourn his passing.

Brother Davis obeyed the gospel in 1896, thereby becoming a member of the Church of Christ. He thereafter led an active life in the Vineyard, being a gospel preacher and also an elder much of the time, being elder in the church at Sulphur at the time of his death. It was under his able teaching that the writer obeyed the gospel, being baptized at his hands. I have labored with him

in meetings, and I know that he was a true yoke-fellow. I believe that he was willing to "endure hardness" as Paul of old. Too, he was liberal and hospitable in temporal things, as well as being "ready to do good," even seeking the opportunity for doing good, instead of waiting for it, being ready to declare the council of God. Many have praised his able instruction and prayers. Yes, we shall miss you, Brother Davis, but we rest assured that you ran well the race set before you, and like Paul, "Fought a good fight, finished the course, kept the faith," henceforth will receive the crown that fadeth not away, eternal in the Heaven.

Besides his wife, children, four brothers, two sisters, he leaves many other relatives and friends to mourn his departure. May the Lord help Sister Davis and the children, as well as other bereaved ones, to hold up under the load of grief in the sad hour. We say to you, "Weep not even as others who have no hope." May we live the life he taught us.

Funeral services were conducted by the writer.

—Orvel Johnson.

Orten.—Vernon Berl, son of W. F. Orten, was born June 29, 1927; died July 8, 1940, being 13 years and 9 days of age.

Vernon obeyed the gospel last year in August under the preaching of Brother James R. Stewart. He lived a very faithful and useful life until death, leaving an example for all to follow. He leaves to mourn his passing his parents, two brothers, grand parents, and a host of other relatives and friends. We do not weep as those who have no hope.

—Lois Burns (Cousin).

### OUR HELPERS

Here are the names of those who have sent us subs. since June 20, and the number each sent us. Many thanks to all for the interest shown in helping us to increase the circulation of the OPA. Will you not let us have your name with a good list for next month?

—Publishers.

Ervin Waters—10; Homer L. King—8; J. A. Moore—4; Bill Van Stavern—4; Homer A. Gay—2; H. E. Robertson—2; Fay Lowe—2; G. L. Hogland—1; W. E. Ray—1; C. B. Hufstедler—1; Glen Bray—1; W. H. Hilton—1; Mrs. T. B. Patterson—1; E. J. Smith—1; Sam Smith—1; Florence Renick—1; Wm. Freeman Jones—1; Fred Bates—1; Mrs. R. R. Kramer—1; Miss Virginia Clifton—1; Jesse Miller—1.

### SHALL WE HAVE THE TRACT?

To date we have received orders and promised orders to the amount of about \$20.00, but it will cost us at least \$60.00 to get them printed. Hence, we must have more orders promised, if we are to have the tract, "Clark-King Discussion" on the number of cups in the Communion. Too, we must have them immediately. So, please, let us hear from you at once. We stated that we could sell the tract for 10c each; \$1.00 per dozen; \$5.00 per 100; \$40.00 per 1000. But if someone or ones would donate the cost of printing we could distribute them free, except for the postage. Act now!

—Publishers.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycock Printing Co., Jackson, Tenn.

### THAT SPECIAL OFFER

We are continuing that special offer to send the OPA a whole year to new subscribers for only 50 cents, and we call attention to every friend of the paper to take advantage of this offer to put the paper into new homes. Some of our preachers and workers are showing an interest in the increased circulation of the paper, while a few do not seem to appreciate the paper and what it has done for them, if we may judge from the lack of interest they show in securing subscriptions. Will you not all show your appreciation of the work the paper is doing and the work done on the paper to put it out, by sending us a nice list of subs. for the next issue? Act now! Speak to all about its merits, publicly and privately.

—Publishers.

### SONG BOOKS

**Songs of Truth** is the name of our new song book for 1940, compiled and edited by Will W. Slater. We believe this is one of the best all-purpose books put out. It contains 194 songs, both old and new. The binding is the same as our former books. The price, too, is the same—35c per copy; \$3.60 per dozen; \$7.25 per 25; \$13.00 per 50; \$25.00 per 100, prepaid.

**King's Pilot** (Revised) is a good book for general use, containing both old and new songs, compiled by Frank Grammer and J. A. McClung. This book is about the same size as the above book, but the price is a little less in quantities of 50 or more. Send all orders to Homer L. King, Rte. 2, Lebanon, Missouri.

### BROTHER KIRBO MARRIES

On June 30, 1940, I officiated in the ceremony that united in the bonds of matrimony Brother Fred Kirbo, of Wilson, Oklahoma, and Sister Marion Barnhart, of Seminole, Oklahoma. The ceremony took place at the Church of Christ, in Sulphur, Oklahoma, at about 3:00 o'clock p. m.

I had the esteemed pleasure of baptizing the bride about four or five years ago, and I consider her a very sweet Christian girl, modest, quiet, and devoted in her manner, as well as a loyal Chris-

tian. I believe she will be loved and appreciated by all who know her.

Too, it has been my pleasure to be associated with the bridegroom for a number of years, as we have labored together in a number of meetings, and I consider Brother Fred one of our very best preachers, who is demonstrating his ability by his successful work in the Vineyard of the Lord. He is too well known to the readers of the OPA to need further commendation by me. I predict for him and his attractive bride a very happy and profitable life. May God bless the union is my humble petition.

—Homer L. King.



Sam Smith, Rte. 1, Wesson, Miss., July 9.—Brother L. L. Red was with us recently on Lord's day, and he gave us some good spiritual food. I am trying to develop my talent for the Lord.

J. C. Moore, Rte. 4, Waco, Texas, July 1.—The Axtell meeting, near Waco, begins the 19th., with Brother King doing the preaching, and everything is ready for a good meeting. I recently baptized one here (Bellmead).

John B. Hall, Rte. 8, Bx. 262 B, Oklahoma City, Okla., July 15.—The church here is getting along as well as can be expected. We are trying to keep the membership and the worship pure, even if we may be few in number as a result.

Jesse Miller, Box 127, Grafton, Calif., June 25.—We recently moved from the loyal church in Lodi to the above place, and we find plenty of digression here. We have made arrangements with Brother Waters to hold us a meeting here. We pray for the faithful and a wide circulation of the OPA.

L. G. Park, Council Hill, Okla., July 10.—We are conducting a mission meeting about five miles from the above place, with two baptized and a new congregation started, of about 12 members to date. Others are expected to take their stand with us soon. Interest and order are fine.

Ralph Mustard, Montebello, Calif., July 9.—Since my last report, I visited the brethren at Corcoran and delivered three discourses. We had five crowds both nights, also a service on Lord's day afternoon, after a basket lunch in the park. We have recently had two restorations at Monrovia. I visited the church at Oceanside July 14. They are zealous. Bro. Waters is now in a fine meeting at Monrovia. Pray for me.

C. W. Ballenger, Richland, Missouri, July 16.—This is the place where Brethren Cook and King have labored to get a loyal congregation started,

and we are glad to report that the labor has not been in vain. We have recently baptized our son-in-law here, for which we are very thankful. We rejoice to see people come out of Babylon.

C. C. Rawdon, Lawrenceburg, Tenn., July 13.—The Chapel Grove church is doing fine. Brother Homer L. King will begin our meeting the first Lord's day in September, and we are looking for a harvest of souls. We are growing in the teaching and singing. We are sorry we have just lost an active worker, Brother Vernon Orten, but we think our loss is Heaven's gain. Pray for the work here. If passing this way come and worship with us.

Carlos B. Smith, Wesson, Miss., June 19.—We have recently bought a plot of ground and an old house, and we are building a meeting place for our colored brethren. Brother Chas. Waller is in this part doing some fine preaching. The meeting is a week old, and five have been baptized and one other confession for baptism. He will be here about another month if we can finance the work. I wish more brethren would assist in this work.

Lee R. Williams, 234 W. Cherokee, McAlister, Okla., July 9.—Brother Fred Kirbo will begin our meeting, the Lord willing, the fourth Saturday in August and continue over the second Sunday in September. This will be his second meeting for us, and we invite all in reach of us to attend this meeting. We are few in numbers and we need the assistance of brethren in other congregations. We invite all loyal preachers, who may be passing this way to stop over with us and assist us in teaching the gospel.

Claude White, Rte. 1, Mitchell, Ind.—Brother Elmer Walls preached for us on June 1 and on Lord's day evening, speaking on "Christ The Foundation" and "The Building of But One Church." The results were five baptized and two restored and the church much strengthened in the one way. The services were in the new building, which has been completed on the outside.

L. B. Badgett, Joy, Oklahoma, July 18.—We are having a good meeting at Eucha in spite of a show going on in opposition. This is a loyal congregation, except for some inside troubles to be dealt with soon. I hope to secure a list of subs. here. The Lord willing, I suppose I will go to Gumon, Oklahoma for a mission effort at the request of a Sister Williams there. Pray for me and the work.

C. H. Lee, Rte. 2, Lebanon, Missouri, July 18.—Since my last report, I met with the faithful at Claxton, preaching two sermons. They seem to be doing fine. I also preached two sermons at McBride, where there are but few who are trying to keep house for the Lord. My next was at Cable Ridge for 10 days, where I think we did some good. I am leaving tomorrow for a place near Manes, Mo.; then to Texas County for a meeting. I think

our paper (OPA) is getting better. Let us press on in His name.

Fred Kirbo, Wilson, Okla., July 21.—I recently held a meeting in Temple, Texas, with three baptized and nineteen confessions of faults. We had good crowds and interest throughout. I enjoyed working with these brethren, because of their zeal. I am now engaged in a fine meeting in Belton, Texas, with the crowds growing each night. My next will be at Eola, Texas. I am glad to have my wife with me in the meeting at Belton. This is the home of our preaching brother, H. C. Welch, who is building a new church building in this town. Pray for me.

James R. Stewart, Star Rte., Belton, Texas, July 9.—I closed a mission meeting at Dublin, Texas, June 16, with one baptized and we believe much good otherwise done. The one baptized will go to Ramsy for worship. This meeting was supported by individuals. I was glad to hear Brother Kirbo five nights in his meeting at Temple, where he did some fine preaching. I have just closed a mission meeting at Bland, with no visible results, but we hope good will result from the seed sown. This meeting was sponsored by Temple and White Hall churches. I am to begin a meeting at Ramsy, July 12, which will be the fourth meeting there for me. My next will be at Sand Grove, near Milano. Let us work while it is day, brethren.

Pete Howard, Dora, Missouri, July 1.—I am a reader of the OPA, and I think it is a fine paper. I endorse the stand it takes, as I firmly believe in the things we can read from the Bible. June 30, I delivered a sermon at Brother Hilton's home church, near Vanzant, Mo. We had a very large attendance. I love the brethren there for their work's sake. The home church is getting along nicely. Brother Orvel Johnson will hold our meeting the last half of August. We will be glad to have visitors in this meeting. I intend to do more preaching now. For reference I refer you to my home church, also Brethren W. H. Hilton and H. E. Robertson. I teach and practice what I can read in the Bible. If you need me write me as above.

M. J. Buffington, 125 E. Whittier, San Antonio, Tex., July 8th.—I thank God that I had the opportunity of being with Bro. Gay in his meetings in South Texas, in May and June. His fine sermons have been like going to college to me. My association with him has been a great help to me, as I am a young man, just starting out to preach. I preached at Sabinal, June 23. We have a small, but faithful congregation there, which I am sure will grow. I preached last Lord's day at Fair View, where the church seems to have much more zeal since Bro. Gay's meeting there. I am to preach at Hebronville, July 14th. Brethren pray for me that I may be strong in the Lord and fight the good fight of faith.

G. W. Bowman, Alpena Pass, Ark., June 21.—Brother W. H. Hilton closed a meeting of two

weeks here the 16th. inst. While there were no additions, yet much good was done in teaching many, who had never heard a loyal preacher, as well as teaching the members of the church against innovations. Most of those who are members of the church here believed in the S. S. and cups, but when they heard Brother Hilton they began to see the truth, as he told them that he would be here to discuss the differences with anyone they would put up. The Montebello and Siskiyou Street churches in California sent us \$25.00 to help support the meeting, and Sister Russell sent us \$2.00, for which we are thankful. We learned to love Brother Hilton and commend him to the brotherhood.

Barnie Welch, 502 N. 3rd St., Temple, Texas, July 21.—My family and I have just returned from a fine visit with Brother Kirbo at the Watson school house, near Littlefield, Texas, where he recently closed a meeting. I was also associated with J. D. Phillips and wife while there. From there we went to Wilson, Oklahoma, and attended two services of Brother King's meeting at the Bit Shop, near Healdton, Okla. I want to thank all with whom we visited for the hospitality shown us, especially in the homes of J. V. Speights, Corbells, Milners, and others. I am now attending some in Brother Kirbo's meeting at Belton, Texas, and I hope to attend some in Brother King's meeting at Axtell, near Waco. Pray for me that I may grow strong in the nurture and admonition of the Lord.

Clovis T. Cook, Spring Hill, W. Va., July 6.—The meeting at Mallory Chapel closed with good interest, and we hope to make another effort there before I leave this part. I think my next meeting will be at Huntington, W. Va., where we have a good church. I hope to visit other places while in this part. I recently received an interesting letter from a sister in Ashland City, Tenn., stating that they were driven out of the church there because they opposed the S. S., etc., and are now worshipping in a private home. They desire help to build a house of worship. I ask if they used one cup in the Communion, and they replied that the Bible authorized but one, "therefore we use but one." I believe this is a worthy cause, and anyone who can help will be doing a good work. Send all donations to Katy Rohrer, Rte. 3, Ashland City, Tenn.

Orvel Johnson, Davis, Oklahoma, July 15.—I neglected to get a report to Brother King in time for the July number, but I have been busy this year in the Lord's work and at home. Much of my time has been with the churches around my home. Brother Kirbo conducted the home (Sulphur) meeting, with gratifying results. Seven were baptized and a number restored. I believe he did the best preaching there I ever heard him do. The crowds were extra good throughout the meetings. I was with the brethren at Dougherty for the annual all-day meeting July 4. I enjoyed the fellowship of Brother Hilton and others very much. It was decided to have this meeting next

year, near Turner Falls and Price Falls, in the Arbuckle Mountains, near Davis. This is a very beautiful place, suitable for camping, and the plan is to make it a camp meeting for a week or ten days, embracing the first two Lord's days in July. I am to begin at Live Oak church, near Buckholts, Texas, July 19. Then, to Missouri for some work. I still have time for a fall meeting somewhere, if needed.

S. E. Weldon, Rte. 2, Box 532, Beaumont, Texas, July 12.—I am due at Jacksons Chapel, July 17, for a series of meetings. I hope to visit other places while in Louisiana. Brother King's defense of the truth on the cups question is so good, that I am very glad it is to be put in a neat tract for handing out. Old Brother W. H. (Bud) Gill, myself, and others, threshed out the loaf and cup subjects just 40 years ago. We were standing for the truth on them before they came to be a well established issue generally. This was at old Jacksons Chapel, near Leesville, La. We have always been thankful for the stand we took in our young days. Accept my thanks for God-fearing men, who will not compromise on this vital question today. Here is an order for some of the tracts.

Homer L. King, Lebanon, Missouri, July 21.—I closed a good meeting at Healdton, Okla., June 30, with two baptized and five confessions of faults. I was very glad to be associated with these good brethren again, as I have labored much with them, and have learned to love them very dearly. I made my home with Brother Bill Milner while there, and a good home it was. My next was at the Bit Shop, near Healdton. While we had good crowds and attention, yet there were no additions. I enjoyed the association very much and learned to love the humble brethren. Here I made my home with Brother O. C. Mathews, with whom I have spent many happy days. His is truly a preacher's home. I am now in what promises to be a very fine meeting, at Axtell, near Waco, Texas. We began last Friday night, and two have responded to the call; one for baptism and one restored. The crowds and interest are very encouraging. I go next to Washington, Okla., to begin early in August. This will be my third consecutive meeting there. Pray for me and the work.

Wm. Freeman Jones, Iberia, Mo.—Was with Bethel congregation near Freeburg, Mo., June 30th, accompanied by some of my family. Have labored with those brethren for several years. We enjoyed the hospitality of the good home of Bro. and Sister H. D. Schwegler. Left home July 12th, my birthday and preaching anniversary, for Louisiana. Beginning the 13th, Bros. H. K. and King Tidwell and myself are in a good meeting at Miller's Bluff. Their families and several others of Pease chapel come 50 miles and back each night for the services. Bros. Carl Andrews and James Giles came a night. My home part of the time is with Bro. and Sister John Arnold. Bro. C. N. Burnett of Shreveport was with us Lord's day at our all day services. I go to Pease chapel, Mountain Gap, (Texas), Souls Chapel, (Ark.), and perhaps

other places before returning home. (James 4:13-16). I am glad to report my companion feeling better.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., July 15.—I closed the mission meeting at Stockton, Calif., June 30, after preaching 22 days. The meeting resulted in 1 baptism, 22 confessions of faults, and the establishing of another congregation on the New Testament foundation. The church assembles every Lord's Day on the corner of Carroll and E. Market streets. Visiting brethren will find a hearty welcome there. I preached at Sanger, the congregation I established in May, July 2 and found the brethren there growing numerically and spiritually. Several S. S. preachers came to Sanger after I left and held a meeting in a tent, attempting to tear down what I had builded. They had no results at all and our brethren were stronger afterwards. July 3, I preached at the Siskiyou, Los Angeles church. July 7, I began to assist the Monrovia congregation in a meeting which continues at this writing. We have had three restorations. One of these was a First Christian preacher, a young man 32 years of age who has been educated in their schools. He takes a stand with us in opposing all innovations. We "thank God and take courage."

Tom E. Smith, Healdton, Oklahoma, July 17.—Brother Homer L. King, is closing a series of meetings at the Bit Shop tonight. While there have been no additions to date, yet we have had good attendance and some splendid teaching. Brother King's kind and loving manner of teaching has drawn the members of both the Bit Shop and Healdton closer together, giving them a determination to do more for the cause of Christ. I think both of these meetings have been valuable to the cause. While on our vacation we were deprived of meeting with a congregation on one Lord's day, due to the church in Port Arthur, having discontinued at the regular meeting place. Being unable to find any of the brethren, we worshipped where we were staying. I have suggested to Brother King that the OPA put out a list of the loyal preachers and congregations, with their addresses, that we may more readily find loyal brethren, with whom we can worship. Let us all cooperate to help put out such a list.

Chas. Waller, Care of Carlos B. Smith, Rte. 1, Wesson, Miss., July 15.—I arrived in Mississippi about the middle of June. The white brethren led by Brother Carlos Smith have done much good work among the colored people. They have secured for them an acre of land, also a building to be moved and erected on the same. They appointed David Gordon, Van Shannon, and Robert Adams (all colored), leaders in the community, as trustees of the building. The white and colored brethren take this as a means of thanking the brotherhood for their donations and interest in the noble work. Having received \$42.00 as reported, about \$100.00 more is needed. I have baptized eight so far, with many more learning the truth. The brethren have been prevailing with

me to hold a mission meeting in Florida, but Brethren Gay, Smith, and others, are asking that I remain in Mississippi. If the demand here is positive, we shall be forced to ask support of brethren elsewhere to finance the work over a year's space. From here we go to Hallsville, Texas (colored brethren), then on to Shreveport to visit Bro. J. C. Jones (no faithful colored brethren). By the middle of August we hope to be in San Antonio, to locate a mission point, under the leadership of Brother Jesse James, to preach to the colored people. **This is missionary time and missionary work. Who will help?** Address me in care of Abe Young, Rte. 2, Box 213, Hallsville, Texas. Note:—The church in Ottumwa, Iowa, is helping me in the mission effort.

Homer A. Gay, Shreveport, La., July 15th.—We had a good meeting in San Antonio, Tex., in spite of the continued rainy weather. We have a very fine congregation of loyal Christians there, and I surely did enjoy my work with them. On my way home from there I saw many of my dear friends at Temple and Waco, including preaching Brethren James R. Stewart, Fred Kirbo, and Barnie Welch, who met my train. After a few days at home with loved ones, I came to this place, began a meeting at Cross Roads, a mission point, about forty miles from here, Lord's day, June 30th. Bro. H. E. Hampton, of this place, started the meeting, and had up a splendid interest. We continued there for a week with increasing crowds and interest. Four promised to be baptized there in the near future. I began at Velve Street Church of Christ, July 7th, closing last night. We had nice crowds and the best of cooperation of the brethren. Two were baptized and two restored. I have never seen a congregation do better than this one in the last ten months—since the opposing faction left them. Love and good will seems to prevail among them. They do not propose to be bothered with disloyal preachers. They have asked me to return for more preaching next year and, possibly, another meeting this year. I am to begin at White Hall, near Temple, Texas, August 3rd, and from there to Council Hill, Okla., to begin Aug. 16th. I hope to begin a singing school here tonight.

Robert Saylor, Ottumwa, Iowa.—"Upon the first day of the week the disciples came together to break bread" (Acts 20:7). Such was the case June 2, at the home of Bro. W. F. Jones, Iberia, Mo.; as numerous disciples from various congregations assembled there. Not only did we "break bread," but we discussed the "bread of life." We were impressed by the simplicity of the place of worship. Seated upon plain board benches, green grass for the floor, and blue sky for the ceiling, we worshiped God. In such simple surroundings we knelt before our Lord, with hearts full of love and at peace with God and man. We were made to realize the vanity of erecting costly edifices in which to worship Him. I would that our lives were as plain and simple, as genuine and devoid of show as our place of worship. We from Ottumwa enjoyed the stay with Brother Jones and

family, and appreciated the hospitality very much. We commend Brother Jones for arranging this meeting. May there be many more like it.

Note:—Wife, children, and I, worked hard to make that occasion spiritually enjoyable for all who attended, but we all believe we were repaid for the effort. The collection was put into our little treasury of "the church in our house" to be used in spreading the gospel. We are grateful to all who attended. To God be all the praise.—Wm. Freeman Jones.

W. H. Reynolds, Rte. 2, Kinston, Ala., July 18.—The meeting at Colquitt, Ga., arranged last fall by Brother Palmer and me for this summer, began June 22, under a tent furnished by a Bro. McCalum, of Atlanta, Ga. The brethren at Colquitt being inexperienced, arranged for the above preacher to assist, not knowing that we differed on certain innovations. McCalum being a cups advocate and owner of the tent, took advantage of his opportunity to freeze out the two of us, for whom the meeting was arranged. Bro. Palmer and I were permitted to preach once each, except for some teaching in the daytime, when but few attended. When McCalum took complete control of the meetings when he came. I write this to show how undermining our cups brethren can be. A Bro. Busby planned a private talk with me on the issue, but after a brief conversation with me, he declined to do so. The brethren there were not well pleased with this action. All seemed to stand with us except Bro. Hand. Bro. McCalum has been invited to discuss the issue with me at a suitable place, but will he do it? I am not a prophet nor a son of a prophet, but I venture the assertion that he will not debate the subject unless it be where the one cup brethren furnish the place and crowd. The above course by Busby and McCalum was the result of a brief comment by me on Lk. 22:20, when serving at the Lord's table. The above meeting was intended as a camp meeting and for all preachers present to have equal share in the services, but the brethren were very much disappointed, and are determined that we shall have another meeting. Bro. Palmer is now in a mission meeting at Graceville, Fla. I am at home waiting on my boy who is sick of a fever. I am to assist in a series of meeting at Ponce De Leon, Fla., as soon as I can leave my sick boy. Pray for me.

Horace E. Hampton, Shreveport, La.—I am glad to report again to the OPA. I enjoy reading the OPA and appreciate it very much and the things for which it contends. On June 23rd. I began a meeting at Cross Roads Church, near Hall Summit, where Bro. J. C. Jones and I, and others have been lending our assistance in building up a congregation. We had good crowds, who showed much interest in the study of God's word during the entire meeting. Bro. Gay came and began preaching there July 1st and continued through July 7th. We both preached only those things that we could read from the Bible. One dear soul who is just out of the Hospital made the good confession and will be baptized in the near future—and others promise to be baptized with her. We

are very thankful for the good brethren at Cross Roads, for they really "have a mind to work," and they love the Bible way. I enjoy preaching the word. I have enjoyed being with Bro. Gay, and long to be with other preachers who will preach the Word and it alone as Bro. Gay does. Velva Street church, is my home congregation. They are growing in grace and in knowledge.

J. C. Jones, 1843—53 Tex. Ave., Shreveport, La., July 19.—About ten months ago the few members who were left at Velva Street Church, here, — about three or four active male members, arranged with Bro. Homer A. Gay to hold us a meeting which was a grand success and started the church on the road to recovery and growth. Bro. Gay has just closed another meeting here with us and is now teaching a singing school here and much interest is being manifested in the study of music. We baptized three between these meetings and two were baptized and two restored during this last meeting. We now have twelve male members and all of them will help with the leading part. This congregation has had more spiritual growth and development in the last ten months than it had had in ten years before that. All of the members are at peace and working in harmony. We have arranged with Bro. Gay to hold us another meeting here this year, and also for a meeting at the Cross Roads church, and here at Velva St., again next year. We, at both places, endorse Bro. Gay as a loyal and faithful worker in the cause. Our time of worship is 10:30 A. M. on Lord's days. We also meet at 8:00 P. M., Sunday night and Wednesday night. We teach, one at the time, use one loaf, and one cup in the communion.

#### RICH IN GOOD WORKS

I Tim. 6:17-18.

It always gives us renewed courage to see those who are rich in good works. I was deeply impressed with the good work done by the faithful few members at Cross Roads church, near Shreveport. I held a short meeting there last year out under the stars. We had about seven members, and they are poor folk, but they have "a mind to work." And, with the untiring help of the brethren of Velva Street church, in Shreveport, they now have them a good little church house built, and I preached in it this year. They have the respect and confidence of the community around them, and will now begin to grow in numbers.

The faithful brethren living in Lebanon, Mo., (Lees Summit congregation is out in the country ten miles) have purchased a nice suitable lot and are making all preparations to build a good church house. When once they have a house of their own, I am sure that we can build up a large congregation there.

The faithful church at New Salem, Miss., have made almost unbearable sacrifices to have the pure gospel preached in those parts to both white and colored. Bro. Waller is there now and he writes me—"Since being here the Lord has added 8 by baptism, with a nice outlook for a few more. Bro. Gay, I do wish that I could be here about nine months or a year. I know this is my best chance among colored people, but so far the support has been lacking for so long an effort. The good brethren here (both white and colored) want me to stay, and I want to stay. But, what will I stay on???"

Now, brethren, suppose that we abound "in this grace also." Bro. and Sister Waller are better prepared for this work than any one else in the loyal brotherhood, and they are willing to make a sacrifice to do it, but they will have to have help from the white brethren. So, what say you, that a few white congregations "determine to send" to this worthy cause a contribution each month?

May the Lord help us to be "ready unto every good work," "willing to do good," "RICH IN GOOD WORKS."

—HOMER A. GAY.

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. XIII

LEBANON, MISSOURI, SEPTEMBER 1, 1940

No. 9

#### EMBLEMS OF THE BODY AND BLOOD OF THE LORD.

In my first article concerning the bread, which is an emblem of the body of Christ, both natural and spiritual, I tried to show some of the corresponding characteristic marks of both, that gives man an insight to a pre-existing analogy between the Body of Jesus and unleaven bread.

Milligan in "The Scheme of Redemption" says, "an emblem is a material or tangible object of some kind, that is used to represent a moral or spiritual quality or attribute on account of some well known pre-existing analogy between them." I do not believe that there was (or is) a pre-existing analogy between Leaven Bread and the Body of Jesus Christ.

Analogy: "Agreement between things, in some circumstances, but not in others."—Webster.

Hence, an agreement between unleaven bread and the unleaven body of our saviour.

Paul says, 1 Cor. 10:15-17, "I speak as to 'wise men': judge ye what I say. The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?"

Paul said, "I speak as to wise men"—not guessers—"judge ye what I say"—He said, "THE COMMUNION." To use "anything" else, except unleaven bread, would it be the communion of the Body of Christ? In saying "wise men," Paul recognized their ability to judge as to what the unleaven bread represented. One of the greatest mistakes the church in this age is making, is that she has ceased to make a close study of the types and symbols that the Divine Spirit used in order for man to get the lessons they contain. The multiplied examples that the Holy Bible contains concerning types, antitypes, emblems, and symbols, ought to convince man that they were selected by one that knows the end from the beginning, and that the lessons they contain are perfectly adapted to the understanding of man.

With these relative thoughts before us, we will begin an investigation of the other emblem or the drink element of the Lord's Supper.

I'm aware of the fact that there is a division in the church concerning the nature of this element. There are (5) five positions over which the church is divided; viz:

1. That the drink element must be fermented wine. (Intoxicating). 2. That the degree of fermentation, or leavening, is immaterial; 3. That fermented wine (intoxicating) is the unleavened wine; 4. That the juice cannot be kept pure, as

germs will get into it while being handled; 5 That the juice must be the fruit, product, progeny of the vine; unfermented or unleavened.

This fifth position is the one that I shall defend with the Holy Scriptures. I have had three discussions over these issues; two written and one oral. I shall also state the points of agreement.

(a) This element is a liquid.

(b) This element must be a drink element.

(c) It must be a product of the grape vine.

Like the bread, the Lord employed a Greek word, "Gennema," to designate this element at the institution of HIS Supper. Jesus could have used other Greek words, such as "Gleukas" or "Oinos" translated wine or Jesus could have used "Karpos," translated "fruit" 66 times in the New Testament; but, He Did Not! I believe He had a motive in selecting the word "Gennema" to designate the drink element in HIS Supper. In the King James translation, "Gennema" is rendered fruit five times and generation four times; "Karpos" is rendered fruit, but not generation. "Gennema"—"fruit," "product," "produce," "progeny," "generation," "Juice of the grape." Let the reader keep in mind that this element is not an eat-one, but a drink one. Concerning this drink fruit, Christ said, "This is my blood" (Matt. 26:28; Mk. 14:24). Keep in mind that we all agree that this fruit must be the fruit of the grape vine. Was this fruit or juice vinegar, intoxicating wine, fermented or unfermented? Was this drink element HE used an emblem of HIS blood? Yes! Then there was a "pre-existing" analogy between this fruit of the vine and His Blood, "It was used because of some quality it possessed, that represented some vital attribute of Christ's blood."

Some preachers say that the grape cannot produce pure blood, that man must make it pure. Let us hear the Holy Spirit speak through Moses: "Butter of kine, and milk of sheep, . . . and thou didst drink the pure blood of the grape" (Duet. 32:14).

Since Christ represented man in his generate or sinless state, (and like begets like) we can readily see some good reasons for His being conceived of the Holy Ghost, (Matt. 1:20). That gives Jesus the best blood strain known to man. If there are any Royals of this earth who boast of their blood strains, let them compare theirs with HIS. I take the position that it took something as pure as was created by the God of Nature to represent the pure blood of the sinless Son of God.

We know that there was some pre-existing analogy between the vine (grape vine) and Christ, for

in His doctrine, He says, "I am the Vine," (Jno. 15:5). Notice, He says, "I Am," and in regards to the drink element of His Supper, He says, "This is My blood." This is the pure blood of the grape which is the pure fruit of the vine, which in "toto" means Jesus. Under these figures we can understand what Jacob meant concerning, "Shiloh . . . binding his foal unto the vine, . . ." These two statements by Christ, "I AM," and "THIS IS" forever settles the question as to a pre-existing analogy.

Christ further explains this question by showing how the fruit is produced. He says that "the branch cannot bear fruit of itself except it abide in the vine." NOW! "Anything produced from the juice of the grape that was not produced while the branch was in the vine is not the fruit (Gennema) of the vine."

In the beginning God said for every tree to yield fruit after his kind, (yes, after his kind) and the Kind is from the Seed (Gen. 1:11, 12). Now, what kind of fruit, as a drink element, does the grape vine produce? Fermented, or unfermented? Intoxicating, or non-intoxicating? Leavened, or unleavened? Let us come right on up and grab these physical facts.

I am aware that some of the wine brethren take the position that the fruit of the grape vine mentioned in Num. 6:1-4 is fermented and unfermented. They limit the strong drinks to the grape vine only, when the Jews made wine from some other elements, beside the juice of grapes. Wine was made of the juice of the pomgranate (Song of Solomon 8:2).

To take the position that a man, or men, can extract the juice of the grape, that was produced by the grape, while the branch was in the vine, and change its nature, and then contend that IT is the fruit of the vine is the same as saying that a man can bear spiritual fruit, when he is a branch out of the vine, Jesus. This is impossible! The branch (fruit) must be IN the vine. The juice of the fruit must be that which the vine (not man) produced. Any outside idea is sectarianism. (Continued next month.)

—T. E. Smith.

#### VIEWS AND REVIEWS

By H. C. Harper

"The New Testament is the only source from which we may derive the benefits of the blood of Christ and therefore it is fitly symbolized by the cup from which we drink. Luke 22:20." —Dr. Trott, in The Truth, Jan. 1929.

Yes, and Paul says the same in I Cor. 11:25. And Thayer says: "In both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant'." —P. 15.

"This cup is the New Testament in my blood." —Lk. 22:20; I Cor. 11:25.

You might as well undertake to get the spiritual significance of immersion by sprinkling as to try to get the spiritual significance of "this cup" by using cups. It is as presumptuous as the use of "strange fire" by Nadab and Abihu (Lev. 10). God has spoken; let man obey.

#### GETTING ACQUAINTED WITH THE BRETHREN.



Bro. J. C. Jones was born near Shreveport, La., June 6, 1887. He obeyed the gospel under the preaching of A. O. Collie in 1915; but soon afterward was taught the truth on the innovations by the late Wm. Guy Ashley, under whose able teachings Bro. Jones learned and developed into an able teacher. He has shown his appreciation of Bro. Ashley by being a father to the Ashley children—having baptized all of them, but one. He has also baptized a number of others, both in and around Shreveport. He has helped to establish congregations and build church houses at three different places around Shreveport, and has led the fight against all innovations. His wife and daughter are faithful helpers in the noble work.

Bro. Jones is an elder in the Velva St. Church of Christ, in Shreveport, where he is held in the highest esteem by all of the members. He is the leading salesman in the Bewley Furniture Co., where he works for his living; and preaches in and around Shreveport, as he has the opportunity. Loyal brethren in passing that way should visit Bro. Jones, at 1843-1853 Texas Ave. It will encourage him, and he will encourage you. I have known and labored with Bro. Jones for more than twenty years, and I love him very dearly.

—Homer A. Gay.

#### INNOVATIONS

The Church of Christ does not use instrumental music in the worship, but some use the individual communion cups, or permit women teachers, or the modern Sunday School; but by the same law of expediency these preachers that harp on instrumental music have the other innovations in the Church. If they can do that by the law of expediency why can't the other fellow do the same? It is foolish for one preacher to condemn another preacher and then do something for which he has not one scripture for authority.

Instrumental music caused division some years ago, but that is in the past. Why doesn't the

preacher that is all the time preaching against instrumental music say something about what the church is divided over. Those preachers will not mention these causes. They are ready to pull the mote out of the brother's eye, but they want you to let the beam alone that is in their eye. They know that the instrumental music belongs to the Christian Church, and that it has a right to put it in if they want it. So, why don't they let them alone, and pull the beam out of their own eye. We have all we can do to keep ourselves clean. These things are dividing the Church of Christ, not the instrumental music.

Why any preacher will condemn instrumental music and then advocate women teachers, Sunday School, individual communion cups, and fail to see his inconsistency is more than can be understood. I tell you, brethren, that as long as these practices are out of line with the New Testament they are condemning themselves. I would hate to condemn someone, when I myself am in the wrong.

Brethren, the time has come that we have to stand on the truth of the gospel. The Church does not need fence riders. The Christians should be on one side or the other. Do not try to cast one stone at some one that can throw several back at you.

—R. C. Clements,  
Broken Bow, Okla.

#### WORDS OF ENCOURAGEMENT

"Here is a dollar for the paper to use in any way you think best. I am wishing you and all the other editors much success in my prayers."

—E. E. Wright, Texas.

"I have made up my mind to help you faithful boys to preach the gospel wherever I am needed. Brother King, I will stick to you in the fight for the truth."

—Barney Welch, Texas.

"Here are some subs. for the OPA. I am doing what I can for it. I would send the paper to others if I were able. May God bless your efforts."

—Joe H. Howard, Missouri.

"I hope to send you some subs. soon. I am hoping that some day you can locate on the Coast, where a good warrior is needed."

—J. H. McKaig, California.

"I am wishing the OPA much success, that the truth may prevail. I am sending my renewal."

—Carlos B. Smith, Miss.

"Brother King, I enjoy every issue of the OPA. It gets better all the time. I am working hard for it. Here are five subs."

—James R. Stewart, Texas.

"Your debate with N. L. C. was a complete victory. I am pleased with it. I would like so much to see you and hear you preach again. Here are some subs."

—Chas. Dewitt Palmer, Alabama.

"You certainly did a good work in upholding truth against Bro. N. L. Clark's theories. I was disappointed in him, due to his reputation for Bible knowledge. List me for 25 tracts."

—Wm. Freeman Jones, Missouri.

"Change our address, as we don't want to miss a single issue of the OPA. We are praying for all the faithful and a wide circulation of the paper"

—Mr. and Mrs. Jesse Miller, California.

"Here is my renewal for the OPA. I certainly do enjoy reading it. I can see the truth more clearly since I read your debate with Bro. Clark. He just failed to prove his 'plurality'."

—W. W. Howard, Tenn.

"Put me down for some of the tracts on the cups. You certainly did a good job in the debate. Here are two subs."

"Here are four subs. I enjoyed your debate with Bro. Clark very much. You certainly did a very nice job of it. I am wishing you very much success in the work."

—J. A. Moore, Georgia.

"I hope that I am not too late with our renewal, as I do not want to miss an issue of the paper. I think the last few copies have been much better."

—Woodard Clouse and wife, California.

"Brother King, I think you did a complete job with Bro. Clark on the cups question. This debate has been a help to some to whom I have handed the paper."

"Brother King's defense of the truth in his debate with Bro. Clark is so good, that I am glad we are to have it put in a neat tract for future use. Brother Gill and I, (with others) threshed out this and the loaf questions 40 years ago, before they came to be well established issues. We are thankful for the stand we took."

—S. E. Weldon, Texas.

#### OUR HELPERS

Here are the names of those who have sent us subs. from July 20 to August 20, and opposite their names the numbers received. Notice this list for your acknowledgement. Many thanks to all for the very nice list this month. May we have your name and a nice list for next month. The special price to new subs. continues for another month.

Homer L. King—11; Ervin Waters—9; Clovis T. Cook—7; Orvel Johnson—6; Ida Wilkinson—6; James R. Stewart—5; L. N. Byford—4; Wesley Ballard—3; Homer A. Gay—3; Burley F. Black—2; Fred Bates—2; Freeman Jones—2; Chas. Dewitt Palmer—2; Joe H. Howard—2; Carlos B. Smith—1; M. J. Buffington—1; Woodard Clouse—1; Isaac Smith—1; O. N. Virgin—1; O. L. Lusk—1; W. W. Howard—1; H. E. Robertson—1; Mrs. Nola Milner—1; Mrs. C. C. Coble—1; A. L. Miller—1. Total—75.

#### CLARK-KING DISCUSSION

We are glad to inform our readers that advance orders for this tract are now sufficient to justify sending it to the printers. It should be off the press within a few weeks. Let the orders come, that we may be able to pay the printers as soon as we receive the tracts. Price: \$1.00 per doz.; \$5.00 per 100. Send all orders to Homer L. King, Rte. 2, Lebanon, Mo.

Get your friends to subscribe for the OPA. It will do them good and help us carry on the work.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### A GREAT FIGHT

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions (Heb. 10, 32).

We see here, that the first believers were greatly persecuted. We find in the records of the New Testament, that they suffered at the hands of wicked men, which are servants of satan. Are we better than they? No! If we receive honor from God, we must certainly contend for the faith once delivered to the saints, and to overcome through the blood of the Lamb.

"Fight the good fight of faith" (1 Tim. 6:12). Yes, we have a contest, and we must sustain this contest, in which our souls are at stake. Hence, it behooves us to Live the Gospel, build up the church, live our religion, and in so doing we shall seize the crown of eternal life.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

O Christian friends the fight is on,  
and victory must be won.  
So we will fight the battles here,  
until our task is done.

Tho' satan's host is marching on,  
with hand in hand we'll stand.  
We'll overcome the wicked one,  
and enter heaven's land.

So put on the armor and stand  
against the foe,  
The sword of the Spirit,  
to shield us as we go.

Then take the helmet of salvation,  
the anchor of the soul.  
The crown will be ours then,  
when we have reached the goal.  
—D. E. Stone.

### SONG BOOKS

Let us supply your needs in song books. It will help you and will help the paper. "Songs of Truth," compiled by Will W. Slater, is a fine all purpose book. "God's Billows of Love," compiled

by Frank Grammer and J. A. McClung, is also, a good book for church services. Write us your needs. Send all orders to Homer L. King, Rte. 2, Lebanon, Missouri.



Abe Young (colored), Rte. 2, Hallsville, Texas, August 14.—We have just closed a 15-days meeting, conducted by Brother Chas. Waller, with 2 baptized. The church was very much edified by the powerful lessons by Bro. Waller. If we could just kill the S. S. in the minds of some, so that all would give the glory to Christ, instead of giving it to Robert Raikes, the church here would be happy.

Chas. Dewitt Palmer, Kinston, Ala., Aug. 12.—I enjoyed the visit in the Damascus, Ga., meeting. I have been busy preaching the month of July. I am to begin a meeting at Flomington, Ala., Aug. 15. I held the meetings at our home churches—Lowry and at Early, with 6 baptized and 5 restored at Lowry and 2 baptized and 10 confessions of faults at Early. I baptized one Sunday night—"same hour of the night."

Carlos B. Smith, Rte. 1, Wesson, Miss., August 18.—Brother H. C. Welch has just held two meetings in this part, with 11 baptisms and others instructed in the way of the Lord. Brother Welch did some fine preaching, especially to the church, which was needed. They who associated with him esteemed him very highly for his quiet and pious manner of life, and we consider him a Christian man. We plan to support preaching in mission points some next year.

Clovis T. Cook, Spring Hill, W. Va., August 12.—I recently held an interesting meeting in Huntington, but was forced to close prematurely due to the spread of infantile paralysis. I am to begin at Mallory Chapel, August 14; then to Spring Hill for a few nights, before leaving for Harrodsburg, Ind., for a short meeting, before going on to Mo., where I am to hold a meeting, near Cassville, sometime this fall.

Madison Wright, Manchester, N. H., August 3.—I have been all summer in the New England states. People here do not attend meetings any better than they do in the South, in the hot summer time. One has been baptized, the first fruits of New Hampshire. He and a brother working here will worship Sundays. I go to Canada, New Brunswick, a destitute field.

Chas. H. Lee, Lebanon, Missouri, August 19.—Since my last report, I met with the brethren at McBride. They are still struggling to keep house for the Lord. My next was with the church at Cable Ridge over the week-end, with four bap-

tized, one of whom was 76 years of age, having been a Baptist for about 35 years. One other was from the Baptists, also. Brother Robertson and I preached four sermons at Manes, but no results. I am now at Fair View, near Seymour, with increasing crowds. Pray for me.

J. C. Moore, Rte. 4, Waco, Texas, August 7.—Brother Homer L. King conducted a mission meeting at Axtell, near Bellmead, Texas, sponsored by the Bellmead Church of Christ. The crowds and interest were good throughout, with two baptized and two restored. We have asked Brother King to return for another effort there. I wish more churches would support such mission work, that untold good might be done. We are soldiers in the army of the Lord. Are we making the fight for truth the Lord expects of us?

L. B. Badgett, Jay, Oklahoma, August 15.—I closed a meeting at Eucha, Okla., continuing for 23 days. Considering the shows and picnics the crowds were fair. I am now in a series of meetings at Black Jack, near Jay, with good crowds and fine interest. I have calls for meetings in this part, and I would like to hold one meeting each in Kansas, Mo., and Ark., if I can get to them. I want to arrange meetings so as to avoid extra traveling. I have been forced to decline to go to places, where I have been invited.

S. E. Weldon, Rte. 2, Box 532, Beaumont, Texas, Aug. 11.—We had a good meeting at Jackson Chapel. There was considerable interest shown among the brethren throughout the meetings, but no additions. Some seemed almost persuaded to accept Christ, among whom was a brother in the flesh of my beloved brother and former yoke-fellow, W. H. (Bud) Gill, of Eola, Texas. However, he seemed loath to denounce his Baptist baptism. Due to much rain and other adversities, I did not visit other points as formerly planned, but I mean to return to Louisiana for more work later. Pray for me in this much needed effort, brethren.

Tom E. Smith, Healdton, Oklahoma, August 13.—Brother Abe Smith (my brother) is now in a meeting at Equal Rights. I am to go to Ada next Lord's day. I hope to be with the brethren at Washington the 3rd. Lord's day in September. I am to begin a series of meetings tonight about 3 miles west of Poolville, near the place, where I held a mission meeting last year. I want to go to Roscoe to preach over Sunday, as soon as I can get to it. I pray that much good may be done by the efforts of the brethren everywhere.

L. L. Red, Summit, Miss., Aug. 17.—Our meeting at Red Oak Grove closed last night, with people longing for more of the sound gospel preaching by Brother H. C. Welch. We certainly do appreciate his manner of life, for we believe God wants this work in qualified hands (vessels). I prefer one well grounded Christian than a thousand "soft-soaped" ones. I think much good will follow this meeting. I hope that such sound gospel preachers will not begin to dig below the surface

for something new, which can only hinder the work, for the revealed truth is on the surface.

W. W. Stille, Cypress Inn, Tenn., August 20.—I closed a series of meetings with the loyal brethren here, without visible results, but all seemed to enjoy the services. Last Lord's day night I preached at Hydes Chapel. I was assisted much in the above meetings by Brethren Hobart and Walter Darby, whom I learned to love, also Brethren Ben and J. T. Hayes. I go next to Corinth, Miss.; then to Guymon, Okla., for a mission meeting, to help two sisters build up a congregation.

Wesley D. Ballard, 1800 N. 17th St., Waco, Texas, Aug. 19.—Brother Syrse Holt and I closed a series of meetings August 18, at Tyson, about 25 miles northwest of Waco. We had good attendance and interest throughout, with six baptized. We have a faithful congregation here of about 30 members. Brother Ed Bates is their able teacher each Lord's day. Brother Holt is to begin a mission meeting at New Hope, Aug. 22, and I am to begin, same date, one at Nalley (school house, in Waco). I am asking for the prayers of all the faithful.

T. R. Chappell, Eola, Texas, August 19.—The church here has just received a good spiritual feast. Brother Fred Kirbo has just closed a series of meetings, with some fair crowds. Due to the large feed crop, crowds were hindered some. We enjoyed having Brother Fred and wife with us very much. He with the rest of us should be kept busy in the harvest field. The last Lord's day we had several preachers and visitors, including Brethren Irvin Waters, J. D. Phillips and wife, the Mustard family, of Montebello, Calif. We enjoyed the fellowship and preaching. We discussed mission work, as is being done in Calif., by Brother Waters, and we were sold on the idea. May congregations in this part do likewise.

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., Aug. 16.—On Aug. 4, 1940, the congregation, set in order by Brother Homer L. King, at Monrovia, closed a great meeting, conducted by Brother Ervin Waters. The meetings were marked by deep spirituality, wonderful singing and fellowship. A capacity house four full weeks enjoyed the learned and highly instructive preaching, resulting in 5 baptisms and 20 restorations. Meetings like this brighten the outlook and lend encouragement to press on with undaunted zeal, under the banner of the Lord Jesus, Prince of Peace. The work on the Coast is expanding in scope, unity and love. The above meeting was a joint effort of the churches in Montebello, (3535 Siskiyou) Los Angeles, (Shamrock and Colorado) Monrovia. As Brother Waters left for a visit in Texas, the last three sermons were preached by Brother Chester King.

Barnie Welch, 502 North 3rd St., Temple, Texas, August 16.—I have not preached much since my last report. I have been attending the fine meetings in progress near here during the past

few weeks, being held by Bro. Fred Kirbo at Belton, Bro. Orvel Johnson at Live Oak, and Bro. Gay at White Hall. All of these were spiritual feasts to me and I enjoyed my association with these preachers more than ever before. I am now sharing in the association of one who is near and dear to me, Bro. Ervin Waters, while he is visiting here from California. May the Lord bless him and the congregations which are supporting him in the mission work being done in California. My prayers are that the churches throughout the land may awaken to their duty that we may all do more of this noble work.

M. J. Buffington, San Antonio, Texas, August 5th.—I preached at Hebronville, July 14th. We were glad to have as visitors, Bro. Racer from Austin and his son from Dallas. The congregation there is small but they are faithful. On July 21st, I preached at Sabinal, where we had good crowds and very good attention. I attended services here at my home congregation on the 28th, and enjoyed a good sermon from Bro. E. E. Perkins from Sabinal. Last Lord's day I preached at Fair View, also preached Saturday night. This congregation seems to be doing nicely. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession"—Heb. 4:14.

Joe H. Howard, Lone Rock, Ark., Aug. 7.—Since my last report I have been preaching most of the time, but was hindered some due to sickness. We have started a fine band of Christians to work at Martin Springs, where I held a mission meeting last winter. I am now in a meeting at Flippin, Ark., with fine crowds and interest, and with one restored to date. This congregation is not strictly loyal in every respect, but it seems that our difference is working our nicely, as they seem willing to accept the truth. We look for great results. (Aug. 14.—Brother Howard writes) Just closed at Flippin with one baptized and two restored. The brethren promised to give up the unscriptural practice of classes. I am doing all I can for the OPA.

James R. Stewart, Star Rte., Belton, Texas, Aug. 10.—I closed a good meeting with the faithful brethren at Ramsey. We had good crowds throughout. There were no visible results, except the church seemed to take on new life, having a stronger determination to press on. I was glad to labor again with my old friends. My next was at Sandgrove for 10 days, with good interest and one baptized and two restored. The brethren there are true to the Book. I am home at present, enjoying the meeting being conducted by Brother Gay. He is doing some fine preaching. We are glad to have Brother Ervin Waters with us for a few days. My next will be some mission work near home. My plans are to make a trip into Pennsylvania this fall. Pray for me and the cause.

Chas. Waller (colored), San Antonio, Texas, August 12.—While in Mississippi the rain hinder-

ed our meeting somewhat, but we baptized 9 and restored 1. The Baptists tried to wreck our car, and it put us in a terrible strain. Brother Carlos B. Smith and brethren are to be commended for their noble work among the colored people. We went to Marion, La., and met Brother Reeves and brethren. I preached to both colored and white on "Wine vs. Grape Juice" question, as there was contention over it. I held a short meeting with the colored brethren, under the supervision of Brother Abe Young, at Hallsville, Texas, with two baptisms. I passed through Shreveport, La., where I met Brethren J. C. Jones and Wm. P. Capps. Hope to return here for a mission meeting among the colored. I am now in San Antonio, Texas, at the bedside of my mother-in-law, who is at the point of death. We silently wait. So far we have met Brethren Jesse James and Chas. Perkins. Expect to deliver two discourses at the church (white) Sunday from the Book of Revelations. I hope to return to Lebanon, Mo., by September. Pray for us.

Chester King, 849 N. Wilcox Ave., Hollywood, Calif., Aug. 7.—Since my last report I have been to Watsonville, preaching there on Sunday night, June 9. There are just a very few meeting in Brother Bakers home. They are trying to save up enough to erect a church building to meet in. It is quite a struggle since there are so few faithful there. They have, however, saved \$40 toward that end. May all who are able help them in some way. I know it will be greatly appreciated. Also I preached Sunday morning, July 21, at Sanger, Calif. They, too, have a small number meeting in the home of Brother Will Shockley. They are also trying to get a church building erected. Our prayers are with these brethren in their struggle for the truth and a place to worship. Brother Ervin Waters had a chance to go home to see his folks, having been away six and one-half months, so I delivered the last three sermons of the meeting at Monrovia, August 2, 3 and 4, at his request. There were exceptionally good crowds and the interest was excellent.

Orvel Johnson, Dora, Missouri, Aug. 13.—I am now in a good meeting at the above place. While there are no visible results so far, the interest and attendance are good. The meetings at Live Oak church, near Buckholts, Texas, closed with 7 baptisms and 3 restorations. We had a number of brethren visitors during this meeting, among whom were Fred Kirbo and wife, Barney Welch and family, J. B. Lasater and family, and J. S. Waters, all of Temple. Also, Paul J. Willhoite and family of Austin. I found a fine band of brethren here, and I believe they were aroused to new duty. They asked me to return next year for another effort. I believe now is the time to press the battle as never before. I go next to Bethel, near Vienna, Mo., to begin Aug. 26; and from there back to southeast Okla. I do all I can for the OPA, as I think it is worth much to the brethren. Pray for me and family.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Aug. 15.—I began the Monrovia meeting July 7 and preached 26 nights, baptizing 5 and restoring 20. Brother Chester King closed the meeting for me, as I left with Brother W. J. Mustard and his family, who were starting to South Carolina on a visit, and they were kind enough to carry me as far as Texas. On August 4, we worshiped at Eola, Texas, where Brother Fred Kirbo was in a series of meetings. On Aug. 5, Brother Phillips and I preached a "double-header" at Robert Lee, Texas, where he was starting a meeting. August 6, I arrived home. I attended Brother Homer A. Gay's meeting at White Hall, 12 miles from Temple, for several nights. August 11, I preached at my home church, Temple, in the morning and at White Hall in the afternoon, at Brother Gay's request. On August 18, Brother Barney Welch and I will preach at Live Oak, where we will have all-day services. I expect to return to Calif., in a few days to resume the work there. My first meeting will be at Oceanside. I have agreed to work in Calif., until 1942. Let us not falter, brethren.

Homer L. King, Lebanon, Missouri, August 20.—On July 31, I closed a very interesting mission meeting at Axtel, Texas, near Waco; with two baptized and two restored. The crowds and attention were unusual for a mission meeting. Many of the people of that community insisted that I return for another effort, and we have arranged to do so. The meeting was sponsored by the Bellmead church. Brother Gillis Spradly ably lead the singing. I was glad to have two young preachers attend the meetings some. They were Brethren Holt and Ballard, of Waco. We hope to run their pictures in the OPA soon. I had a very good home with Brother Warwick in Axtel. My next was with the brethren in Washington, Oklahoma, closing Aug. 18, with two baptized and two restored, and the church much edified, it seemed. This was my third meeting with them and I enjoyed it very much, in spite of the rain and bad roads, which hindered some in the attendance. I was glad to have Brother Glen Bray with me a few nights in that meeting. Others, from Oklahoma City, attended some. I had a very good home with Brother W. M. Rollins and family. I am now at home for a few days—resting? No, I am working on the copy for the September number of the OPA, and other work in the church here. I am to begin a meeting, near Lawrenceburg, Tenn., September 1, continuing for the month in that part. After that I have a meeting in Ark., and possibly one each in Okla. and Mo. The home church was pleased to have Brother Joe Howard preach a few nights recently.

Wm. Freeman Jones, Iberia, Mo. — Nine days meeting at Millers Bluff well attended, good singing, fine interest in the Word, 2 souls baptized, the church greatly edified. Much credit due Bros. H. K. and M. E. Tidwell for driving 100 miles daily to bring their pickups well loaded with Pease Chapel brethren, also helping in song and exhortation. In two weeks Pease Chapel meeting we had the

largest Lord's day attendance they ever had, several preachers and religious teachers present to help with exhortation and song. Four souls baptized by Bro. H. K. Tidwell. Several congregations represented. The church much edified and encouraged. The Mountain Gap 10-days meeting was the largest attended of any meeting they ever had, fine interest, six souls baptized, other congregations represented, ably strengthened and encouraged. Bro. Clyde Carter brought his school bus well loaded from Millers Bluff and Pease Chapel for the all-day meeting, Aug. 11th, and Bro. H. K. Tidwell brought his V-8 load on Saturday night before. I know of no congregation among us that spends more money and makes more motor miles in direct interest of the cause of Christ than Pease chapel. The talks of visiting preachers and teachers about their work at home prove very encouraging to us all. These meetings are working toward closer unity of these congregations against compromising evangelists and innovations in work and worship.

Homer A. Gay, Lebanon, Mo., Aug. 12th.—In all I was with the brethren, at Valva St. church, in Shreveport, all of the month of July. After the meetings at Cross Roads and in town, I taught a ten-nights vocal music school. Besides giving me a good support for my preaching, the brethren gave me a good car, which we needed badly and surely do appreciate. I have just closed a meeting at White Hall, near Temple, Tex., with two baptized and one restored. We had nice crowds and a splendid meeting, in spite of the busy crop season in the community. We had visitors from Waco, Bell Mead, Live Oak, Temple, Belton, Austin, and Bro. Waters was with us. We were very glad to have him with us, and also Bro. Jas. R. Stewart was with us for all of the meeting, except the first two services. Bro. Barney Welch was with us part of the time and preached for us once. Bro. Waters also preached once. It surely was a pleasure to me to be associated with these faithful preachers again. I am, at this writing, in the good home of Bro. L. N. Byford. I am to teach vocal music a few nights this week. I am to begin another protracted effort the 16th, at Council Hill, Okla., after which I hope to be at home for a while. I am to spend the first three Lord's days in October, in Wichita Falls, Texas. Let us work and pray for greater things for the Lord's cause.

#### Commended

We hereby commend Brother Joe H. Howard to the readers of the OPA, as a gospel preacher in good standing, sincere, humble, and clean in character. Furthermore, we believe that he is strictly loyal to the Bible teaching, regarding both the work and worship of the church, being able to defend the same. Call him out, brethren.

—H. E. Robertson, Asst. Publisher.

—Homer L. King, Publisher.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23: 23).

## BROSSIA-COBB

On June 28, 1940, I officiated at the ceremony that united in the bonds of matrimony, Brother Gene Brossia and Sister Rexa Lee Cobb, both of Montebello, Calif. The marriage took place at the Siskiyou St. Church of Christ in Los Angeles at 8:30 p. m.

Brother Brossia had just obeyed the gospel a few weeks before his marriage to Sister Cobb. He is very sincere and I believe that he will be one of our best workers—studying hard and helping all he can.

Sister Cobb—now Sister Brossia has been a Christian for several years and has come from a good Christian family.

We all pray that they be blessed as God sees fit and may they ever be faithful in the work of the Lord.

—Chester King.

## TO ENTER THE FIELD

I have, after a long and prayerful consideration, fully made up my mind to enter the field, the Lord willing, and preach the gospel in its pure and undefiled state, beginning next spring, April 1. I say, to those to whom I am not known, that I STAND FIRMLY opposed to all unscriptural innovations and that my belief, character, etc., is open to inspection. I ask the prayers of all Christians that my life may be an EXAMPLE of CHRISTIANITY. Concerning the Lord's Day Worship I stand opposed to the assembly being divided into classes for the teaching of the Bible, I stand for ONE and ONLY ONE loaf and CUP in the Communion. I strongly advocate a return to primitive Christianity. I need your prayers. A letter of encouragement will be appreciated from anyone.

—Barney Welch, Temple, Tex.  
Comment

Concerning the foregoing statement made by Barney Welch, I remark that I have known him personally for many years. His character is above reproach and his steadfastness is obvious to all who know him. He possesses a rare voice and splendid singing ability. He has a magnetic personality and makes friends easily. Without reservation, I commend him to the brotherhood as a man worthy of support and confidence. Don't be afraid to call him for meetings. May the Lord's blessings rest upon him and his faithful Christian wife.

—Ervin Waters.  
—Homer L. King.

## PASSED ON

**Summers.**—Brother Ruel T. Summers was born July 6, 1903; died July -9, 1940, being 37 years of age. I was called to Sanger, Calif., to officiate at the funeral.

Brother Summers was an active member of the Church of Christ having just returned to the fold about 2 months before at the mission meeting held by Brother Ervin Waters at Sanger. Brother Summers had wished he could live to be 100 years old and work daily for the Lord.

He is survived by his wife, a small son, also 4 brothers and 6 sisters. May they "sorrow not even as others which have no hope"—for they "which sleep in Jesus will God bring with him."  
—Chester King.

**King.**—As we go to press, we have indirectly received the sad news of the death of Bro. A. D. King, of Shreveport, La. We are sorry we do not have a full report, for Brother King is well known to many of our readers. Our sympathy goes out to Sister King, his wife, and Deon, his only daughter. Hope to have a full report for next issue.

**Nichols.**—We have also, an indirect report of the death of Sister Nichols, mother of Carl Nichols, of Hollywood, Calif. We wish to express our sympathy to Carl and other children and relatives. Both Carl and his father (deceased) have been staunch friends of the OPA and its principles. May all look to the Lord in their sad hours, for He alone can really comfort in such trying shadows of this pilgrimage.

—Homer L. King.

## THE NEW DISPENSATION

A new dispensation the Immerser declares,  
And preached repentance to Abraham's heirs (Matt. 3:1-3),  
The Scribes and Pharisees, vipers breed (Lk. 7:29, 30);  
But they were not baptized, through Abraham's seed  
(Jno. 1:28).

The Savior arose a commission to give (Matt. 28:19, 20);  
His holy apostles this rule did receive;  
"Go teach all nations," baptizing the same (Mk. 16:15, 16);  
Remission of sins give in Emmanuel's Name (Acts 2:38).

The vial Pentecostians heard Peter preach (Acts 2:14)  
A crucified Saviour just suited to each  
And Peter just told them all plain what to do,  
Repent and be baptized for remission know you (Verse 38).

The eunuch was able in Christ to believe (Acts 8:35-40),  
And without hesitation this rule did receive,  
And went onward rejoicing believing in God,  
While others delaying still suffer the rod.

There was Cornelius a good man in deed (Acts 10),  
For prayer and alms giving this man could exceed,  
Yet not in the Kingdom of God here on earth,  
Till Peter commanded the watery birth (Verse 47-48).

The house of the jailor believed in the night (Acts 16:25-40),  
And they were baptized before it was light.  
There is peace in believing in God when obeyed (Acts 10:15);  
The obedient shall stand all in glory arrayed.

Some think it will answer the Saviour's command  
(Mark 9:36-37),

When water is dropped from a clergyman's hand,  
On the face of an infant not subject to law (Matt. 18:1-6),  
But there is no scripture to prove it is so.

There is no being buried with Christ in that case  
(John 3:23-27),

In Eeon near Salim was John's choice place.  
I'll follow my Saviour in every design (Matt. 3:11-16),  
I'll tread His examples however dispised.

Down into the water I'll follow my Lord (Matt. 3:16),  
As he has directed in His holy word;  
Then arise to obey Him as long as I live (Rev. 22:14);  
Eternal salvation from him to receive (Matt. 25:46).

(Composed by a Brother Prichard, in Texas, over 60 years ago)

—A. A. PATTERSON.

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. XIII

LEBANON, MISSOURI, OCTOBER 1, 1940.

No. 10

## EMBLEMS OF THE BODY AND BLOOD OF THE LORD.

(Note: These articles are being prepared by Bro. Chas. Waller for Bro. T. E. Smith, and since Bro. Smith is confined to a Sanatorium, please address all correspondence, pertaining to these articles, to Bro. Waller, P. O. Box 142, Lebanon, Mo. Every letter will get personal attention, and a Bible answer will be given to all questions.)

Many people are beginning to discuss the word "Emblem." Yes, they are emblems to the natural man, but to the Spiritual man they are the flesh and blood of Jesus Christ.

The cup is an Emblem to the natural man, but it is the New Testament to the Spiritual man.

Baptism is just a plunge in the river, creek or pool for the natural man, but to the unseen corrupted Spiritual man it is a wetting, a washing, and a cleansing of filthy sin. These visible demonstrations have spiritual value. They are the commandments of God.

In Mark 4:26,27, Christ said the seed should spring and grow up, he (man) knoweth not how. The Earth beareth fruit of itself (and man knoweth not how). I would be glad for some of the wine brethren to show me how to make the fruit of the vine.

When we take the position that the drink element of the Lord's Supper must be the fruit of the grape vine, then we are tied by what Christ said, Lk. 6:44, "For every tree is known by his own fruit. (note every tree—his own fruit). The tree is known by its fruit and not the fruit by the tree. So wine brethren please inform me what tree produces intoxicating wine? Where will I go to find it? What percent of alcohol does it produce? Where was such a tree when God finished the creation? I have asked direct answerable questions and I demand Bible answers.

Are you sure that you can take strong alcoholic wine (or non-alcoholic vinegar) made from the juice of the grape and prove by its nature that such a mixture is the fruit of the grape vine? I'm not afraid that you can't, I know that you can't. Jesus Christ said that "each" tree is known by "its own" fruit, for a "good" tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. In other words an alcoholic grape juice and a non-alcoholic grape juice. Where do you find an alcoholic grape vine? God said for each tree to bear its own fruit, and Moses said it bore it. Here I challenge all the wine brethren to disprove the unfermented juice of the grape to be the kind of liquid that Jehovah said for the grape vine to produce or bare.

Some of the wine advocates say, "We admit that the unfermented juice of the grape is one kind of fruit produced by the grape vine." (one kind) I will ask, "How many kinds did Jehovah say for the grape vine to bare?" They go on to say, "We will drink either kind." Again I ask, "either kind of what? how many kinds of drink elements does the grape vine produce? Brethren you are trapped! When Christ said that, "there is no good tree that bringeth forth corrupt fruit" . . . that statement forever settled the question between all, in regards to the unfermented juice of the grape of the vine. The grape vine is as pure as God made it. The grape juice is as pure as God made it, don't tamper with it.

With all these lessons before us, taught by the Great Teacher concerning these great facts from the Kingdom of Nature, who can doubt but that the drink element of Jesus' Supper possessed a value that made it fit to be an emblem of the Blood of Christ?

A few thoughts concerning the blood of Christ. This blood is different from other bloods, in that, human blood stains, mars and blackens but the blood of Jesus cleanses whiter than snow. A direct contrast. No other blood is like his blood (keep that in mind). No other emblem is like his emblem. (Please keep that in mind). Regardless of how far reaching the atonement is, through the blood of Christ, and how much was accomplished in the shedding of His blood . . . the Scriptures clearly teach that man must show the great contrast of the blood of Christ in order to appreciate its great benefits.

The alien sinner contacts Jesus' blood by being baptized into His death, burial resurrection (where Christ shed His blood) The Christian contacts Jesus' blood by drinking it. Christ said, (John 6 ch.) "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His Blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed." Jesus left these great principles, no man can change them. These emblems are fit. No man can change them.

I hear brethren say that you cannot drink nor eat the blood and body of the Lord. If you can't, something must be wrong with you; some say that these emblems are not the real things, but just good substitutes. If these emblems are substitutes, when are you going to eat and drink the real things? Folks there are no substitutes. Of course we understand that such are spiritual. Do you now see the fitness of the eat and drink elements in His Supper. (The Fruit of the Vine) em-

blems are characteristic marks. This can be proven by examples in the Bible. I'll examine a few that will suffice for the present:

There was a prophecy that there would come forth a star out of Jacob. Numbers 24:17. At the birth of Christ wise men from the east came to Jerusalem saying, "Where is he that is born King of the Jews? For we have seen his star in the east . . ." We are led to believe that these wise men saw some specific star, (that was an emblem). That differed from other stars. This star had certain characteristic marks by which these wise men (not fools) made their decision. Don't we have sense enough to see some characteristic marks in the fruit of the vine (and not the fruit of man) by which we can make our righteous decision?

Stars are used in the Scriptures to represent prominent characters, but of all stars among men, the star that came out of Jacob out shines them all. \*Me thinks this star deserves the best that the vine produces to be his blood.

\*The accusative is used here for force—Waller.

Why was it, that these wise men did not use the Sun, Moon or one of the Planets for this emblem? Of course if some of the people of today would have been there and have judged this question, like they do the emblems of the body and blood of the Lord today, it wouldn't have made any difference. . . Note! "Neither would they have found the Saviour."

"Wise as serpents, and harmless as doves," (Matt. 10:16) is a declaration by the Lord that sets forth the truth of a preexisting analogy between things that makes fit for emblems. You can't get the lesson of meekness by a study of the serpent. . . of course either way is all right for some, well, some are wrong.

Beware of the leaven of the Pharisees, and of the leaven of Herod. Mk. 8:15. Can we get this great lesson of the corrupt doctrine of the Pharisees and Herod without studying the emblems that Christ used? Isn't the fact shown that there was a preexisting analogy between leaven and corrupt doctrine of the Pharisees? Brethren if you loose these great ideas, principles and preexisting analogies. . . you are yet blind to the Gospel.

(Verse 16-21) Jesus further teaches in this lesson, because they thought he spake concerning bread, "Why reason ye because ye have no bread? Perceive ye not, neither understand?" These folks thought they needed bread, but they had the very thing they did need if they would have used it. Therefore Christ taught them a great lesson when he used leaven for an emblem of the corrupt doctrine of the Pharisees.

If some of us had been there we would have started a squabble, "Brother Jesus it don't matter, types, symbols, and emblems selected by Jehovah don't mean a thing to us."

With these thoughts contained in the above examples, I shall spend the balance of my time discussing the points over which the Church is divided in regards to the drink element in the Lord's Supper.—T. E. Smith, Wesson, Miss.

### GETTING ACQUAINTED WITH OUR PREACHERS



Brother Chester Burl King, son of Brother and Sister Claude King, of Phillipsburg, Missouri, was born July 7, 1916, near Lebanon, Missouri.

Brother Chester received his education principally in his home county, graduating from high school in 1935.

Concerning his obedience to the gospel, Chester writes: "I obeyed the gospel in October, 1932, under the preaching of my beloved Uncle Homer L. King, to whom, with Brethren Gay, Robertson, Lee, and Clovis Cook, I feel that I owe much for the good teaching I have received, at the Lees Summit congregation, where I was reared and made the 'Good Confession'. It is my earnest desire, by the help of God, the prayers of the righteous, and my determined efforts, to ever be a worthy untiring servant of the Master".

At the age of 17, Chester preached his first sermon, near Buffalo, Mo., with 2 confessions for baptism. Since that time he has assisted in a number of successful meetings, in Missouri and in California, where he is now located.

On February 14, 1939, he was married to a very modest and attractive Christian girl, Sister Louise Nichols, of Hollywood, California.

I believe that Brother Chester is a very fine Christian boy, with a good personality and much ability as a preacher. He is loved and appreciated by all who know him. He stands loyally and strictly for the Bible way, as advocated by the OPA. We commend him to the brotherhood as one worthy of your support and confidence. We believe you will be well pleased with his efforts in gospel meetings. Call him out, brethren.

—Homer A. Gay, Homer L. King.

#### Comment

Bro. Chester King has labored faithfully during the last year with the congregations in Southern California and before that time he held several meetings in Northern California. The cause has been greatly benefited and enriched by his labors. We do not hesitate to commend Chester to the

brotherhood as a man worthy of support and confidence. His zeal is marked and noteworthy. We can bestow no better praise than that his life is as clean outside the pulpit as it is in the pulpit. May God bless him and his faithful Christian wife.

—Ervin Waters, J. H. McKaig.

#### MARRIED

On August 31, 1940, in the presence of a number of relatives and a few friends, I performed the ceremony that united in matrimony Brother Raymond Bray and Sister Juanita Ratliff, both of the Healdton congregation.

The groom is the son of Brother Walter Bray (deceased), and a brother of Glen Bray. Brother and Sister Bray heeded Solomon's admonition (Prov. 22:6), and the result is two Christian sons. The bride is the daughter of Mr. and Sister W. M. Ratliff. Sister Ratliff's consecrated Christian life has influenced both of her daughters to become Christians.

May God's richest blessings go with Brother Raymond and Sister Juanita through life.

—Tom E. Smith, Healdton, Okla.

#### PASSED ON

King.—Brother A. D. King was born near Teneha, Texas, Dec. 19, 1887; died at his home of heart attack, August 13, 1940.

Brother King obeyed the gospel, when 16 years of age. He became a teacher, singer, and leader in the church. He was very liberal in giving to the needy and the cause of Christ. His home was a preacher's home. He possibly did more in a financial way for the church in Shreveport than any other one man. He made a hard fight against the S. S. innovation in that part.

Brother King moved to Shreveport in 1917, living there until his death. He was in the furniture business there from 1917 to 1930; after which time he was in the oil business until his death.

I was permitted to stay in his good home, when just a boy preacher, during meetings in Shreveport. I was again in his home last summer, during meetings there. I always enjoyed the hospitality of his Christian home. My sympathy goes out to Sister King and to Deon, their only child. May they not weep as they who have no hope, but let us look to Jesus, who alone can rob death of its horrors and the grave of its gloom.

Homer A. Gay.

#### A GOOD LETTER

N. W. Washington, D. C.  
907 N. St.

Dear Bro. Gay:—I was more than glad to hear from you and am very much impressed with your explanation, since a long and careful study of the scriptures cause me to find this strictly in line with God's word. Being fully satisfied with God's way, I have never studied to make God's word fit any church organization (man made). I never became very enthusiastic about man made rites, ordinances and such like, hence, I find myself a preacher without pulpit—lest I should speak against these man made ordinances. But I have no apologies to make for the divine plan, and I am

not wanting to preach for dollars and cents. I would hate to come before the Judgment Bar and there find that I had already received my reward for my services. I hope to get to see you when I visit at Fair View again in 1942.

Wishing you the best of success in your efforts.

Yours in Christ, Ronald L. Pearce.

#### Comment

This letter is from a son of Bro. and Sister Pearce, of Fair View school house, near Seymour, Mo., where Bro. Lee, Bro. Robertson, and myself, have been trying to build up a loyal congregation.

This young man has never known anything but the Christian Church, but, as you can see from his letter, he loves the truth too well to go on with them. We thank God for honest souls like this who think more of the word of God and a home in heaven than they do of a good fat salary and popularity here in this world.

—S. J. Gay.

#### OUR HELPERS

Below are the names of those who have sent us subs. from August 20 to September 20, and the number received by us. Please, notice this list for your acknowledgement, and report any errors to us immediately. We thank all for their manifested interest in the paper and their co-operation in an effort to increase its circulation. May we have your name next month with a nice list. We extend the special price of 50c a year to new names.

Ervin Waters—9; Homer A. Gay—5; Homer L. King—5; Bill Milner—3; K. G. Wilks—3; Clarence C. Snodgrass—3; D. E. Stone—2; Chester King—2; L. O. Jones—2; D. A. Moore—1; Robert Cottrell—1; Mrs. Earl Butts—1; W. W. Wilks—1; R. L. Capman—1; J. M. Stevens—1; Claude White—1; C. A. Lancaster—1; G. A. Canfield—1; John L. Reynolds—1; E. V. Dinnington—1; Mattie Loyd—1; Barney Welch—1; Fred Kirbo—1; W. H. Galyon—1; Chas. Dwitt Palmer—1.

#### SONG BOOKS

"God's Billows of Love", compiled by Frank Grammer and J. A. McClung, is a good book for church purposes, especially where you like more of the old songs. This is a new book; price 35c per copy; \$3.60 per dozen; \$12.00 per 50; \$22.00 per 100; prepaid.

"Songs of Truth", compiled by Will Slater, is a good all-purpose book, containing both old and new songs, but not so many old songs as the above book. Same price as above book, except \$13.00 per 50, and \$25.00 per 100; prepaid. Send all orders to Homer L. King, Rte. 2, Lebanon, Missouri.

#### THE CONSCRIPTION

The Conscription Bill is now law, and it seems that many of our Christian boys will have to register before another issue of the OPA is off the press. We do not have a copy of the questionnaire, but we presume it will be on the order of the other world war questionnaire. If so, you will find a place to register your conscientious objections to combative carnal warfare, hence do so, as the bill promises to respect it.—Publishers.

Get your friends to subscribe for the OPA. It will do them good and help us carry on the work.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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H. E. ROBERTSON, Assistant ..... Phillipsburg, Mo.

### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### A WORTHY APPEAL

Brother John B. Hall, Rte. 8, Box 262 B. Okla. City, Okla., and about 20 others are determined to worship as the Bible saith. They have made arrangements for a lot, with lumber to be placed thereon at this writing. But, these white brethren need the help of faithful brethren, in order to be able to build in this wicked city. This is the only faithful church in that city. Brethren King, Hilton, Tom Smith, who are faithful will commend these loyal brethren. I have just returned from this place, and I know they need your help.

I remain your loyal colored brother in the army of the Lord,  
—Chas. Waller.

### CLARK-KING DISCUSSION

This discussion is now available in a neat tract, 29 pages, on white book paper, neatly bound with heavy paper cover. The Laycook Printers, Jackson, Tenn., have given us a very neat and efficient job, and you will be pleased with it. The price is very low and within the reach of all—10c per copy; \$1.00 per dozen; \$5.00 per 100; postage prepaid. Brethren, order these in bulk and hand them out where they will do good. Send all orders to Homer L. King, Rte. 2, Lebanon, Missouri.

### ANOTHER TRACT

During the past month I have received much comment on the "wine question" from many of our brethren. To be very firm and frank, please let me state that I stand for "the fruit of the vine", pure grape juice. I will discuss it with any moral man on earth. I have 5 articles in my possession, by Brother T. E. Smith, and I agree with them—Hebrew, Greek, and English. I mean to write a tract covering this subject. Under the same cover I shall have a thesis of Acts 2:42, showing the truth of this passage, as to whether intended as an "order of the acts of worship". The tract will contain over 12 thousand words. Single copy, 35c; 10 copies \$3.00. Please get your order in early. Send all orders to Chas. Waller, Box 142, Lebanon, Missouri.

### WORDS OF ENCOURAGEMENT

"I certainly enjoyed the debate, Brother King. I think you took everything he put up away from him, and showed very clearly the fallacy of his

position. Here's hoping that you live long to continue the fight against this innovation. I extend to you my very best regards and pray God's blessing upon you in the good work you are doing."—T. F. Thomasson, New Mex.

"Here is my renewal for the OPA. I will try to get some subs. soon. May the Lord bless you and wife. I would like to see you."—Barney Welch, Texas.

"I certainly did enjoy the OPA this month. We seem to appreciate it more than ever, that we are away from the home church."—Mrs. Hugh Milner, Ohio.

"Here are some subs. for the OPA. I hope we can send in a donation for subs. soon. I hope you and wife are well."—D. E. Stone, California.

"I am sending my renewal for the OPA. I sincerely hope you will keep the paper and its good work going. May God bless you in your efforts with the work, is my humble prayer."—W. H. Galyon, Indiana.

"I am wishing you success in your work."—H. T. Langford, Oklahoma.

"Brethren, let us all try to do more for the cause of our Lord, and let us try to put the good old paper, the OPA, into more homes."—Pete Howard, Mo.

"Here is my renewal; I see my time has expired; but I cannot afford to miss a single issue of the paper. This is the only way we can hear how the church is progressing elsewhere."—Mattie Loyd, California.

"Enclosed find my subscription to the OPA. I like to read and correspond with dear and loving friends."—C. A. Lancaster, Tenn.

"Brother King, we enjoy reading the little paper and we wish it much success. I wish we could send more subs. than our own. May the Lord bless you in your work for the cause of Christ. We want you to come back here to preach some time."—Mr. and Mrs. E. V. Dennington, Texas.

"I wish for you good success in your meetings and that all are well, where your interests are. I hope to see you face to face in the near future."—John T. Chambers, Indiana.

"Find my renewal for the OPA enclosed, as I do not want to miss an issue of it."—Daniel A. Moore, Alabama.

"I am renewing my subscription for the OPA. I think it is a wonderful paper as a means of sending the truth out."—Buster Bennett, Okla.

"I learned of you, Brother King, through the Church Messenger, in reading the debate. We would like for you to come here for a meeting in the near future."—L. O. Jones, Kansas.

"Enclosed you will find my renewal for another year. We certainly do enjoy every issue of the paper."—R. L. Chapman, Texas.

"Find enclosed a money order for my renewal of the OPA and for some of the tracts, Clark-King Discussion. I think you did a fine job in defending the truth."—Claude White, Indiana.

"Here is my renewal for the paper. I am glad you are having the debate put in tract, as I feel it will do much good. Brother King, I just did not realize that you had that in you, until I read this debate."—John L. Reynolds, California.

"I am a reader of the OPA, and I endorse the stand it takes. I think it is a good paper, as I firmly believe in the things we can read about in the Bible. I enclose my subscription and an order for some of the tracts."—Robert Cottrell, Missouri.



G. A. Canfield, Rte. 1, Maron, La., September 11.—I am just back home from the hospital, where I was treated for sight failure, due to high blood pressure. I am glad to report that I am better, but will be forced to cease so much hard labor. Am sending my renewal for the OPA.

Robert Cottrell, Shell Knob, Missouri, August 26.—While visiting friends, near Oak Grove, Ark., Aug. 11, I had the pleasure of meeting for worship with the faithful few in the home of Brother Joe Clayton. They are strong for just what the Bible teaches—no more and no less.

John L. Reynolds, Crockett, Calif., Sept. 11.—The church in Crockett is looking forward to the time Brother Waters will be here for a meeting. Ervin is putting things over in a big way in Calif. You will be gladly surprised to find so many true yoke-fellows, when you come back to Calif.

John T. Chambers, Harrodsburg, Ind., Sept. 9.—Brother Clovis Cook, just closed a good meeting at this place, continuing over two Lord's days. The results were 12 baptized, and the church edified and strengthened. Brethren, call this man for your meetings, for he will do you good. He sows only the seed of the Kingdom.

Homer T. Langford, Jay, Oklahoma, Aug. 25.—Brother L. B. Badgett, of Port Arthur, Texas, is in a meeting at Black Jack school house, near here, with good interest and good seed sown. He closed a good meeting just before this one. Any congregation wishing the services of a preacher who will not shun to declare the whole truth, will do well to get him.

W. W. Wilks, Rte. 4, Dublin, Texas, Sept. 2.—I have just returned from Western New Mex., where I preached for the brethren, whom I found very zealous for the truth. I received very courteous treatment, for which I am very thankful. Find enclosed my renewal for the OPA. I am yours in the one faith.

W. H. Hilton, Mountain Grove, Missouri, Sept. 6.—I am now in a series of meetings, near Competi-

tion, Mo., but will close here tonight, and go next to Oklahoma and Texas. I have held some good meetings since last report. I am booked to meet Rue Porter in debate at Harrison, Ark., some time this fall. We have but one faithful congregation in that part.

J. M. Stevens, Box 51, Sentinel, Oklahoma, Sept. 10.—The church here has just closed a meeting, conducted by Brother Fred Kirbo. While we did not have much visible results, yet I am sure we had a spiritual feast. Some of the most enlightening lessons I have ever heard were delivered on the Bible way of worship. We enjoyed very much the association of him and his wife. It seemed just like one little family.

C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn., Sept. 18.—Brother Homer L. King has just closed a very interesting and successful meeting at the Chapel Grove Church of Christ, with 23 additions, 11 baptized and 12 restored; thus leaving the congregation much strengthened and increased in numbers. Brother King is loved by everyone. His lessons are given in such a plain and simple way, they will long be remembered. We were glad to have the Byford family, of Waco, Texas; and the Milner family, of Wilson, Okla., with us a part of the meeting.

Pete Howard, Dora, Missouri, Sept. 2.—Our meeting closed Aug. 13, with one baptized and one restored. Brother Orvel Johnson did the preaching, and the church was edified, after hearing eleven sermons. However, we are not satisfied, as I think all will want him back for another effort next year. At this writing my daughter (14) is sick of appendicitis, but is some better. The meeting at Odom is getting along nicely. Brethren let us all do more for the cause of our Lord in the future. Yes, and let us try to put the good old paper, OPA, into more homes. Pray for me.

D. E. Stone, Rte. 1, Box 678, Rivera, Calif., Sept. 5.—The Montebello church is growing in the knowledge and the grace of God. Through the prayers of the faithful, the sick have been restored, the word is being spread, souls are turning from darkness to His glorious light. This gives us courage to press on, and with the consolidated efforts of Siskiyou, Monrovia, and Montebello, as co-workers with God, we can do much for the Master. The signal is always "GO", in the Lord's way. Therefore, brethren, full speed ahead!

Tom E. Smith, Box 893, Healdton, Oklahoma, Sept. 7.—Recently closed some meetings, near here, without visible results, but I think we did some good. One has been baptized at Healdton and one at the Bit Shop, since Brother King's meeting at these places. The song practice at both places seems to be improving, and the crowds steadily growing. The singing is good. I was at Ada the third Lord's day. They have a fine congregation there now. They plan to buy them a house for worship, as they have been renting.

W. L. Jones, Rte. 4, Lawrenceburg, Tenn., Sept. 18.—This is my first report to the OPA, but I came out from the classes and cups about a year ago. I have been preaching about 18 months, and this year I held three meetings, baptizing 8 and restoring 13. I have, also, convinced a number on the innovations. I expect to go soon to Thurman, Ark. for a series of meetings. This will be more or less a mission effort. After that I hope to hold a meeting at Spring Creek, near Lawrenceburg.

M. J. Buffington, San Antonio, Texas, Sept. 3.—I have been meeting with and preaching for the little congregation at Batesville for the past three Lord's days. They have had much trouble and division here, but I am glad to report that the few who are still meeting here are worshipping as the Book directs, though some would tolerate more than one cup. Last Lord's day I enjoyed hearing Bro. Barney Welch preach at San Antonio. We had a nice visit in the Jessie James home there. Next Lord's day I am to preach at Fair View.

Fred Kirbo, Bowlegs, Oklahoma, Sept. 17.—I closed a meeting at McAlister, Okla. about a week ago with one addition. We have just returned from a trip into Texas, being in Temple, Waco, and Fort Worth. We have been very busy this summer—right out of one meeting into another. We are now planning to hold a mission meeting at Pearson Switch, about 20 miles from Seminole, Okla. I hope we may be able to do much good in this meeting. Brother Chas. Waller (colored) is to be at McAlister, Okla., the 4th Sunday in October to remain for several nights preaching.

Barney Welch, 502 N. 3rd St., Temple Texas, Sept. 18.—Since my last report, I preached at Lampasas, Texas, Lord's day morning, and in the afternoon at Live Oak. At night Brother Waters and I preached a "double header". I attended a part of Brother Stewart's mission meeting at Moffatt, preaching the first sermon of the meeting. I had the opportunity of preaching twice at San Antonio, and of hearing our young Brother M. J. Buffington preach one sermon. I admire him for his sincerity and zeal. I preached once at Austin, Texas, where I visited with Brother J. D. Phillips, who is in a meeting there now, with three baptized. I go next to Live Oak. Pray for me.

Chas. Dwitt Palmer, Kinston, Ala., Sept. 16.—I was glad to visit the brethren at Jay, Fla. and to preach three sermons, with six baptized and one restored. I shall visit them again the fourth Lord's day in Sept. I was at Graceville, Fla. the third Lord's day in Sept., with one baptized. This is a mission point, where Brother Reynolds and I have labored to build up a loyal congregation. We now have about 14 who meet for worship in the home of Brother R. L. Baxeleys. Brethren, pray for the cause in this needy part. I am sending a sub. to the OPA.

Joe H. Howard, Guymon, Oklahoma, Sept. 19.—I am now in the above place, with arrangements

made to begin preaching tomorrow night. I came here at the urgent request of Sister Wilkinson and Brother King, to hold a mission meeting in this town. Sister Wilkinson had learned of our stand through reading the debate on the cups in the Church Messenger, after which she wrote Brother King, calling for a meeting here. I have obtained the house of the S. S. brethren, and we hope to do much good. We ask the prayers of the faithful everywhere. I mean to work hard for the OPA, as I believe it will be a great help in advancing the cause of Christ.

T. F. Thomasson, Trechado, New Mex., Sept. 3.—I left home June 7 on a preaching and visiting tour in the Rio Grande and Pecos Valleys. I preached in private houses and tried to strengthen and encourage the few loyal brethren in these parts. After this I assisted the loyal brethren in Portales, N. M., for ten days. After this I was joined at Clovis, New Mex., by Brother W. W. Wilks, of Dublin, Texas, who accompanied me to my home, where he began a series of meetings Aug. 18, continuing for eight days, two services daily. The meetings were hindered some by the rains, but the attendance was fair for a thinly populated country. While there were no visible results, we all were strengthened by the good lessons by Brother Wilks. He endeared himself to us as a humble Christian gentleman and an able gospel preacher. My next was at Mountainair, N. M., where I preached six discourses to attentive audiences. I would have continued longer but for the bean harvest. Although we had no visible results, I believe that I preached the truth, and that it will be as "bread cast upon the waters, to be taken up many days hence".

Clarence C. Snodgrass, Rte. 1, Tuscola, Texas, Sept. 1.—We are now engaged in a good meeting in our home church. Brother W. E. Bates is doing the preaching. To date one has been baptized and one restored. We hope for others. We closed a meeting at Cottonwood, Brown County, Aug. 4, with four confessions of faults and a good interest. We began at Dublin, Aug. 10. We were hindered some by the rains, but otherwise we had good attendance and interest. We enjoyed visits in the John Snow home, as well as others, especially Brother Wilks. We were sorry he could not be at home due to his work in New Mex. My next was at Lewisville in a mission meeting, contending with Holiness, Baptists, Methodists, and Christadelphians. We baptized 5 into Christ, one of whom was 73 years of age. We established a congregation there of about 25 members, for which we are thankful. I expect to return once a month to preach there. If any loyal brethren are passing that way, stop with them. The brethren in Dublin are to build a stone building for worship. Any donations would be appreciated. Send all to John Snow, Dublin, Texas. I would like to be in the field all the time, but "how shall they preach, except they be sent?" In order to do the above work I sold my chickens and borrowed \$20.00 on my cow, and now must go to work to pay it back. If any are willing to help support a mission meeting, I am ready to go. Pray for my feeble efforts.

Thos. Ferguson, 2622 Virginia Ave., Shreveport, La.—A general get-together meeting of the churches of Christ of the Ark.-La.-Tex. area was held Lord's day Sept. 8th with the church of Christ located at 3548 West College St., Shreveport, La., members from eleven congregations being present. Bro. W. Freeman Jones preached at the morning services. At the conclusion of his talk on "How To Have Unity" and invitation given, three came forward, 2 for baptism, and 1 from another congregation. The house was filled to overflowing, about one hundred taking part in the communion service. Being dismissed, all went to Cross Lake where lunch was spread and enjoyed by all. At 2 o'clock we went back to the church for a song feast and short talks by the visiting brethren which were very edifying to all. One of the objects of these meetings is that we may have a better understanding in the brotherhood. The worship at this place is conducted so that any Christian can worship with us pleasing the Lord. We stand strictly against all innovations in the church. We have the one Loaf unleavened and the one Cup according to the New Testament teaching. Bro. Chas. N. Burnett is an elder of this congregation and has developed into a very capable teacher, well versed in the Scriptures and held in very high esteem by the members of the congregation. Any desiring to write Bro. Burnett address him at 3103 DeSoto St.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Sept. 12.—I have just returned from five months of work in W. Va. I was well supported for this work. The brethren there do not believe in trying to starve the preacher in order to swell the "bank account" of the Lord's treasury. They believe in putting their money to work in the Lord's cause, instead of hoarding it up in the banks, run by the world for greed. I enjoyed the work there, and learned to love the good people very much. I hope that others will follow their example of supporting the loyal preachers in "sounding out the word". I closed a good meeting at Harrodsburg, Ind., with 12 baptized. This was my third meeting there, and I consider it the best. I enjoyed the fellowship and association of all our very good friends in that part. I go next to Ottumwa, Iowa, for about six weeks of meetings. After that I am to assist in a meeting near Cassville, Mo. Note the change of my address above.

James R. Stewart, Rte., Belton, Texas, Sept. 11.—The County Line mission meeting closed with three baptized and one restored. There were good crowds and interest throughout. Our next was at Moffatt, where there is no Church of Christ, being a strong Baptist community. The Baptists closed on Sunday night and we began on Monday night following. The results were gratifying, with 23 additions, 16 by baptism (most of the 16 were from the Baptists) and 7 restorations. A congregation of about 25 to 30 members was established. The Baptists seeing that their members were being taken away, rushed another preacher in, starting another meeting in opposition, but the crowds stayed with us. They notified me by mail to close my meeting, but we kept on; they threatened me

with rotten eggs, but we kept right on; then they threatened to tar and feather me, but still the preaching went on, closing at the water Sunday night. We met for worship last Lord's day under an old oak tree. We mean to carry on if we have to meet in a private house. I received \$15.00 support; \$10.00 of which came from the White Hall church and \$5.00 from Eagle Pass, by K.G. Wilks, for which I am thankful. Brother Barney Welch was with us two services and preached a very interesting sermon. He plans to enter the field next spring. Brethren will make no mistake in calling him for their meetings. He is a fine young man.

Wm. Freeman Jones, Iberia, Mo.—Closed 10-days meeting at Souls Chapel, Ark., with 9 baptized. Bro. J. D. Tipton attended throughout, and gave much assistance. Pease brethren, also several from Millers Bluff, La., came some and gave great help. Closed 2-weeks effort at Marion, La., Sept. 6th, with 3 baptized and 2 confessing neglect of duty. These congregations were greatly strengthened for greater purity, love, peace, and unity. I am now in a 2-weeks meeting in Barton County, Mo., encouraging the little congregation meeting at Fairview. I started this work at close of 15-day debate with a Baptist divine in Lamar, Mo. 1928. I was with the brethren on College Street, Shreveport, La., at the opening of their new house, Sept. 8th discoursing to them and the several other congregations present in the forenoon. Two came for baptism, and the widowed sister, Mrs. Brandon (wife of the late Evangelist Brandon) came for membership with the congregation. These brethren have a neat, plain, comfortable place of worship, well located in this city of 120,000 souls. They did about all the labor themselves, and have built at a great sacrifice. Bros. Burnett, Edwards, Ferguson, and Kendrick are among the chief men. This writer heartily endorses the worship and work they are carrying on, and trusts that they ever steer clear of compromisers and innovations.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Sept. 18.—August 18, Bro. Barney Welch and I preached four times (twice each) at Live Oak, near Buckholts, Texas. Three days later I departed from home for California with the Mustard family, of Montebello. August 25, I worshipped for the first time on Lord's Day with the Montebello congregation. At the night service Bro. Chester King and I preached a "double-header." Sept. 1, I began to assist the church at Oceanside in a series of meetings. Bro. Paul Nichols, a fine young man who is a member of the Siskiyou church, rendered valuable assistance to the meeting by taking charge of the singing. During the last two days, when he was not present, Bro. Ralph Mustard assisted in the same capacity. This meeting closed Sept. 15, with two baptisms (one from the Baptists and one from the Catholics) and three restorations (two of which were from the Cups and S. S. brethren). During this meeting on Sept. 13, Bro. Jack Hutton, a young preacher of Vista, Calif., and I discussed the "Class Question" publicly. At the close of the discussion I extended the invitation and one took a stand with

us on the issue. Bro. Hutton challenged me to meet another preacher on the Cups and S. S. questions. I accepted and Bro. Hoyt Houchen, of Long Beach, Calif., was selected as my opponent. We may discuss the issues at Vista, Calif., during the month of October. I am scheduled to start a meeting at Montebello, Calif., Sept. 22. During the latter half of October I will start a meeting at El Centro, Calif., the Lord willing.

Homer A. Gay, Lebanon, Mo., Sept. 16, 1940.—We had a good meeting at Council Hill, Okla., closing out there the 25th of August, with three restored to the fold. I learned to love the good brethren there and have promised to go there for another meeting the last of October—this year. The first Lord's day in Sept. Bro. H. E. Robertson and I preached at Van Zant, Mo., with one confession of faults. I hope to get to them for a meeting in November. We have some very fine Christians there. The second Lord's day in September, I worshipped with the home congregation at Lees Summit, Bro. C. H. Lee and I doing the teaching. I was very glad to get to be at home with the wife and children for a while. I also got to be with our preaching brethren, H. E. Robertson, C. H. Lee, S. J. Gay, H. L. King, W. H. Hilton, Eugene Parish, Clovis Cook and Chas. Waller (colored). I began a mission meeting last night at Bloomfield, Iowa, sponsored by the church in Otumwa. We had a splendid crowd last night. We have a large tent with good seats and lights, located in a good section of the town and we are hoping to establish a congregation there. I am to close here the 29th of September and go to Wichita Falls, Texas and Bro. Clovis Cook is to come here at that date and take over the mission work. I am booked for meetings until the middle of November, after which I hope to be at home for the winter.

H. C. Welch, Belton, Texas, Sept. 17.—Since I didn't get my report in for the last month, I trust this will be in time for this month. As has been reported by the brethren in Miss. I had the privilege of assisting them in two short meetings at New Salem and at Red Oak Grove, near Brookhaven. This was my first time to preach in Miss., and it was truly a pleasure to me in many ways. I was in the homes of a number of the brethren at New Salem and was favorably impressed with the congregation at that place. I visited with Brother T. E. Smith, whom I consider very well informed in the gospel. I was sorry that he was unable to attend all the meeting, due to his being under the care of a doctor. He has been a great help to this church. He has a fine family—a number of boys coming on to take his place. Not many preachers can have that pleasure and that kind of family. I would like for Brother Smith to visit some of the churches in Texas as soon as his health will permit. We need some of his teaching. At Red-Oak Grove, where Brother L. L. Red lives, I preached for five nights. He is surely one of the happiest and most faithful men of God I have ever met. He trusts in God's promises. Prospects there are very favorable for a good congregation. I shall not soon forget the brethren at these places. Their association was worth much to me. So far as I could tell they were working in harmony, and of course, the way to preserve peace in a church is to preserve the purity of it. My part of the work was well supported by both churches. They are all very liberal. Since we have the assurance that "we shall reap if we faint not", let us not become weary in well doing, brethren.

Homer L. King, Lebanon, Missouri, September 22.—I had the pleasure of preaching at the home church, Lees Summit, the last Lord's day in Aug., to a very attentive audience. They insisted that I preach again on Monday night, which I did, to a

fair crowd. I began a series of meetings at Chapel Grove church, near Lawrenceburg, Tenn. September 1, continuing over three Lord's days, with 23 additions; 11 by baptism and 12 restored, and the church seemed to take on new life and zeal. They are now in their new house, with about 100 members, due very much so to the zeal and untiring efforts of our beloved Chas. Rawdon. Brethren Stewart, Gay and Kirbo, possibly others, have held successful meetings in this part. We made our home with Brother Fred Orten and family, and we were accorded much hospitality and kindness, for which we are very grateful. I am now in a series of meetings at the Long Branch church, about 10 miles from Lawrenceburg, with fair interest. The meetings are a week old, and we have had two restorations. We hope for others before we close. It seems possible that we shall close there this week, and move to a school house for a few nights before we leave this part. I am glad to have my wife accompany me on this trip. I go from here home a few days en route to Alta Vista, Kansas, for a series of meetings, beginning the 1st. Lord's day in October. The third Lord's day in October, I am to begin a series of meetings in the new church building in the city of Lebanon, Mo., which we hope will be completed by that time. My home church will co-operate in this meeting. We hope to build up a good congregation there, and we ask the prayers of all faithful Christians. After this, I am to hold a meeting, and, possibly, a debate in Ark., near Imboden. We are now enjoying the good home of C. C. Rawdon and family. We were pleased to have the Milner family of Wilson, Okla., and the Byford family, of Waco, Texas, visit us in the Tenn. work. May God bless all the faithful brethren everywhere, and may we ever "endeavor to keep the unity of the spirit in the bonds of peace" is my humble petition. Pray for me and the work of the Lord.

Chas. Waller (colored), Box 142, Lebanon, Missouri, Sept. 7.—I had a fine meeting at Hallsville, Texas, under the supervision of Brother Abe Young, who is the only colored leader in that entire brotherhood, who will use only faithful preachers. He has labored hard and accomplished much, and gets a great "tongue lashing" for it. Knowing the burden of laboring among the colored people, I must praise Brother Young for his untiring work, especially when the church (as a whole) pulls for worldly evil innovations, refusing to support the pure gospel, which works a hardship on him and all faithful preachers. All this strengthens my loyalty to Brother Young. We had 2 confessions for baptism. I met Brother Canfield in Marion, La., the only other colored evangelist who cannot be bought by the Sunday School and cups children. The white church in Marion is disturbed over the "wine" question. I delivered a 2 hour lesson on this subject to a mixed congregation. All agreed to the person. Had to go from here to San Antonio, Texas, to the bed-side of wife's mother, who died 5 days later. Our expense was very heavy. I want to thank the following churches for help: Harrodsburg, Ind.; Ottumwa, Iowa; and Lebanon, Mo. While here I met again Hogan, the great S. S. and cups colored preacher, but he is still running from his practice. I met with the white faithful brethren here. I found one here who did not understand the ceremony of baptism, and when I attempted to show him, one brother could not take it, and he "fatly" stopped me. I passed through Austin, and found much contention over such questions as: "No Devil", "No temporal sin", "Some people do not have souls". Poor Austin! The church in Temple seemed to be in fine shape under the leadership of Brother J. E. Jones. The church at Belton, under the leadership of Brother H. C. Welch is building a nice place of worship. Both these churches are to cooperate to sponsor a mission meeting for the colored people about Nov. 1. I met Brethren J. C. Jones and W. P. Capps, Shreveport, La. Fine church and fine people. They, too, will sponsor a mission meeting for the colored about middle of Nov. I saw Brother John Jones, at McKinney, Tex. He is yet faithful. He went to Waco with me. Brother Lee R. Williams, at McAlister, Okla., is leading the church there successfully. Brother Kirbo was in a meeting there. We will pass that way again about the 4th Sunday in Oct. We are now in the home of Bro. John B. Hall, Okla. City. They are building a place of worship. Go next to Lebanon.

#### NOTES OF INTEREST

I am glad the King Clark discussion of the cup question is put in tract form. I believe that it will do much good in getting the truth before honest hearts.

Bro. H. E. Robertson, one of our ablest evangelists is out of the mercantile business now, and is ready to preach the gospel any where. He is one of the best preachers and Christian gentlemen we have.

—Homer A. Gay

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. XIII

LEBANON, MISSOURI, NOVEMBER 1, 1940

No. 11

## "AWAKE THOU THAT SLEEPEST"

Eph. 5:15

By Ervin Waters

The above caption suggests two things: first, that some are sleeping, and second, that these need to be awakened. That many of our congregations are engaged in calm, uninterrupted slumber insofar as real activity and the salvation of souls are concerned is a fact evident to all who heed Paul's admonition to "walk circumspectly (Eph. 5:15)." To those who resent this article and say, "I think we are doing fine generally all over the brotherhood," I can only say with Christ in Rev. 3:18, "Anoint thine eyes with eyesalve, that thou mayest see." When I hear brethren try to defend the lack of mission work sponsored by them and the subsequent failure to "preach the gospel to every creature" (Mk. 16:15), I know that they are among those to whom "awake thou that sleepest" is applicable.

Brethren, we are facing one of the most critical periods in the history of the world: a period in which more and more innovations are being palmed off on the churches, more and more false religions are coming forth as the "spawn" of Satan to deceive the unwary, infidelity is wrapping millions in its chilly folds, and the dread specter of war, which is causing continents to be drenched in a welter of human blood, looms its monstrous form across the horizon threatening the "land of the free and the home of the brave." The keynote of our nation's present activity is "preparedness." What are we doing scripturally and spiritually in the way of preparedness? Are we going to be caught "napping" as many others? Verily, I believe Jesus was right when he said, "The children of this world are wiser in their generation than the children of light" (Lk. 16:8). The "children of this world" at least are working to accomplish their ends, while many of us are still "sleeping."

The church today faces a task of no little proportions if we are to strengthen ourselves against internal and external attacks, stem the tide of digressive aggression, and simultaneously discharge our responsibility in "making known the manifold wisdom of God by the church" (Eph. 3:10). It is when issues hang in the balance and the battle is thickest that God expects the hardest and most determined fight on the part of each of us and, yet, many are still "asleep." Truly we need to "quit (behave) ourselves like men" (1 Cor. 16:13).

Many faithful preachers want to preach all of the time but brethren forget that "the Lord or-

dered that they which preach the gospel should live of the gospel" (1 Cor. 9:14), and these preachers are compelled to leave the evangelistic field because of lack of support and to engage in secular pursuits in search of a living when Paul plainly taught, "No man that warreth entangleth himself with the affairs of this life" (2 Tim. 2:4). A preacher can't do justice to himself and to the cause when he must set his mind on earthly things. The twelve apostles recognized this principle when they even refused to "leave the word of God and serve tables" (Acts 6:2), but said, "We will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4). The brotherhood spends enough money yearly on tobacco and coffee to put all of our preachers in the field. I am not saying this because of my preaching brethren but because of the souls they could be saving. Let's forget selfishness and individualism and remember that the blood of the wicked will "be required at our hands" (Ezek. 3:18) if we don't do all we can to save them. Let us "work while it is day, the night cometh when no man can work" (Jno. 9:4).

Preachers, we will also have to face our negligence in judgment. Many brethren are sleeping because WE are sleeping, another case of the "blind leading the blind" (Matt. 15:14). Paul "showed and taught" (Acts 20:20), but many of us do neither. Jesus "began both to do and teach" (Acts 1:1), but what are we "doing and teaching"? We have been afraid to teach the brethren all these things, lest they refuse to "call (not send)" us. Paul "kept back nothing that was profitable" (Acts 20:20), and he is our example in this (1 Cor. 11:1). A church is no stronger than its preachers and leaders. Many preachers "cannot teach because they will not learn." They are "incumbrances and idle drones" who claim to be preachers when they don't realize the meaning of the word. Can we wield the "sword of the spirit" with a few "shallow, half-memorized sermons" and put the "gainsayer" to silence and "build up" the church? I fear that a desire for popularity among us and not a desire to preach the "whole truth" has motivated the actions of many and "padlocked" their mouths. Paul said, "Take heed unto thyself (first) and unto the doctrine (second)." (1 Tim. 4:16). Let us give the people what they need and not what they may want. Let us shun the claps and cheers of a delighted audience and listen for the sobs of convicted souls. Fellow preachers, "Awake thou that sleepest." Now, if you saw me with a grubbing hoe, you would know I was hunting "worms." If

you weren't a "worm" you would keep still. If you aren't guilty, please keep still.

I once heard Bro. Chas. Waller (colored) say, "If you stick a man with a hatpin and he doesn't flinch he is past feeling. If you gouge a man with the gospel and he doesn't move, he also must be "past feeling" (Eph. 4:19). A man "past feeling" must be "dead." Well, some brethren must be dead, because when I emphasize the necessity of "really working" they don't move at all. Some brethren remind me of a sleeping man who, when his peaceful slumber is disturbed, cries out, "Let me alone and let me sleep. These brethren, by their actions, say, "We are enjoying our slumber and tranquil rest (how can we rest when we aren't tired?), and we resent an outsider's disturbing us. We are doing alright. Let us alone. We can tend to our (?) business." Again I say, "Awake thou that sleepest." Brethren, "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16).

#### THE CERTIFIED GOSPEL

Gal. 1:11, 12)

We are living in a certified age, everything we get today, we want it certified. We want the stamp of approval on all articles. When brethren go to the store they want to be sure the milk and meat they buy is certified. We hear over the radio and see in the newspapers and on the bill boards along the highways, "buy certified, take no substitute." But what about our precaution when it comes to religion? With too many, just any old thing will do that comes from the pulpit or some "liberalist's" pen.

It is more important that we have our religion certified. Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after man" (Gal. 1:11). Again, we read Paul's message! "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Our paths are marked before us and it is our duty to follow.

When it comes to following the gospel plan as mapped out in the New Testament, we start hearing the garrulous, gullible advocates of modern-"isms." There is a prevalent idea among erring ones that whatever accomplishes results is good, regardless of its origin. When these erring brethren are shown the error of their ways, this little plea is usually heard; "Oh, but look at the good we are doing; surely God will not object." Men of old made this same mistake. Moses saved the congregation and all their beasts from thirst in the desert of Zin, when he smote the rock. Who would say this was not a good thing? But, in this act, Moses disobeyed God when he did not speak but smote the rock and failed to give God the glory. For this disobedience, Moses could not enter into the promised land (Num. 20:11-12). Nadab and Abihu, no doubt, meant good in offering strange fire upon the altar (Lev. 10:1-2). God asked for an offering with a sweet savor but rejected this strange offering of another fragrance, and both men were destroyed by fire. So, we see we may have good intentions and the wrong thing.

Our best course is to take the certified way that the Apostle Paul has spoken of; accept the gospel he has said was not after man. First, be a mem-

ber of the church we read about in the N. T. The Lord has given us a perfect law; Jas. 1:25. He doesn't intend for anything to be added to it; Matt. 15:13, "Every plant which my heavenly Father hath not planted, shall be rooted up."

Paul certified the type of music we are to use in our worship, Eph. 5:19, "singing and making melody in your hearts to the Lord," also Col. 3:16. Please notice instrumental music and cultivated voices for their choir were omitted. It seems these things ought to have been plowed under in place of being cultivated. Don't misunderstand me here, I believe every member of the congregation should sing and should try to develop his talent as far as possible, but stay within the bounds of the scriptures.

In times of need and trouble, war or peace, let us not forget prayer. "Pray one for another" (Jas. 5:16); "Pray without ceasing" (1 Thess. 5:17). "Pray with spirit and understanding" (1 Cor. 14:15).

The giving of our means to support the gospel and for the poor saints is certified in the gospel which Paul said he did not receive of man. To give cheerfully, willingly, and as God has prospered us (1 Cor. 16:1-2; 2 Cor. 9:7). "As God has prospered us," has a greater bearing than our preachers and teachers usually bring out. The trouble is we have the desire to render ourselves prosperous instead of letting God do it and giving him the glory and honor that is justly due Him.

Parents are deeply concerned about the school teachers that are selected to teach their children in the public schools. The first thing parents want to know is if the teacher is qualified, what kind of a certificate, and what degree does he have. But, when these parents go to church, they look for the one that can entertain the best and don't inquire to see if the one who is doing the teaching in the pulpit is qualified. Paul, gave in the gospel which he said was certified, the qualifications or "degrees" for the one to have, who is to teach the congregation (2 Tim. 2:2), "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." Note the words "faithful men." The ones who are to teach the congregation must first be faithful and must also be male members. This omits the women from teaching and is further mentioned in 1 Cor. 14:34, "Let your women keep silence in the churches."

Some brethren are more concerned about buying milk for the baby than about investigating their religion, and they want to be sure the food that is placed on their tables is certified but just anything will do that looks all right on the Lord's table. Paul certifies one loaf and one cup on the Lord's table (1 Cor. 10:16-17; Matt. 26:26-28; Lk. 22:19-20; 1 Cor. 11:23-25).

The gospel has the power to save (Rom. 1:16); then, why not let it save you? But man may hinder that power by adding to or taking from the gospel. Let us illustrate in a simple form how this is possible. Water has the power to quench thirst, but when we take a glass of water and put a lump of salt in it, we destroy that power, al-

though all the ingredients and minerals are still in the water. Nothing is removed from the water but adding salt destroys the power to quench thirst. We take a loaf of bread and add arsenic to it, we do no violence to the ingredients of the bread but instead of the bread having the power to stop hunger it has the power to stop life but just a little adding-to. The same results occur when one adds to the gospel.

"Behold, to obey is better than sacrifice" (1 Sam. 15:22). It is better to obey the Lord and in so doing we will do good.

Brethren let us live, teach, and die by the things, which are in the gospel, that Paul certifies is "not after man but by the revelation of Jesus Christ" (Gal. 1:11-12).

—Chester King.

#### NO WEDDING GARMENT

Lately I have decided from a study of this text (Matt. 22:11), that the man who was found at the wedding assembly without a "wedding garment" was one who had been baptized because of the remission of sins, and was then "voted in" or "shook in."

—G. W. Paslay, Wawawai, Wash.

#### THE TOBACCO HABIT

By H. S. Hamrick

The use of tobacco, both in and out of the church, is so common that many of those who really oppose the habit, dread to say anything about it. We prefer peace where there is no peace.

If you use tobacco, as it is commonly used, and think you are a Christian, you are only allowing yourself to deceive yourself. You cannot be a Christian and transgress God's laws; neither can you use tobacco without transgressing His law.

When a Christian uses tobacco, he is trying to serve two Masters. Jesus said this could not be done (Matt. 6:24). When you serve one faithfully, you will forsake the other, and those that have formed the habit of using tobacco, will, nine times out of ten, forsake the Lord and quit the church, rather than give up their tobacco. And are you trying to get me to believe that kind of a person is a Christian?

Those who use tobacco cannot obey I Tim. 4:12. In this, Paul commands Timothy to be an example to the unbeliever in conversation, which means: in manner of life. Who ever heard of a father or mother persuading their son or daughter to follow their example in using tobacco? Why do parents nearly always advise their children against the use of tobacco? Is it because they do not want them to follow their good example? NO. But like the rich man who lifted up his eyes in Hell, they don't want their children to go there with them. If it is a good example and a Christian act, you should insist that your wife and children follow you. If it is a bad example, and you know it is, you should be man enough to quit it.

In Matt. 5:16, Jesus said to His disciples, "Ye are the light of the world." There are many people of the world who are stumbling over your filthy tobacco habit. Are you the light of the world?

Do you have a good report of them that are without?

Do you use tobacco? Is it a work of the flesh or the fruit of the spirit? Is it a good or bad habit? If you have been teaching others that a person can be a Christian and use tobacco, do you believe it strong enough to try to defend your practice in a written or oral debate? If so, will you please sign the following proposition?

The scriptures teach that Christians may use tobacco as it is commonly used.

Aff. \_\_\_\_\_  
Neg. H. S. Hamrick

#### PODONY-WATERS

On Oct. 5, 1940, I had the privilege of speaking the words that united in the bonds of matrimony Brother Joe L. Podony, of Rogers, Texas, and Sister Hattie Lee Waters, of Temple, Texas. The ceremony took place in my home.

It was my first time to meet Bro. Podony. Hattie is the daughter of Brother and Sister Waters, of Temple. She is the sister of our beloved preacher, Brother Ervin Waters. She is according to my estimation an excellent Christian girl, being reared in a Christian home. Her father is a good man, and a better mother, very few, if any, ever had. We wish for them a long, useful, and happy life in the Master's service, which will prepare them for the eternal home over there.

—H. C. Welch, Belton, Texas.

#### COMMENEDED

To Whom It May Concern: We, the undersigned members of the Church of Christ, who meet for worship at the Odom school house, commend our beloved Brother Pete Howard to the brotherhood as a faithful member of this church and as a loyal gospel preacher. He is 39 years of age; born and reared in Ozark County. He stands with the principles as taught and upheld in the Bible, as advocated in the OPA.

—J. W. Yates —Thomas Owen  
—J. M. Hensley —J. W. Russell

(Note: Many other names were signed to the above, but we think this sufficient.—Publishers).

#### OUR HELPERS

Below are the names of those who have sent us subs. from Sept. 20 to Oct. 20, and opposite their names the numbers received by us. This is your acknowledgment. Watch it for any mistakes and report the same to the OPA office immediately. Many, many thanks to all for their interest and hearty co-operation.

Homer A. Gay—8; W. P. Perser—6; Orvel Johnson—4; Homer L. King—4; W. H. Hilton—3; H. E. Robertson—3; Joe H. Howard—2; Amos Allen—2; Mrs. L. J. Early—2; Robert Cottrell—2; Woodard Clouse—2; Mrs. Clint Sargent—1; M. O. Engle—1; Sherord Lee—1; Chester King—1; G. W. Tolar—1; L. L. Red—1; D. A. Jones—1; T. L. Modgling—1; E. A. Lowry—1; Andrew Parker—1; Chas. Dwitt Palmer—1; Mrs. H. H. Ward—1; Ervin Waters—1; G. W. Paslay—1.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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HOMER L. KING ..... Route 2, Lebanon, Mo.  
H. E. ROBERTSON, Assistant ..... Phillipsburg, Mo.

### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

Printed by Laycock Printing Co., Jackson, Tenn.

### THE EMBLEM OF THE BODY AND BLOOD OF THE LORD.

I take the position that there was a pre-existing analogy between the emblem that the Lord selected and his blood that made it fit for an emblem.

The Lord's supper was instituted during the days of unleavened bread (Matt. 26:17). Let us go to the beginning of the days (feast) of unleavened bread. (Ex. 12:18-20) "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even (7 days). Seven days shall there be no leaven found in your houses: For whoever eateth (leavening) that which is leavened, even that soul shall be cut off from the congregation of Israel, ye shall eat nothing leavened," etc.

It was during these days that the Lord instituted his Supper. How can we use leavened or fermented grape juice when Jesus did not? The individuals who preach fermented wine, do they also preach fermented bread? How these people can preach that one (bread) must be unfermented, and the other (fruit of the vine) must be fermented, I can't understand. They have their wires crossed.

Young defines "leaven" from the Hebrew "chamets," rendered, "anything leavened or fermented." Hence fermented wine and leavened wine are the same. But nowhere in the New Testament does the Holy Spirit say use "wine or vinegar."

Those who take the position that the leaven must be worked out of the fruit of the vine must also take the position that the leaven must be worked out of the bread. If you let your wine ferment, you must let your bread ferment; Christian friends both must be in the natural state that God said for them to be.

What is the main body of intoxicating wine? alcohol or poison! Does its nature represent the Blood of Christ? Did the blood of Christ have alcohol or poison? Would it make one mad or drunk? Oh, shame where is thy blush? Where is the mark of identification between your leaven and intoxicating wine and the pure blood of Christ?

Does any one believe that God would seal his Holy New Covenant with vinegar or poison?

The greatest commemorative institution that the world can ever know is at the point of being shot to pieces by the leavening doctrines and commandments of men; not only by using more cups than it takes to be the New Testament but is trying to poison or leaven the very blood of the Saviour.

In Rev. 14:18-20, we find the "clusters of the vine" "grape are ripe" to be blood. No man can say the clusters must be fermented or leavened as no vine can produce such a state. Please note! Pure fruit of the vine for blood. Yes, sir!

In Isa. 63:1-3, The Divine Spirit uses the dyed garments of the ones that treaded out the fresh juice of the grapes as a type of Jesus Christs' garments dyed by his blood. This lesson is a perfect picture of relationship.

Of the eleven times in Hebrew that wine appears and 2 times in Greek . . . . Jesus stayed clear of these 13 words and used a "new word that had never been used. He said "gennema" . . . . "Grape Juice," "Product," "fruit," of the vine." Again, out of about 240 times that wine is translated in the Bible, at no time did Jesus recognize these translations or statements for His Supper. A new Supper with new Ideas, a new dispensation, a new word, a new blood. We who are Christians praise him for this.

There are two cups in the Bible: One that sets forth the New Testament full of the blessing given by Jesus from God, the other full of the wrath of the Almighty. (1 Cor. 10:16 - Rev. 16:19).

We know that the Cup of His Wrath contained intoxicating wine because it made the nations move, and be mad, drunk, spue and fall. (Jer. 25: 15-17, 27, 28). How can a man, redeemed by the blood of Jesus call the Saviour's blood an intoxicating drink? How can he? Now the other cup contained a blessing. Paul plainly says, "The cup of blessing." What kind of drink element did this cup contain? Christians, it contained something that possessed a nature that made it fit to be used as God's blessing.

Some people try to rely on the drink element used by the church at Corinth. Yes, those brethren were drunk, but to say that they were drunk on the drink element of the Lord's Supper is utterly false. There is no such statement to that effect. (1 Cor. 1, 2; 17, 20).

Paul begins by saying, "Be ye followers of Me," "Now in this that I declare unto you, "I praise you not, that ye come together not for the better but for the worse," (v. 17). "When ye come together therefore into one place, this is not to eat the Lord's Supper" (v. 20).

Paul plainly says this gathering was not to eat the Lord's Supper. I don't care what they thought, I'm going on what Paul says. He continues by saying "this was their own supper," (v. 21). Here Paul states both the negative and positive side of the question. He tells what is not the Lord's supper, then tells what is the Lord's Supper.

The thing, Paul said, he had delivered unto them is the thing that they had left off. (Which was the Lord's Supper) "Have you not houses

to eat and drink in?" Eat and drink what? The Lord's Supper? Certainly Not! They were eating and drinking their own supper. This was a love feast (J. W. McGarvey).

The members there must have been drunk off something in their own supper and not the Lord's Supper.

Our last article will appear next month.

—T. E. Smith, R. 1,  
Wesson, Miss.

## From The Fields

A. A. Patteron, Ada, Okla., Oct. 8.—We have purchased an old store building, converted it into a church building, and are now meeting in it. We now have about 60 members, who are at peace and happy. Had all-day services last Sunday, with good preaching and singing.

T. F. Thomasson, Trechado, New Mex., Oct. 12.—The work here is still going forward, although there are but a few of us. We meet regularly for worship as the Scriptures direct. We are at peace—no contentions among us; all being satisfied with the Bible way. We mean to keep it that way.

W. H. Purlee, Pekin, Indiana, Oct. 11.—I certainly would like to be out in the field preaching more than I am, but in a way I have my hand tied in this part. There are so few in Indiana, who are satisfied with the Scriptural way, that it is quite a struggle to do much preaching, when there are so few to support it.

Chester King, 849 N. Wilcox, Hollywood, Calif., Sept. 28.—I am now at Aromas to preach over Lord's Day; and from there will go to Crockett to begin October 2, to continue as long as interest will justify. Brother Ervin Waters is in a meeting at Montebello. This leaves the wife, baby, and me well. Pray for us.

Sam Smith, Rte. 1, Wesson, Miss., Sept. 24.—Brother Carlos Smith made a good talk last Lord's day, and one was baptized as a result. There is need for much mission work in this part, and much good could be done if all would get behind it and push the work. I need the prayers of the faithful everywhere.

G. W. Tolar, W. Monroe, La., Sept. 30.—The church here is meeting in my home, being few in numbers, but we are getting along nicely. We are trying to worship God according to the Scriptures, with one loaf and one cup. One confessed faults recently. Pray for us here for we have a hard battle to fight over Satan.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Oct. 18.—The Montebello meeting began

Sept. 22 and ended Oct. 16. Three were baptized (one of which had been a Catholic) and two were restored. We received splendid cooperation from the Monrovia and Siskiyou congregation during this effort. I will assist the brethren at El Centro, Calif., in a meeting beginning Oct. 20. Meetings following the El Centro meeting will, the Lord willing, be at Taft, Corcoran, Lodi, etc. Truth marches on.

Chas. Dwitt Palmer, Kinston, Ala., Oct. 15.—I was glad to be with my home congregation, preaching three sermons, which resulted in two baptisms and three confessions of faults. I have a number of calls for meetings yet this year, if the weather will permit. I enjoyed reading "Emblems of The Body and Blood of The Lord" by Brother T. E. Smith." It seems plain to me. I am sending my renewal to the OPA and an order for the "Clark-King Discussion."

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Oct. 17.—I closed the mission meeting in Bloomfield, Iowa, which was begun by Brother Gay and continued by him for two weeks. He having baptized 5 and restored 2. I continued it another week, baptizing 3 and restoring 2. I am now in a meeting at Blakesburg, with 2 restored to date. I expect to go next to Ottumwa; then to San Antonio, Tex.; after which I expect to hold a meeting at Cassville, Mo. I have more work than I can do, having turned down two meetings in Pa. I was sorry that I could not be at home to visit with the Cobbs recently.

Barney Welch, 502 N. 3rd St., Temple, Texas, Oct. 9.—I preached here two weeks ago for the first time in nearly two months, but I have been preaching elsewhere every Lord's day. I expect to go to White Hall next Lord's day. I have about six months more of work in the printing business, and after that I hope to spend more time in the field preaching. I can hardly wait until that time comes, as I am so anxious to get out into the work. I want to go on "unto perfection" if possible in the great work.

C. C. Rawdon, Lawrenceburg, Tenn., Oct. 16.—The churches here still keeping house for the Lord. The following Lord's day after the close of Brother King's meeting at Chapel Grove, three came forward to confess their faults, for which we are very thankful. People here are hungry for the truth and accept it readily. I recently learned of a small band of brethren at Henryville, Tenn., meeting in a private house, but they plan to build soon. I go each 3rd Lord's day to Hohenwald, where we hope to teach them the truth on the S. S. and cups.

Orvel Johnson, Davis, Oklahoma, Oct. 17.—I am still preaching the truth of God. I labor with the churches at Sulphur, Washington, and other places. I met a fine band of brethren, near Dora, Mo., where I conducted a meeting in August. I met Brother Pete Howard who is considering entering the field. I also preached once for the

brethren at Vanzant, the home of Brother Hilton. Brother J. D. Phillips recently closed a meeting at Sulphur and goes next to Davis. Pray for me in the work.

L. B. Badgett, Port Arthur, Texas, Oct. 14.—My last meeting in the Ozarks was at Mena, Ark., where I continued over four Lord's days. I restored this church in 1916, and it grew into a good sized congregation, but due to inefficient leaders innovations were brought in. In 1940 I found about 84 members, and was able to get out about 65 members. Many friends and neighbors attended. They agreed to drop, and did, all innovations. I hear that there were about 50 in attendance the first Sunday after the meeting.

Tom E. Smith, Healdton, Oklahoma, Oct. 7.—Since my last report I have preached at Washington, Roscoe, and yesterday we were at Ada. They had an all-day meeting, with a number of visiting brethren, from various congregations. They are now meeting at their new location, 405 W. 6th St., where they have a good house and a good location. They now have a splendid congregation. We came back home by Sulphur, and heard Brother Phillips, Sunday night.

Wesley D. Ballard, 1800 N. 17th St., Waco, Texas, September 24.—I began a meeting at the Nalley school house, this city, August 26; closed Sept. 5. Considering the hindering causes, the crowds were fair. I baptized two, whom I believe will endure. I mean to make another effort there next summer. Brother Edd Bates, of Tyson, held our meeting at So. 4th St. I enjoyed the fine sermons he taught us. The church was much edified. I preached for the faithful at Tyson last Lord's day.

H. E. Robertson, Phillipsburg, Mo., Oct. 8.—The 7th of Sept. I began a meeting at the Ellis school house, near Mt. Grove, Mo., where there is a small congregation of faithful brethren. Two made the good confession. I am now in a mission meeting at Bado, Mo., where there had never been a true gospel sermon preached, hence they had never heard a man of the Church of Christ. We are convinced that the denominations are putting forth a much greater effort to teach their false doctrine than we are to teach the truth. I am now in a position to do more preaching.

Burley F. Black, 263 S. Moore St., Ottumwa, Iowa, Oct. 2.—Brother Gay did some splendid preaching at Bloomfield, baptizing five and restoring 2. The meeting continues with fine interest, Brother Clovis Cook doing the preaching. His first sermon last night was just fine. We think a congregation in Bloomington is assured. We are thankful to have gotten in touch with Brother Cook.

Chas. E. Orner, 317 Houston St., Flemington, Pa., Oct. 22.—We are in a very good meeting now, this being the third week. Brother J. D. Corson, Westover, Pa., is doing the preaching. The wea-

ther is very fine for the attendance of the meetings.

Chas. Waller (colored), Box 142, Lebanon, Mo., Oct. 19.—From Oklahoma City we went to visit Brethren Rollins and Smith, who worship in Washington. They helped us on our way home. May God bless these brethren. My next was at Vinita, Okla., where we met Brother Tim Davis. His family is the only faithful ones in that city. I preached several nights in their home. My next was to assist Brethren King, Cook, John Jones, et al, in lessons at Lees Summit church, near Lebanon. I held a mission meeting in Phillipsburg, supported by the Lees Summit church. I am now in a mission meeting at Upper Odell, near Lebanon. No support for this meeting. I am to leave the 24th inst. for the (colored) "coppers" at Springfield, Mo., at Holdenville, Okla., and at Denison, Texas. Brother John Jones (white), of McKinney, Texas, is to accompany me. I recently had the pleasure of meeting Brother Frank Cobbs and family, of W. Va., also Fred Kirbo and family, of Wilson, Okla.

Homer L. King, Lebanon, Missouri, Oct. 22.—On October 17, I closed a short series of meetings at Alta Vista, Kansas, with one baptized and the faithful little church strengthened. Although, they knew nothing of me or the OPA, until they read the debate in the Church Messenger, yet I found them contending for and using one cup and one loaf in the Communion service. I was impressed by their faithfulness and simplicity. They have rented a good house, owned by the Methodists, for their meetings. The church is under the leadership of Brethren L. O. Jones, Meril Jones, and Will Jones. I am now in a series of meetings in my home town, Lebanon, Mo. We recently built a new house in the town, with the intentions of building up a good church there (Lees Summit being out in the country about 11 miles). The home church is sponsoring the meeting and co-operating to make it a success. We began the 20th inst. and will continue indefinitely. We were delighted to have Brother Frank Cobbs and family to visit in our home recently. I have recently visited with the following preaching brethren: Homer A. Gay, John Jones (McKinney, Texas), Chas. Waller, H. E. Robertson, S. J. Gay, and C. H. Lee. May we all work together for the upbuilding of the Master's cause. Pray for me and the work.

Homer A. Gay, Wichita Falls, Texas, Oct. 16.—I was in Bloomfield, Iowa, for two weeks, baptizing five and restoring two. We had splendid crowds and the best of interest during the entire meeting. The good congregation in Ottumwa, Iowa, supported this meeting both with their presence and their money. I left this meeting with Bro. Clovis Cook, Sept. 29th and came by way of home and on to this place, beginning here Oct. 6th. We have had good crowds and interest so far and one has been baptized and one restored. We hope for others before we close. There is a great deal of talent in this congregation, which needs to be

developed far more than it is. Some fine boys here who will make us good preachers with the proper encouragement. There are also some good singers here. I think their plans are to soon build another place of worship and have two congregations, which will be a fine thing. I am to close out here the 20th and begin at Council Hill, Okla., the 21st. Will likely go to Vanzant, Mo., about the first of Nov. Word from Shreveport, La., says that they are steadily marching on, in spite of the opposition of the faction there, who have been withdrawn from. Two have recently taken membership with them. Peace and unity prevails, they are all working for the good of the cause and are developing a number of good speakers and song leaders. The church is located on Velva St. They use one cup and one loaf and the "fruit of the vine" in the cup. They are true and loyal and scriptural.

Joe Howard, Lone Rock, Ark., Oct. 9.—I recently closed a mission meeting at Guymon, Okla. Crowds and interest were increasing until a man got E. C. Fuqua to debate the S. S. and cups with me, but he refused to debate. However, he told them to put me out of the house. One man ask me to give up the house, and I continued the meeting in Sister Wilkinson's home (she being the only loyal member then). We communed alone the 1st. Lord's Day, but by the next we had ten. I left the leadership with Brother Ozro Williams, who was convinced on the S. S. and cups. They ask me to return next summer for another effort. They have nothing but a private house for worship, until they can get a public house of some kind. They intend to try to get an old school house. They are poor and few, but they will have help. If anyone can help them send to Ozro Williams, Guymon, Okla. My next will be at home church, Oct. 14, then to Quality Ridge, Nov. 2.

Pete Howard, Dora, Mo., Oct. 8.—Since my last report to the OPA, I have baptized one in my home church. It is my desire to do more preaching now. I am sending a commendation by my home church, which will appear in this issue of the OPA. I stand with the position of the OPA on the work and worship of the church. I will do all I can for this paper wherever I go. If anyone desires my services, they may write me as above. Brethren, let us do all we can in the work of the Lord, while it is day, realizing the "night cometh when no man can work."

Ozro Williams, Guymon, Oklahoma, October 8.—Brother Joe Howard came to our town and began a mission meeting Sept. 19. He obtained the S. S. house, but on the 23 was asked to give it up, which he did in all meekness, showing the spirit of Christ. He preached nothing but the truth; interest was being manifested; the crowds were increasing. He put forth an effort to get another house, but to no avail. He was down, but not out. Hence, he began preaching from house to house, which was not in vain. We met this day with two brethren and eight sisters. We are very happy, giving God the glory. We thank God for Brother Howard's having been with us.

#### WORDS OF ENCOURAGEMENT

"I am wishing you much success in the work of the Lord. Find enclosed my renewal for the OPA, for it is a great help to me."—L. L. Red, Miss.

"Here is my renewal for the OPA. I hope I will not miss an issue of it. Since reading the debate in the tract, we appreciate you more than ever, Brother King, for holding fast to the truth. Let us all hold fast to the truth, for so many have wandered away."—Shereord Lee, Miss.

"I was very glad to get the tracts, and I like them fine. I would like very much to hear you preach again, and anytime you are passing this way, you will find a welcome in my home."

—Sam Smith, Miss.

"I am sending another sub. with my renewal to the OPA. I cannot get along without the paper. There is just one thing wrong—it doesn't come often enough. May God's richest blessings be with you all is my prayer."

—Mrs. L. J. Early, Ala.

"I am enclosing my renewal. It is my opinion that the OPA gets better right along."

—G. W. Paslay, Washington.

"Send me two dozen more of the tracts, 'Clark-King Discussion,' as I gave away and sold the other dozen. That is the best I have ever seen on that question. I am anxious to spread them. Come to see us sometime."—J. E. Jones, Texas.

"I wish you could have been with us last Lord's day. We had a very nice meeting. I am wishing you good luck and brotherly love."

—A. A. Patterson, Okla.

"We certainly did enjoy your meeting here. We wish you much success in the work for the Lord."

—C. G. Simpson, Tenn.

"I am sending my renewal to the OPA, also for the 'Clark-King Discussion.' I think they should be in every home."—Chas. Dwitt Palmer, Ala.

"I am handing out your tract to the cups and S. S. folks here. May you live long and do much good."

—E. E. Wringht, Texas.

"I need 50 or 75 more copies of the 'Clark-King Discussion' (He ordered 100 copies before). The debate was welcome everywhere. A preacher said, 'That is one of the greatest victories ever won for the truth.' I would like to see you and be with you again."—Ervin Waters, California.

"Thanks for the tracts. Success to the OPA and its editors."—Burley F. Black, Iowa.

"I received my OPA this morning. The articles, reports, and words of encouragement were all very interesting. Power to you and God bless you is my prayer. I want to be with you in a fine meeting next spring."—Barney Welch, Texas.

"I like the paper very, very much. Find my renewal enclosed."—Mrs. Beulah M. Ward, Okla.

"I am sending subs. for the OPA. I intend to do all I can for it, as I think it is a worthy paper."

—Robert Cottrell, Missouri.

"Send me a dozen of the tracts. I think you did a real job for the truth."—C. B. Hufstedler, Ark.

"Find my renewal to the OPA. I wish you all much good and success."—Andrew Parker, Ore.

"I am enclosing money for six subs. to the OPA

on the fifty cents offer." —W. P. Perser, Texas.

"Brother King, I have been out for some time, but I am coming back to the OPA. I am sending my renewal, also an article for publication. Your old brother in Christ." —E. A. Lowry, Tenn.

"Send me a dozen copies of the tracts. I think you did an excellent job." —J. S. Shelley, Texas.

#### FRIENDS OF PAPER, NOTICE!

For one month, we are giving all the benefits of the special price of 50c a year for a subscription to the OPA; either new or renewal. We ask every friend of the paper to push this drive for an increased subscription list. The OPA has had a steady growth all along, but we desire to double our readers this year if possible. Take advantage of this special price if you are renewing; send us a dollar and send the name of a friend who has not been getting the paper. If all our subscribers would do that it would double our list. Act now! The time is limited!

#### CLARK-KING DISCUSSION

Order this tract in bulk and hand them out to brethren, who are undecided on the number of cups to be used in the Communion. Brother Ervin Waters has already assisted us to place 300 copies on the West Coast, and now writes for more, saying: "The tract is welcome everywhere." The price: 10c per copy; \$1.00 per dozen; \$5.00 per 100; postpaid.

Send all orders to Homer L. King, Lebanon, Mo.

#### REFUSES TO COMPROMISE

Although some accuse us of fostering division because we refuse to compromise with false brethren, saying we cannot "keep the unity of the spirit" (Eph. 4:3), since we refuse to line up with departed congregations and individuals. But, I consider division is God's remedy, when people refuse to submit to "sound doctrine." When the majority stand for error and will not yield to truth, I maintain that there is nothing left to do, except as God says, "Come out from among them, and be ye separate" (2 Cor. 6:17). I stand for unity when it is according to truth, but cannot any one congregation "keep the unity of the spirit in the bonds of peace" and be acceptable with God, if all other congregations go into error? The Lord never held Smyrna and Philadelphia responsible for the errors of the other congregations (Rev. 2:8; 3:7). Therefore if all congregations would just "endeavor to keep the unity of the spirit," all would automatically unite. That is our motto at Red Oak Grove Church of Christ, 6 miles north of Summit, Miss., and anyone willing to abide by N. T. teaching will find a warm welcome with us.

Brother Carlos Smith, of New Salem church, and I plan to do more mission work next year than we have been doing. We are beginning now to make arrangements for such work.

Investigations of false reports and "evil speaking" about some of our preachers, have convinced us of the evil work of a few, who would try to de-

stroy the influence of some connected with the OPA. I wonder if those engaged in such campaigns have been turned over to a "reprobate mind."

—L. L. Red, Summit, Miss.

(Note: Beware of a preacher who will go about the country with no better mission than to try by false reports to "smear" the reputation of his fellow-preachers. One must be hard pressed, indeed, when he attempts to climb up (?) over another's back. May I never stoop to such low methods. One must be motivated by jealousy or some selfish desire. "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law" (Jas. 4:11). —Homer L. King).

#### WORTHY APPEALS

Oklahoma City.—I am a member of the Church of Christ, 2933 S. W. 28th St., this city. We are few in number, but we follow the gospel teaching. This is the only true church in this city of 300,000 people. We have purchased lots, lumber, on installment; have up the walls and roof, and are now meeting in it. Thus far we have received \$5.00 outside of the church here, toward paying for the building. It being sent from the church, near Littlefield, Texas. Brother John B. Hall, one of our main leaders and supporters, has been transferred to East Texas, leaving a great burden on me and the small congregation. Unless we get help from some at other places, I don't see how we are to succeed. We have much opposition, and we need the prayers of true brethren.

—Geo. R. Rozzell, Rte. 3, Box 363.

Guyton, Oklahoma.—"Brother King, Brother Joe Howard came here for a mission meeting, where we have no true church. He secured the S. S. and cups house, began the meeting in it, but was soon asked to give up the house, but he kept on preaching from house to house. The results were that about 10 souls were led out of error to truth. He was able to convince a brother who is able to lead the services, Brother Ozro Williams. We could do much good if we only had a house. We have already made up \$30.00, and \$10.00 has been sent us. We can purchase an old school building and move it into town, but it will take more than we are able to raise. We certainly would appreciate help from other congregations."

—Mrs. Ida Wilkinson.

(Note: Brother Howard writes that he thinks the faithful few there are worthy of help. It is my honest conviction, too, that both appeals are worthy. —Homer L. King).

I am glad to note that our beloved Bernie Welch is going to be out in the field preaching next year. He is a fine Christian boy, and will hold good meetings anywhere. I hope that he is kept busy.

Bro. King and I will be through with our meetings about the middle of November, and then we plan on building the office for the OPA. We already have the money donated, and the office will be built as soon as we can get to 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)."

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DECEMBER 1, 1940, LEBANON, MISSOURI,

No. 12

#### "AWAKE THOU THAT SLEEPEST" No. 2

(Eph. 5:14)

By Ervin Waters

The article under the above caption, which appeared in the November O. P. A., aroused much comment among the brethren, most of which was favorable. It was favorable, probably, because they were afraid they would be accused of being guilty of the charges if they criticised the article too much. Others who were asleep and undisturbed by the prodding of the truth concluded perhaps that "silence was the best policy." Don't get discouraged, brethren. If you can't awaken a sleeping man the first attempt, try again, and that is exactly what I am going to do.

It is a foregone conclusion that the world is sleeping peacefully, on apparently without realization of the fact that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thes. 1:7-8)." Millions of deluded people with their "zeal of God which is not according to knowledge" (Rom. 10:2) continued to erect and provide for denominational structures seemingly not realizing that "except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1). Thousands of the members of the Lord's body continue to foster and encourage division by holding to such innovations as instrumental music, Sunday Schools, and cups in the communion, not realizing in their misplaced zeal that Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9), and that Paul admonishes, "Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men" (Col. 2:21-22). But, that which causes the heart of your humble servant to sorrow, even more than these lamentable conditions is the lethargy, into which those, who claim "to speak as the oracles of God" (1 Pet. 4:11); and who so earnestly oppose all innovations obstructing the progress of the church, have fallen. We oppose instrumental music in the church, but do we try to improve our "vocal music?" We oppose the Sunday School arrangement, but do we "teach" our children and others the word of God? We oppose a plurality of cups in the distribution of the fruit of the vine in a congregation, but do we "forsake the assembly" and refuse the use ONE? "Thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:21)?

We object to missionary work being done through the human missionary societies and so forcefully shout that "the manifold wisdom of God is to be made known by the church" (Eph. 2:10). But, are we making it known by the church? Is our practice consistent with our teaching? What are we doing to strengthen that small band of brethren near us who need our assistance? Are we sending a preacher over to those who are crying for truth that a congregation may be established? "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)? Are we trying to do all of our planting and cultivating in one field? If we truly believe that the "gospel is the power of God unto salvation" (Rom. 1:16), why don't we send the "power" to the lost that they might be saved? Are we going to shrug our shoulders and say, "We have our hands full now?" "Woe to them that are at ease in Zion" (Amos 6:1). Brethren, do you understand the Bible teaching on the subject of mission work? Then "to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). If you don't understand, study and learn for though "God once winked at ignorance" (Acts 17:30), we now must do His will to "enter into the kingdom of heaven" (Matt. 7:21).

While I was in Texas last August I tried to persuade the churches there to cooperate together in keeping at least one preacher in the mission field in central Texas. Results: Bro. J. R. Stewart held one or two poorly supported mission meetings. "Awake thou that sleepest." Bro. Chas. Waller (colored) should be kept in the mission field constantly, preaching to his race. The Sunday School churches keep Keeble, Hogan, and others in the field doing work, which nullifies the good it accomplishes by their corrupted worship. If several congregations will send Bro. Waller ten dollars monthly, he can stay in the mission field full-time, preaching to his race. In that particular type of work he has proved he can "deliver the goods." Brethren, what are we going to do about it?

I believe in "rendering to all their dues" (Rom. 13:7). Some of the California churches have "a mind to work" and we are accomplishing something, but other California congregations need to sacrifice that more may be accomplished. Two West Virginia congregations supported Bro. Clovis Cook five months this year. Will others follow their example? The Ottumwa, Iowa congregation did a little mission work this fall with Bro. Gay and Bro. Cook assisting. The Wesson, Miss.,

brethren's willingness to sacrifice in supporting mission work among both colored and white has "sounded out to the entire brotherhood." The Lees Summit church, near Lebanon, Mo., and the Fieldstone church, near Vanzant, Mo., have manifested their willingness to work by their increase in mission work during the last year. May we soon see the Missouri churches cooperating together in keeping at least one man in the Ozark mission field which is "white unto harvest." "Let us not sleep as do others; but let us watch and be sober" (1 Thes. 5:6). "Awake to righteousness" (1 Cor. 15:34). "Sleep is for the night" (1 Thes. 5:7), but "we are of the day" (1 Thes. 5:8). The gospel dispensation is illuminated by Christ who "as the Sun of righteousness arose with healing in his wings" (Mal. 4:2), and as "the bright and morning star" (Rev. 22:16) dawned upon our horizon. Beware, "Lest coming suddenly he find you sleeping" (Mk. 14:36). Time is passing, the devil is working, souls are dying, and the sun of this age may be setting. Will we heed the cry of lost souls, the admonition of our beloved apostle, and the pleadings of Christ? "And what I say unto you I say unto all, Watch" (Mk. 14:37). "Awake thou that sleepest."

422 Whittier Blvd., Montebello, Cal.

#### INFIDELITY IN THE CHURCH

By E. A. Lowry

"As Jonah was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40-41).

This is a plain statement of our Lord to those prying Jews, and anyone with common sense can understand it, if they want to. But, the "Beast of Babylon" says, Christ was crucified on Friday, and rose early Sunday morning." How many preachers believe that? 95% of them. And yet Jesus, said, So shall the Son of man be three days and three nights in the heart of the earth." "Yes, I know He said it BUT — it could not be". Why not? "Because there are not three days and three nights from Friday eve' till early Sunday morning". But Christ was crucified on Thursday. "What! Why, I've heard that he was crucified on Friday ever since I was three feet high". Yes, so have I, but it is just another Catholic lie we swallowed. Infidelity No. 1.

Here is another that shows many of us have the "mark of the Beast" in our hand, if not in our forehead. In creation God began the 24 hours in the evening about six o'clock by our time, and the whole human race began it that way, not only till Christ, but till perhaps six hundred years after Pentecost; till this same "Beast" put himself upon a throne and claimed he is god of all the earth. He changed the beginning to midnight. So all people, except the Jews fell in line. Now if you try to show what the Bible teaches, you are hooted at. Infidelity No. 2.

The Bible teaches that God sent John, the baptist, to call the Jews to repentance, and preached the "coming of the Kingdom of heaven" and called upon them to "repent and be baptized for the remission of sins" And Jesus Christ ordained, and

sent out eighty-two men to preach the same thing, yet, most preachers say they might as well have been fishing instead of going all over the country, preaching, what God told them to preach—"the baptism for the remission of sins." "Why, you say, they didn't get it, nobody got it till Peter preached it on Pentecost." You say by that, that God, nor Christ could forgive sins till Pentecost Scrip.ure, please, or I shall have to put it, Infidelity No. 3.

Many preachers get up to "wait on the Table" and in a very solemn voice, whine out: "This bread when broken, fitly represents the broken body of Christ" when if he would, or could read John 19:36, 37 he would find that Christ's body was not broken, but pierced. "Why I've heard that ever since I was knee high to a duck." Infidelity No. 4.

For almost nineteen-hundred years, beginning at Jerusalem, the Christians used one loaf and one cup in taking the Lord's Supper, and never thought of microbes in the cup till about twenty-five years ago, and, no doubt, the devil had been studying how to overthrow the Church. So, he began on the railroads, hotels, and other public drinking places. He next sent men to the Legislatures of the different states, and had a law passed compelling them to use individual cups. So, our BIG preachers said now "The Bible says we must obey the powers that be." Those men had forgotten Peter's answer to the Jews, Acts 4:19, or had they? Lest we be accused of judging, we will say, they had. Fifty years ago, if those men had been called upon to use the individual cups, they would have been horrified. Yet, we are losing faith in Christ and His teaching fast. So, this is Infidelity No. 5.

Jesus said: "All authority hath been given me in heaven and on earth; go ye therefore and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not, shall be condemned" (Mark 16:15, 16). And, I remember that the preachers emphasized "the going." But now? When they began to want a soft place, and I called them "to time." they said: "Why Paul stayed two years at Ephesus, so I can stay that long or longer. "They did err not knowing the scriptures. The truth is, they did not want to know, or they would have read it and found the truth, that while there, "all Asia heard the word." 90% of the preachers of today would rather trust man than God. Make me prove it?

Infidelity No. 6.

Sixty years ago there was no such thing as a Sunday School in the Church of Christ. Everybody used their Bibles, and the children were taught at home. And it was a "bye-word" of the sects, that "These Campbellites sure do know the Bible," and we thought it complimentary. But now, how is it? The "Bible schools" introduced the "Quarterlies instead, and now fifty per cent of the grown people could not tell a sinner what to do to be saved. Some more of Roman work. Infidelity No. 7.

A new fad. Go into any large city congregation, and you will find that nobody kneels in pray-

er, all sit. No reverence, no spirituality. All formality. A man will sit and offer thanks for the bread and wine. But brethren be absolutely sure of this: Your thanks are OFFERED, but not accepted, for nine out of ten times you are OFFERING THANKS for things in violation of God's law, and Christ's teaching (Rom. 14:11).

If that is not Infidelity No. 8, what is it?

May God bring his caricatured church back, if it takes an army to do it. Impress O God! Thy teaching as recorded in 2 Tim. 3:16, 17!

(4516 Ala. Ave., Chattanooga, Tenn.)

#### TIN HEATER RELIGION

By G. A. Canfield (colored)

Some of the members of the Church of Christ remind me of a tin heater stove. You put a big stick of wood in it, and you will have to get away from it. But your wood is soon gone, and it gets cold; then you have to move back close to the tin stove. Hence, it just keeps you moving back and forth. So, it is with some of my brethren. They send for a big preacher (big stick); he holds a big meeting, reports to the papers—so many baptized and so many restored. The brethren have another meeting next year, and the same thing happens again (many go to church, when the big preacher is there, but as soon as he is gone you don't see them again until the next big meeting—"big stick," new preacher, comes back) You may ask them why they don't come to services, and they will say: "When they get straight out there, I will go." They remind me of a man wanting laborers on his farm. The laborers tell the farmer to clean up his farm good (get all work done), and they will come and work for him. Jesus said the Kingdom is like a householder, who hired laborers into his vineyard (Matt. 20), and that means we should work. When the evening (Judgment) was come the laborers were to get pay—not the loafers. "Everyone of us shall give an account of himself to God" (Rom. 14:12).

I hope this may help some to do better in the services of the Lord. Not being able to get out much due to my physical condition, I want to do some good by writing, if possible.

#### DOES "BREAK BREAD" IMPLY THE EATING?

By E. J. Smith

For the benefit of those who are not fully satisfied as to how the bread should be broken, in the worship I wish to offer these few remarks, as, perhaps, an aid to such to a better understanding of the subject. In the following passages we find the word "BREAK" used in connection with the bread, and whether it be in the worship or elsewhere it will show what is to be understood by the use of the word. The passages to be studied are as follows: Luke 24-30:35, Acts 2-42 and 2-46, Acts 20-7, 1 Cor. 10:16.

Taking this list of scriptures in order, we begin with Luke 24-30. And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were open, and they knew him; and he vanished out of their sight. Note, Jesus blessed the bread and brake and gave to them; could any Bible reader

say that all Jesus did to the bread was to bless and brake it? Is it not very plain that he did more? This is not in the Lord's Supper, but we find the word brake used here with the same significance as it is in the supper, carrying with it the same volume of thought. And since this is not the supper, he was not giving to the disciples, or apostles the bread as his body, but used this as a means to reveal himself to them. So it seems clear that by eating together the eyes of the apostles were opened and they knew him; And they told what things were done in the way, and how he was known of them in the breaking of bread, verse 35.

Acts 2:42. And they continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer. No one would dare to take the absurd position that the early church was taught by the apostles to just brake bread, even if they would not accept the truth on the whole matter they would admit that the "BREAKING OF BREAD" in this passage teaches that the word brake here covers the act of eating also; so the thought is, the disciples continued steadfastly in apostles doctrine in fellowship and in eating the Lord's Supper and in prayer. Then, if brake here, as used in connection with the LORD'S SUPPER, means eating, why does it not also in Luke 22:19, when Jesus took bread and blessed it and brake it?

(Continued in next issue)

#### OUR HELPERS

Here are the names of those who have sent us subs. from Oct. 20 to Nov. 20, and opposite their names the number received by us. Please, accept this as your acknowledgment and our heartfelt thanks and appreciation for your interest in the circulation of the O. P. A.

Ervin Waters—16; Homer L. King—8; Homer A. Gay—5; Clovis T. Cook—5; Bill Van Stavern—4; Sam Finto—3; J. W. Barnes—2; F. E. Bixler—2; J. S. Thomas—2; Robert Lee—2; Mrs. Mae Sammons—2; Miss Lillian Cooksey—2; Virgil Caraway—2; L. I. Ooley—2; W. I. Blanton—2; Tom E. Smith—2; Ray Roe—2; Clayton R. Fancher—2; J. T. Broseh—1; H. E. Robertson—1; J. E. Spear—1; Total—68.

#### THAT SPECIAL OFFER

The special offer of 50c per year for the OPA to both old and new subscribers will be extended for another 30 days. We urge every friend of the paper to put forth a special effort to send us a nice list of subs. for the next issue. This month will, probably, end the 50c offer. So, act now!

#### A NEW BOOKLET

Two in one: "The Emblems of The Body and Blood of The Lord" and "A Treatise on Acts 2:42". Both subjects will be treated from many angles, from both Old and New Testaments; Hebrew, Greek, and English.

The material for this booklet is in the hands of the printers, but we must hear from the churches and individuals, concerning how many they will order, or if they will donate to the expenses of printing, before we order the printers to proceed. Price, single copy, 35c; ten or more 25c. Address Chas. Waller, Box 142, Lebanon, Missouri.

## Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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### SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR ..... \$1.00  
SINGLE SUBSCRIPTION SIX YEARS .. \$5.00

Printed by Laycook Printing Co., Jackson, Tenn.

### EMBLEMS OF THE BODY AND BLOOD OF THE LORD

In I Cor. 11:17-30, we find that some of the brethren were drunk. On what? One man will say, on grape wine." How does this man know? The Holy Ghost does not say what element made some of these drunk. There were more kinds of liquids than grape liquor that would make drunk. A man might have had any kind of wine in his own supper. And these people had their own supper, saith Paul.

Now all of these brethren were not drunk, and the ones who were not drunk, didn't have the Lord's supper. Why? Because this wasn't the Lord's supper. This is very plain.

Another human idea that the Scriptures do not teach is that Christ received the drink element for His supper out of the Jewish Passover supper. There was no authority from Jehovah for a drink element in the passover supper. Ex. 12 and Num. 9 chapters, contains the law of the passover: — **Lamb, Unleaven Bread, and Bitter Herbs.** If there had been a drink element, what would it have typified? Not the blood of Christ, for the blood of the Paschal Lamb was a type of the blood of Christ.

I am aware of the fact that some of the brethren take the position that the cup as mentioned in Lk. 22:17, is the cup of the passover. I take the position that the cup of the 17th and 20th verses are one and the same. Hence the Apostles were told in the 17th verse to divide the cup (of the Lord's supper) and in the 20th verse Jesus told them what the cup was.

The Law was binding on all Israel to observe the passover. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk."

Now, how could the Nazarite take the passover if there was a drink element made of grapes in it? To take the position that a drink element was

authorized by law in the passover is to say that Jehovah authorizes two laws at the same time, contradicting each other.

Another human idea that the Scriptures contradicts is the bread and wine that Melchisedec gave Abraham (Gen. 14:18) to be a type of the bread and fruit of the vine that Christ sat before the Apostles. Those who entertain this idea must know more than Paul, for he does not intimate that the bread and wine in Genesis had any significance as a type of the Lord's supper. In Heb. 7, he explains the Priesthood of Melchisedec as being a type of the Priesthood of Christ. The meal (food) played no part. Paul mentions things of a spiritual nature and not of a temporal nature (a common meal). If you abide by the temporal meal you must also abide by the temporal "one-tenth of all," and be as nice to your priest as Abraham was to his.

If the wine was a type of the fruit of the vine in the Lord's supper, what was the bread a type of?

Isaiah 65:8, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: . . .". Here in this passage the Holy Ghost calls the juice of the grape "New Wine" before it is taken from the cluster. God made it this way in the beginning of creation, how can man change it? V. 9, "and I will bring forth a seed out of Jacob . . .". What kind of seed was this; a fermented seed? No.

Haggai 1:11, "And I called for a drought upon the land, . . . , and upon the corn, and upon the new wine . . .". The land was not fermented, the juice in the kernel of the corn was not fermented corn whiskey, and the juice in the grape was not fermented grape wine.

Joel 1:10, "The field is wasted, . . . ; for the corn is wasted: the new wine is dried up, . . . v. 12, the vine is dried up, . . .". Now brethren, we see what the new wine was in (the vine), and how the new wine was dried up, (the vine dried up). (Gr. Tirosh, rendered "new wine").

Let us hear Christ in Matt. 9:17, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Why? Because new wine would ferment and burst the bottles. New wine in this passage is translated from the Greek "Oinos," rendered, "wine," "grape juice."

Now in Acts 2:13-15, "new wine is translated from "gleukos" which can make one drunk; and is used just this one time in the entire Bible.

I shall now give my reasons for believing that the new wine in the wine skins was preserved in its unfermented state.

1. The complete process of fermentation from the new wine to intoxicating wine requires an open crock, jug, or bottle. Not a sealed one.

2. Under such conditions as stated in No. 1, the fermentation would be worked out and could not burst the wine skins or bottles.

3. Christ compares new wine with new bottles. Both are clean, unfermented, not rotten, not contaminated, nor old.

4. Hence the idea that the drink element of the Lord's supper had to be fermented, on account of the people not knowing how to preserve the fruit of the vine in its unfermented state, is absurd.

5. Israel entered Canaan without wine (Ex. 29:6) on the tenth day of the first month (Josh. 4:19), and just four days later ate the passover (Josh. 5:10). Did they have a drink offering with this Lamb?

6. Does the vine produce a poison? "Alcohol Is Poison" . . . Coller. Grape juice is the product of Nature, but wine is the product of decay" . . . J. A. Culler, Ph.D.

"The effect, therefore, of fermentation is to change entirely the Character of the substance upon which it acts" . . . J. D. Steele, Ph.D.

("Toxin, (poison) is from the Greek Toxikon, hence to have intoxicating wine is to have poison wine" . . . Waller.)

Those who are determined to have their intoxicating wine can read their attitude in Micah 2:10, 11. "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. If a man walking in the spirit and falsehood and do lie, saying, I will prophesy unto thee of wine and strong drink; he shall even be the prophet of this people."

Submitted in prayer and love,

T. E. Smith, R. 1, Wesson, Miss.

(Compiled by Chas. Waller, P. O. Box 142, Lebanon, Mo.)

### HERE AND THERE

**Field Reports.**—We make field reports from preachers or brethren in general a special feature of the OPA. We urge all (at least one from each church) to send us a brief report each month, in time to reach us not later than the 20th. Some of you (preachers), do not report monthly, and many times our readers wonder what has become of you. **You should report each month!** Make your reports pointed and brief—a post card will do.

**Pictures.**—We want every preacher to realize that he is welcome to have his cut, with a brief story of his life, run in the OPA, that the readers may become better acquainted with them. Many have not taken advantage of this. The cut will cost but \$1.00, through us.

**Christmas.**—Many dollars will be spent (wasted) by members of the church in honor of this Catholic "mass" during the next few days. Why not send the OPA to some of your friends, instead? It will do them much more good. Above all, don't tell your children lies about a mythical Santa Claus—they might wonder if the same is true of Jesus, when they learn that you failed to tell them the truth.

**Writers.**—Your articles will be used just as soon as we can find space for them and appropriate time. So, please, be patient.—Publishers.

### A WORTHY APPEAL

Two sisters, Ida Wilkinson and a Sister Sledge, of Guymon, Oklahoma, read the "Clark-King Discussion" in the Church Messenger, and immediately wrote Brother King of their stand with him, and requested something be done to bring the true gospel and a true worship within their reach.

Brother King being unable to go to their rescue at that time, after some delay and by the urgent request of Sister Wilkinson, Brother Joe Howard was secured for a meeting in that town. The results were that about ten souls took their stand for the Bible way. However, they are handicapped, since they do not have a house for their public meetings. They meet for worship under the leadership of Brother Ozro Williams, 5006 E. 11th St., in his home. They are saving money to buy or build a house. The loyal church at Sulphur sent them \$10.00, and they have saved \$30.00; but there are but about three members who are able to give, and they need help, as they think that many more would come out of error, if they had a house for more preaching. Any amount you are able to give will be appreciated and cheerfully acknowledged. Send all donations to Ozro Williams, 5006 E. 11th St., Guymon, Okla.

### PASSED ON

**Moore.** Bro. J. W. Moore was born at Ripley, Tenn., Feb. 9, 1850; died Oct. 16, 1940—being more than ninety years old.

In 1873 he was married to Georgia Ann Sanders, and moved to Texas that year, where he lived until the time of his death. The old home is not far from Stockdale, Tex. To this union ten children were born, eight of whom, with his good Christian wife, survive.

Bro. Moore obeyed the gospel many years ago and always lived faithful. He opposed every innovation that came up, and was for every thing that was right. He took the OPA and appreciated it and its fight for the right.

I stayed in his good Christian home and held meetings when I was a boy preacher, and I learned to love and appreciate him very much.

Bro. Jessie E. James and his quartet from San Antonio sang Bro. Moore's favorite songs at his funeral.

My loving sympathy goes out to the bereaved ones, left behind; and my prayer is that they will follow the noble example of Bro. Moore.

—Homer A. Gay.

(Note: I am very sorry that this notice of Bro. Moore's death did not reach me in time for me to write the obituary for November issue of the paper. —H.A.G.)

**Davis.** John G. Davis, brother of Lim Davis, was born Jan. 1, 1875; died Aug. 20, 1940.

Brother Davis obeyed the gospel many years ago, and was thereafter active in the Lord's work. He was the main leader in the church at Clover Dale school house, near Asher, Okla. He was a lover of vocal music, having taught many vocal schools. His efficient work will remain as a memorial of him.

He leaves to mourn his passing, his wife, seven children, three brothers, two sisters, and a host of other relatives and friends. His brother, Lim, preceded him in death only a few days. May God bless the bereaved ones left behind, especially, Sister Davis and the children. May they look to Him on High for strength to carry on.

(I thought I had sent this to the publisher long ago. I am sorry for this delay.—O.J.)

—Orvel Johnson.

## From The Fields

J. S. Thomas, Sentinel, Okla., Nov. 15.—Our little congregation is getting along very well. One more has recently been added to the membership. Brother Isaac Smith is in very poor health.

J. W. Barnes, Green Forest, Ark., Nov. 13.—We have recently had a preacher in this part, who claims the "eating of meat" (1 Cor. 8) has reference to the use of "literature" in the worship. It seems to me that he has spoken perversely. (Acts 20:30; Gal. 1:6-8).

F. E. Bixler, Aromas, Calif., Nov. 13.—The church here is doing well. We expect to buy a lot and build on it in the near future, as we do not own a house for worship. We have been forced to either rent or meet in a private house. Pray for us.

L. L. Red, Summit, Miss., Nov. 17.—Last Lord's day a young married lady came here from Baton Rouge, La., (100 miles away), to be baptized, which I was glad to do in the chilly water. Brother Carlos Smith and I are blazing the way for some mission work at above place for Brother Cook next summer.

G. W. Tolar, W. Monroe, La., Nov. 11.—The church here meets each Lord's day. One confessed faults last Lord's day. We hope to have a permanent place for worship soon. Anyone passing this way will find a welcome with us. Loyal preachers are invited to stop over with us, as we need help. Pray for us, that we may work the work of the Lord.

T. R. Chappell, Eola, Texas, Nov. 7.—The church here is getting along nicely, with good crowds at each service. We are developing the talent of the young brethren. The last Lord's day night in Oct. I preached to a good crowd, with one restored. We are looking forward to our Christmas meeting, with Brother W. H. Hilton doing the preaching. Let us keep the good work going on.

Ray Roe, Dougherty, Okla., Nov. 20.—We are striving to "keep the unity of the spirit in the bonds of peace." Some of the young members have forsaken Christ and have gone back into the world. We need a lot of preaching to the church here. If we ever get our house completed, we want to have two meetings a year.

W. I. Blanton, 2944 Sargent St., Stockton, Calif., Nov. 19.—Brother John L. Reynolds, of Crockett, preached two sermons here last Lord's day, the 17th inst. We all enjoyed them very much, and we think he is certainly a fine man and a good preacher. We extend our best wishes to all, that

they may have much success in the work of the Lord.

L. H. Stafford, Box 714, Greenfield, Calif., Oct. 28.—We have a small congregation here, and we are trying to build up. Brother Chester King is to begin us a meeting November 17. By which we hope to be strengthened. We have much opposition on the Communion question here. We are ordering 50 copies of Songs of Truth, and we want to practice on the songs before the meetings begin.

E. O. Baldwin, Sanger, Calif., Nov. 10.—We now have the roof finished on our new building, and hope to get considerable done on it this week, as we mean to work on it the holiday. The brethren are improving all the time on their teaching the gospel. Brother Jim Russell is a fine young teacher. We had seven visiting brethren with us last Lord's day, and they expect to meet with us now. Brother Waters is certainly a fine preacher.

J. T. Brose, Rte. 2, Dublin, Texas, Oct. 28.—I want to congratulate the editors of the Old Paths Advocate for their good work. For there is no middle ground. God doesn't want us to be just "lukewarm." We must be for Him in every way. If we are not fighting for the Lord, we are on the other side. Hence, my prayer is that the good work may be carried on. I desire an interest in the prayers of the brethren that I may faithfully preach the word.

Tom Stark, El Centro, Calif., Nov. 11.—Brother Ervin Waters closed a series of meetings here Nov. 10, with 4 baptized and 18 restored from the S. S. and cups, brethren and from other innovations that hinder the cause of Christ. Brother Waters set the church right on the breaking of the loaf, too. We believe he is a true gospel preacher, and we commend him to others, who may want the pure gospel preached.

Wm. Freeman Jones, Iberia, Mo.—Closed two weeks meeting near Lamar, Mo., September 22. The 23rd, I was called to Bogard, Mo., to comfort sorrowing relatives and brethren of Bro. T. E. Payne, nearly 78 years, who departed the 22nd. The 29th, began a ten days meeting at Sagrada, Mo. Have worked at home about five weeks so far since that meeting, repairing our dwelling. Am glad to report wife and children very well. May God bless all of us who are abundantly satisfied with what is written that we may be one.

H. E. Robertson, Phillipsburg, Mo., Nov. 20.—Since my last report I have preached at Ellis school house, where we have a band of faithful brethren who need the assistance and encouragement of all loyal preachers that are within reach of them. I have also been associated with Brother Homer A. Gay in a good meeting at Stone Field Church near Vanzant, Mo., where I preached part of the time. I was with the new congregation in Lebanon last Sunday and Sunday night. We have a fine congregation started there with good prospects for future advancement of the cause of Christ. Let us fight the good fight of faith; lay hold on eternal life.

C. C. Cleary, Rte. 1, Box 83, Wichita Falls, Texas, Nov. 1.—Brother Homer A. Gay, Oct. 20, closed a wonderful meeting here, on N. 4th St. He baptized adults in two homes, and left the church in much better condition, being strengthened by forceful and effective preaching of Brother Gay. We had many visitors from Texas and Oklahoma, making a fine attendance throughout the meetings. May God bless Bro. Gay and all of our good and pure gospel preachers, as well as all the faithful members everywhere. We invite all faithful gospel preachers to stop over with us at the above named church. May we ever press the battle in Jesus' name.

L. G. Park, Council Hill, Okla., Nov. 10.—Our mission work still bears fruit. After preaching to the little band at 11:00 a. m., I was invited to preach in a residence in the afternoon, when a lady, about 65 years of age, made the confession and immediately prepared for baptism. As I was in the act of entering the water with her, her husband began cursing her in language unfit for the readers. However, the procedure was completed despite cursing and chilly water. She must have had strong faith. We are expecting others in the near future. We have plenty of opposition here.

M. J. Buffington, San Antonio, Tex., Nov. 5.—I missed sending in a report last month, but from now on will try to report the work in this part regularly. I preached at Fair View last Lord's day. Bro. Joe Castleman, of this place, went with

me, and we put on a "double header," both morning and night. Bro. Castleman is a fine young man who really practices what he preaches. We had good attendance and attention at both services. These brethren have new song books, and are interested in improving this item of their worship. Bro. Clovis Cook is to begin a meeting for us in San Antonio, November 15th. I am to preach for the church at Sabinal next Lord's day. "Leaving the principles of the doctrine of Christ, let us go on to perfection," (Heb. 6:1).

Tom E. Smith, Healdton, Okla., Nov. 19.—Since my last report, I have preached at Washington, Equal Rights, Healdton, and the Bitt Shop. Last Lord's day we were at an all-day meeting at Carter, near Fredrick, Okla. Brother Patterson, from Ada; and Clayton and Dowe Fancher, of Wichita Falls, Texas. I preached in the morning, and a number spoke in the afternoon, among whom was Brother Clayton Fancher, who is developing into a splendid preacher, being a fine young man. I was at Wichita Falls during Brother Gay's meeting and heard him preach a good sermon on "God's Estimate of the Sinner." I have, also, heard Brother Phillips in a number of sermons lately.

J. B. Spradley, Wichita Falls, Tex., Oct. 30.—Bro. Homer A. Gay closed a two weeks meeting for the church here Oct. 20, with two baptized and one restored. I believe that much good was accomplished by Bro. Gay's plain and forceful preaching. We realize that the church here is not perfect, but we press on toward that goal. In my humble way I want to teach the word as it is written.

Note: I baptized Bro. J. B. several years ago, when he was only a small lad, and he has been faithful to the Lord and his work ever since. He has developed into a good teacher, and bids fair to make us a splendid preacher of the gospel. —Homer A. Gay.)

Clovis T. Cook, San Antonio, Texas, Nov. 18.—I believe much good was done in the work in Iowa, and the brethren there supported it well. We had three confessions of faults for the Blakesburg congregation, one of which was made at Ottumwa. I learned to love the good people in that part. I was much impressed by the fact that about all (maybe, all) the male members will take part in the public teaching. They are blessed with a number of young, sincere, married couples. I shall long remember them for all their kindness. Enroute to the above place (San Antonio), I stopped over at Wichita Falls for a visit with relatives and friends. I was with the church one night in their mid-week meeting. I was glad to meet all my good friends again. We began the meeting here the 15th inst., with a fair crowd. We look forward to a good meeting here. This church is blessed with good leadership. My next will be at Cassville, Mo., beginning the 30th inst., the Lord willing.

James R. Stewart, Rte. 2, Box 61A, Belton, Texas, Nov. 9.—The congregation at Moffat is now two months old, and is doing nicely. The young male members are beginning to take part in the public work of the church, which speaks well for them. I have been unable to get away to do any preaching since we started this church, as I need to be with them every Lord's day to assist in the work. I do not intend to leave them until they are able to carry on without help. The church at White Hall is making it possible for me to stay with them, which I appreciate very much. I wish to make a correction in my last report. The mission work at County Line and at Moffat was sponsored by White Hall, Temple, and Eagle Pass. I received \$20.00 for the County Line meeting, and since my report, I have received more help from White Hall, Temple, Eagle Pass, and Moffat, for the Moffat meeting. I appreciate this help very much, brethren. We plan to do other mission work as soon as I can leave this work. I had the pleasure of hearing Brother Hilton deliver a good sermon in his meeting at Bellmead, Texas.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Nov. 18.—I began to assist the El Centro, Calif., church in a meeting October 20 and preached twenty-two nights, closing November 10 with 18 restored and 4 baptized. This congregation has been in turmoil for years over such issues as the S. S., Cups, and Bread-breaking. I am thankful that I can report that unity prevails now and that El Centro expresses its desire to cooperate with the other California churches in the Lord's work. This congregation is certainly welcomed to the ranks of those who are fighting against the encroachments of humanisms in religion. I preached at Oceanside November 11, talked

at Monrovia, November 12, preached at Siskiyou St. church November 13, and started a meeting in the V. F. W. Hall in Taft, Calif., November 16. The conflict will rage here but we shall press the battle in Jesus name. My next meeting will probably be at Crockett, Calif., and then to Corcoran. Truth marches on!

Homer L. King, Lebanon, Missouri, Nov. 20.—After the meeting at Alta Vista, Kansas, I began a series of meetings at the new church building in Lebanon, where we already had about 15 members living. In spite of the heated political campaign and some bad weather, we had fair crowds throughout the three weeks. The visible results were eight additions; two by baptism; two from the Christian church; two from the S. S. and cups brethren and two restored. We believe others were almost persuaded and will soon come into the number. One of the preaching brethren, from Lees Summit, will try to be with them each Lord's day and night until they are fully established and developed. We were glad to have these preaching brethren in attendance a part of the time: Homer A. Gay, H. E. Robertson, C. H. Lee, Simon Gay, Clovis Cook, John Jones, a Bro. Wade, and Chas. Waller. Brother Paul Triplett and others, from Lees Summit, assisted much in the singing. The meeting was partially supported (financially) by the home church. We were glad to have brethren visit us, from Claxton, McBride, and Richland. I hope to be at home for a few weeks, but I anticipate a trip into Oklahoma, Texas, and Arkansas, sometime this winter. Pray for me and the work.

Homer A. Gay, Lebanon, Mo., November 19.—I closed the meeting at Wichita Falls, Texas, October 20, and began at Council Hill, Okla. October 21. I found a very busy season here—everything from politics to cotton picking. Our crowds were not as large as they should have been. However, those who did attend seemed to enjoy the preaching and take on more life. We have a good band of brethren at Council Hill. I closed the meeting there the last Lord's day in October and began Saturday night before the first Lord's day in November, at Field Stone church, near Vanzant, Mo., preaching there for two weeks. Bro. H. E. Robertson was with me the first week of the meeting and rendered valuable assistance. Bro. W. H. Hilton was at home during the most of the meeting. The extremely cold spell cut the attendance for a few nights, but for the most part the crowds were large and attentive. We have a good congregation there. I started them to worshipping regularly about twenty years ago, and I have preached there quite a lot since then. Yesterday I reached home, where I hope to stay except for work near by, for the most of the winter. I hope the brethren all get their troubles settled before I start out next spring.

Fred Kirbo, Spring Hill, W. Va., Nov. 13.—I am now holding a meeting at Mallory Chapel, near the above place, with good crowds and interest. Last night I preached against picture shows, dance halls, pool halls, bobbed hair, and worldly pleasures. All seemed to enjoy the discourse, and some said: "We need more preaching against these damnable things." I recently preached at Spaulding, Okla., near Holdenville. I was expecting to meet a lot of opposition, but instead, I found they had been standing for one loaf and one cup, yet they knew nothing of the OPA or of the loyal preachers. This shows what the Bible can do. The church is under the leadership of Brethren Cotton and Mayfield. They own their house of worship. They asked me to assist in their meeting next year. Brother Chas. Waller (colored) did a great work at Holdenville among the colored, in getting about 20 to come out from among the S. S. and cups, taking their stand for the true worship. Let us keep the good work going. (Under date of Nov. 18, he writes-Pub.) The meeting here is going fine now. Last night I preached on the "Cups", and some of those brethren were out to hear it. We like it here a lot, and I suppose, the Lord willing, we shall stay here most of the winter.

Chas. Waller (colored), Box 142, Lebanon, Mo., Nov. 18.—I recently held a fine meeting at Upper Odell, near Lebanon. Many members of the Christian church attended. They enjoyed the lessons against denominationalism, but did not like the lesson, showing the "branches" trying to take the church away from the "Vine." Brother John Jones, McKinney, Texas, assisted me here. We made our home with Bro. Don Robinson. After we closed here, some of our crowd came into Lebanon to hear Brother King in a wonderful meeting in the

new house. Our next was Holdenville, Okla., where we found a wonderful group of colored believers; a nice church house, and a hearty welcome. But they used cups, wines, loaves, classes, uninspired literature, and sang while they contributed. The meeting was going fine until the apostate white brethren heard of the truth being preached to them, and then trouble started in a big way. They tried to get the Bro. Byas to put us out of his house, but he refused. The white elders (?) threatened to run us out of town. I informed them that it was against the law to openly threaten a citizen or molest church services. This seemed to stop them for a day; but they came back. The white elders (?) claimed they were elders of the colored church, too. They appointed new colored leaders, who sympathized with them in their nefarious religion. A new lock was securely put on the doors, and Negroes were told not to open that door. The white people tore up the colored church, because they did not want the poor colored people to accept the commands as the Lord gave them. "Rule or ruin"—have our way or it shall not be! About 20 came out from among them. We were glad to have the following brethren and families attend some: Fred Kirbo, Lee Williams, Modgling, and W. E. Menasco. Since we could not meet for worship at this place, we went to Spaulding, where we have some good white brethren. I preached there, and Brother Kirbo waited on the table. Our next was at Denison, where we had started a congregation two years ago, but the apostate brethren had come in and tore up the church. Met the white church at McKinney, where some are beginning to see the truth. We encountered much difficulty getting back home, but was assisted by Brethren Fred Kirbo, Robert Cottrell, and Sister Alma Russell, also the Ottumwa, Iowa church. May God bless these good brethren. I arrived back home in time to hear Bro. King preach some of the greatest lessons I have ever heard; a mighty preacher and a wonderful man.

#### CORRECTION

In the November issue of the OPA, in Brother Joe Howard's report, where he mentions a proposed debate with E. C. Fuqua; Brother Fuqua informs us that he had never been to Guyton. Brother Howard must have made a mistake in the initials. He may have meant "C. C. Fuqua." Anyway, we are glad to make correction. —Publishers.

#### SONG BOOKS

Order your song books through the OPA. It will help the paper. We sell both Slater's and Frank Grammer's song books.

#### WORDS OF ENCOURAGEMENT

"I am enclosing another subscription with my renewal to the OPA. I certainly do enjoy the paper. I think you did a fine work in the discussion on the cups. I wish you much success in the Lord's work."—W. I. Blanton, Calif.

"I am enclosing two subscriptions with my renewal to the OPA. I do hope the paper will continue to grow. I send my best regards to all."—Sam Finto, Texas.

"I like the OPA, and it has done a lot for me. Don't think because I do not write often that I have forgotten you."—Fred Kirbo, W. Va.

"I am sending along another subscription with my renewal. I shall try to get others soon, and will try to get some orders for the tract."—Tom Smith, Okla.

"I am sending a list of 16 subscriptions this time. I hope that others are working to increase the OPA mailing list. Thanks for the samples. I am also ordering another 100 copies of the 'Clark-King Discussion.' I find them to be a great help in converting the 'cups advocates'."—Ervin Waters, Calif.

"I shall send in my renewal to the OPA soon, and I think I shall have some subscriptions to send, too."—James R. Stewart, Texas.

"I am sending another subscription with my renewal. I should have sent it sooner, but was so busy. We send our love."—J. S. Thomas, Okla.

"The last issue (November) of the OPA was certainly fine. Brother Water's article was enough to make us all look around to see if we are guilty of 'sleeping'."—L. L. Red, Miss.

"I am sending a subscription with my renewal and an order for some of the tracts on the cups. We get much good from the OPA."—F. E. Bixler, Calif.

"I received my paper on time, and we are glad to see the work going along nicely."—G. W. Tolar, La.

"I think the OPA is a good clean paper to read. I just cannot wait patiently until it comes."—Buster Bennett, Okla.

"I am a reader of the OPA and your brother in Christ, because I do the will of the Lord. We are ordering 50 Songs of Truth."—L. H. Stafford, Calif.

"I want to congratulate the editors of the OPA for their fine work, for there is no middle ground. My prayer is for the good work to go on. I want an interest in your prayers. Best wishes."—J. T. Broseh, Texas.

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#### SOME ONES

By Chas. Waller

- |                           |       |            |
|---------------------------|-------|------------|
| 1. One grape juice        | ----- | contents;  |
| 2. One cup                | ----- | container; |
| 3. One body               | ----- | church;    |
| 4. One instrument         | ----- | heart;     |
| 5. One class              | ----- | church;    |
| 6. One Missionary Society | ----- | church.    |