

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. XIV

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No. 1

## WOMAN'S WORK IN THE CHURCH

Man to rule over woman (Gen. 3:16) not as a tyrant making a slave of her. Woman should be just as free to move in her sphere as a man is in his. Woman has a place in the Body Church. God fixed it that way (I Cor. 12:18). It pleases God when she stays in her place. The Bible is very clear as to her place or sphere in which she should move (Titus 2:1-5).

She can and may do private work but she is forbidden to do public teaching (I Tim. 2:11-15, I Cor. 14:26-40). But she may assist in a private way as in the case of Aquila and Priscilla (Acts 18:24-28, Rom. 16:3). In this they can be helpers and as Phebe who was a servant of the Church at Cenchrea. Paul does not even hint that Phebe served the Church by teaching publicly, but said she was a succourer of many and of himself. Also there are other ways to be a helper in the Gospel beside public teaching. We can not think that Paul would command the women in Corinth to keep silent in the Church when it came together in one place (I Cor. 14:23-34-35) and commend a woman for doing public teaching in Rome (Rom. 16:2). I am persuaded that Phebe served like the woman in Shunem who was called a great woman (II Kings 4:14).

Woman is represented as the weaker vessel (I Peter 3:7); not from the standpoint of inferior intellect, but because of her feminine nature she is more easily led into accepting things that look beautiful and seem to work well. Paul gives the reason why he forbids her to do public teaching or to usurp authority over man (I Tim. 2:14).

The Lord censured the Church in Thyatira for suffering that woman, Jezebel, to teach (Rev. 2:20).

I knew a woman who moved out into a community where there was no Church. She determined to have one built up so she wrote to a preacher to come and hold a meeting. They set the date, she set her house in order for it, went out and invited her friends and neighbors to the meeting. The preacher came, held the meeting in her home, baptized several and established the Church in that community. In this way she served the Church and was a helper in the Gospel.

In the Patriarchal age men were the officiating officers. When the Mosaic Law was given men led the service. The Genealogy of Christ is given through men (Matt. Ch. 1, Luke Ch. 3). The 66 books of the Bible were written by men. When God began preparation for the coming of His Son he sent a man to do this work; John a man sent

(Jno 1:6). He sent out 12 and 70, all men (Luke 10:1-2). Apostles all men (Luke 6:13-17). A man chosen to fill Judas' place (Acts 1:26). Commission given to men (Matt. 28:19-20, Mark 16:15-16). Luke 6:13-17 gives their names.

From the above Scriptures it seems very clear to me that all public teaching and baptizing was done by men, also the public praying (I Tim. 5:14), "I will that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully." Also (Titus 2:1-6) that the older women teach the young women to love their husbands, their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands. Why should they do this? "That the Word of God be not blasphemed." But when I look around and survey conditions I am made to think that the prophecy of Isaiah is being fulfilled (Isa. 3:12) which says, "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err and destroy the way of thy paths."

God intended woman to be a home maker. You cannot have a real home without a good woman in it. No woman can hold down a public job and make a home. The argument was made before we had Woman Suffrage. "Give the women suffrage and we will put the liquor traffic out of business." They got it, and what do we have? We not only have the liquor traffic but we have women drinking like men and even attending bar; also we have women filling nearly all clerical and other positions and the men tramping the highways. Not that woman cannot get the job done, or that I am a woman hater; there is nothing that I think more of than I do a good true woman in her place. It matters not how good a thing works, how good a thing looks, take it out of its place and the final consequence is bad. Woman being the best, the most beautiful and influential thing in the world, when out of her place can cause bad results in the end. I believe this is one thing, not all, that is causing so much fear and such conflagrations among the nations today.

May God help us to see the right way.

—T. F. Thomasson,  
Treichado, N. Mex.

## THE SUNDAY SCHOOL INVESTIGATED

There is a great deal said about the Sunday School, as to whether it is a Bible institution or not. In our investigations, we should do nothing through partiality or selfish motives, but "Do all

things to the glory of God, and the betterment of the Church.

Many have changed the name of it, and NOW call it the Bible school. So the only way we can tell what it is, is through investigation. We will actually observe the teacher, books, and teacher. To show that we are not partial in our investigation, I shall point out an actual occurrence in a large town, and in an intelligent church. I sat up on the front seat as I usually do in church and saw the whole performance.

The teacher seemed to be "an elder" in the church, and the books were ALL quarterlies from the Gospel Advocate. Not a Bible in sight. I only saw one when a young Nashville boy presented himself, to preach. And when he came in, the hour was gone and the class was getting its new Quartilies. The Students? This was "the Bible class" of near fifty men and women; all with quartilies in their laps or hands. The lesson was about Jonah and the whale. Well, it will be hard for me to describe the procedure. As it was the last Sunday in June the teacher's quarterly was about gone, from "twisting" it in his hands. But, he managed to find the questions, and through a twisting of his mouth and book, I could hardly keep my face straight. And from the way he and his class did, anyone could tell that very few of them had seen the lesson before. But, by carefully following the questions, they could find the answers in their quarterlies. And they all seemed so solemn, even, when the fish pitched Jonah up on dry land, that some of them were actually nodding.

But, lest we be too tedious we will inquire somewhat about those "Quartilies" What was in them? A little scrap of Bible. Who invented the thing? As best I can find out, it was Mr. Satan. Why did he do it? Well, before it was done, the Christians knew, and could quote the Bible so that the Denominations would not have to say, "I tell you those Campbellites know the Bible." Now do they know it? Not one out of fifty can tell a sinner what to do to be saved. If you don't believe me, put them to the test. Why, the children hardly know there is such a thing as the Bible.

But who gets up those scraps of Bible? The International Sunday school Committee. Who are they? Episcopalians, Congregationalists, Lutherans, one branch of Presbyterians, one of Methodists, and perhaps one from the Baptists. And we, who claim to be free from all entanglements with "such cattle" swallow whatever they put up and love it. And that is just a part of what we have to swallow. These scraps are taken up by some "great man," white washed, smeared over with his opinion, published into a Quartily, that costs you from thirty-six cents to eighty-five cents per year. For ten years the cost would be from \$3.60 to \$8.50 which would supply your family with fine Bibles, and you come up knowing something about the Bible at last.

I tell you, brethren, when our ordained elders died, men rose up in the church to commercialize it, and while they are fighting the denoms, for assessing their members, they are pulling our pock-

ets not only for this necessity, but to pay our "Pastors," but the things that pertain to the accursed "individual cups," and many other things, which God will condemn them for using when they come to judgement.

Why don't our BIG preachers defend these things which they have tied upon our backs? Because they know they cannot find ONE SENTENCE, CLAUSE, NOR PHRASE, in the Bible in their defence. You may challenge them and they will throw it in the waste basket, and pay no attention to it.

I know because I am after them almost every day. I think that God is letting me live, that I may bear witness against them. And my letters will be recorded by the angels of heaven as a witness in the judgment. Why, they all know what the Bible teaches, and every one of them who has been preaching for thirty years have turned coats to what they then preached. I will modify that statement a little by saying, that I thank God, that there are a few who "have not bowed the knee to Baal."

Now do you think I have been too hard on you, sinners? What would Christ say if He were here on earth today and witness your departure from his teaching? I beg of you to turn and read Matt. 23, and there you will find your picture.

Brethren, I have prayed for you, gone to you weeping, and plead for you to look where you are taking the church, and in the name of Christ, I come to you in this letter and beg of you to look ahead and see where you are leading MY children as well as thousands of others before it is too late. May the God of heaven help us to deliver us from the Burning.

—Emmett A. Lowry.

#### DOES "BREAK BREAD" IMPLY THE EATING?

By E. J. Smith

"And they continued daily with one accord in the temple, (That is more than the Church of Christ can do today, for they cannot be in one accord one day, much less every day) And breaking bread from house to house did eat their meat with gladness and singleness of heart." (Acts 2: 46). Did those early disciples just brake the bread and throw it down? No, all will admit that the word "brake" here carries with it the act of eating. Hence, "They continued daily with one accord in the temple, and eating bread from house to house did eat their meat with gladness and singleness of heart." But one says, "Oh, that is not the Lord's supper, but just a common meal." I hardly think so, for had it been a common meal as is the case of the eating meat; then why was it not stated with a better verbage? Why did Luke not say, "They ate their bread and meat from house to house with gladness and singleness of heart? The reason is clear, the "breaking of bread from house to house," was telling how the early church observed the Lord's Supper, instead of, as some would have us believe, all of the 3000 or 5000 all met in one room; but they practiced breaking of bread, that is, eating the LORD'S SUPPER FROM HOUSE TO HOUSE. And so spread their influence over the whole country, in-

stead of, as man tries to do today, to dwarf the influence of the church in a large portion of the country to one place, yes to one building, that they may cry, "it takes too long to wait on the congregation with one cup, we must have more cups and more breads": And will cause discord in the church of the Christ who died for them, and divide them, because it takes twenty minutes to wait on the congregation, by doing it the Lord's way. But they will go home and eat a big dinner and perhaps indulge themselves in a long sleep or spend the Sunday afternoon in playing some ungodly game. "But, Lord, we just can't spend so much time in following your plan of worship." To all such I would ask them to read Jer. 2-13. "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." I ask what else, have those brethren who have brought in this damnable custom, done?

(Acts 20-7) "And upon the first day of the week, when the disciples came together to brake bread." In this passage, so far as I know, all agree that this, "breaking bread," refers to the Lord's Supper, but nothing is said about eating the supper, but it is admittedly understood by the word "brake." Then, if it can so generally be agreed on in this passage, that in speaking of the Lord's supper, in this passage the breaking signifies eating, why can't it also be agreed that the same word, used in the same connection in Mk. 14:22 means the same thing? Or why can't "brake bread" in Acts 20-7 mean just the same thing in Mk. 14-22? "Nay, but, O man who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9-20) But man had as well say, "why hast thou made me thus"; as to say, "why have you made such a law to guide me?"

Next we will look at 1 Cor. 10-16. "The bread which we break, is it not the communion of the body of Christ?" We find here, as in all other passages examined in this study, that the word break is used with the same significance as in Acts 20-7. And who is self-conceited enough to take the position that the word "BREAK" in this passage does not cover the act of eating as well as breaking? But I hope that all will be friendly enough toward the truth to acknowledge it here just this one time if no more, as it is held out so very plainly. Yes, the "bread which we break" is the same bread which we eat, and if we were to do no more than just to brake it and then stop all would say that there could be no Communion in just breaking the bread, and that would be right, but as Paul didn't use any word but "break," and that forces us to understand that we must eat as well as break. Then I ask in the cause of the truth, if "break" in 1 Cor. 10-16, teaches so plain the "eating the bread"; then why the same "break" in Matt. 26-26 shouldn't teach the same thing? But I must conclude this study for this time at least.

But, man does Paul, in 1 Cor. 10-16, as Peter said they did (2 Pet. 3-16), "As also in all his epistles, speaking in them of these things; in

which some things are hard to be understood, which they that are unstabled and unlearned wrest, as they do also the other scriptures, unto their own destruction."

Submitted in the defense of the truth, and in the fear of God. May man leave off calling in question what God has said and be satisfied to take the scriptures as they stand and say from his heart: "Lord, speak and thy servant heareth, command and he will obey."

#### ACKNOWLEDGEMENTS

**Guymon, Oklahoma.**—We are glad to report and acknowledge the receipt of \$2.50 from the church at Dougherty, Okla., for which we are very thankful. May God bless these brethren. We now have \$67.00 in our building fund. We need much more and much preaching in this part.—Ozro Williams.

**Oklahoma City.**—The loyal Church of Christ in this city wishes to acknowledge receipt of these donations to their building fund; J. V. Speights, Littlefield, Texas, \$5.00; C. H. Elliot, Cassville, Mo., \$3.00. We appreciate this help very much, and will remember the contributors in our prayers.—John B. Hall, Arp, Texas.

**Edwards, Missouri.**—We wish to report that we have recently received a donation of \$5.00 from the Lees Summit church, by Brother C. H. Lee. Also \$10.00 from Brother Cloyd Anthony for the church at Odessa, Mo., to assist us in building a house of worship. We appreciate all very much. May the Lord bless all for this kind help.—Ed Newman, J. A. Bentsch, and Milford Ash, Building Committee.

#### SONG BOOKS

"Songs of Truth."—Compiled by Will Slater, is a fine all-purpose book, both old and new songs, and is meeting with much success and approval among the loyal brethren. Price, 35c per copy; \$3.60 per dozen; \$7.00 per 25; \$13.00 per 50; \$25.00 per 100; postpaid.

"God's Billows of Love."—Compiled by Frank Grammer and J. A. McClung, is another good song book for all purposes, both old and new songs, about the same size as the above book, and sells for the same price, except in 100 lots, which is \$22.00.

Send all orders and remittance to Homer L. King, Rte 2, Lebanon, Mo.

#### JOHNSON-WATERS DISCUSSION

Bro. Alva Johnson of Turkey, Texas, and Bro. Ervin Waters of Montebello, Calif., will discuss the Cup Question at Visalia, Calif., beginning Jan. 21. The discussion will be held four nights, Jan. 21, 22, 23, and 25 (Tuesday, Wednesday, Thursday and Saturday. NOTE—There will be no discussion on Friday night. It will be in the old Methodist church house, on the corner of Court and School Streets in Visalia. Bro. Johnson will affirm the first two nights and Bro. Waters will affirm the last two nights. A discussion of such importance between two able men should be attended by everyone having the opportunity. May "truth, the victor, arise and error vanquished fall."

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### THE BEGINNING OF THE DAY

By Lawrence Leslie McGill

"In the beginning (of time) God created the heavens and the earth \* \* \* and darkness was upon the face of the waters," Gen. 1:1, 2. Hence, time began in darkness. God said, "Let there be light and there was light," verse 3. "And there was evening and there was morning one day." This purport was given at the end of the first day. Thus the 24 hour day began in the evening and ended in the evening. This method of reckoning time was continued in the Israelitish age.

However, at the deliverance from Egypt, there was one important change or mark made in time. Jehovah spake unto Moses and Aaron in the land of Egypt saying, This month (Abib or Nisan) shall be unto you the beginning of months: it shall be the first month of the year to you (Israelites). Why was this month the beginning? Because in it they were delivered from the death angel and Egyptian Bondage, Ex. 12, 13, 14. As a memorial to the same great event, they were commanded to observe the Seventh Day Sabbath, Deut. 5:12-15, and the daily, weekly, monthly and yearly sacrifices. These were also shadows, types, figures of that which was to come—Christ and His church, Col. 3:17.

Naturally in keeping with God's plan in unfolding the things that He foreknew and foreordained, the day would begin in darkness. It was a time of shadows, types and figures not clearly defined to men of that age, (cf. I Peter 1:10-12; and Col. 2:16-18). However, God gave promise of a better day.

When men were steeped in sin so that only a few longed for and sought after their creator; He made a promise to the faithful, "But to you that fear my Name shall the sun of righteousness arise with healing in its wings," Mal. 4:2. Who is this Sun of Righteousness? Let Jesus answer: "I am the light of the world," John 8:12. When did He arise with healing in his wings? When He arose from the dead and brought life and immortality to light. This was the "healing" for men's souls. If Christ had not risen from the dead we should all be yet in our sins, "unhealed," I Cor. 15:17. Were it not that He delivered us, we should yet be in Egyptian Bondage.

As the Israelites were given a beginning month in which to remember their deliverance from the death angel and Bondage to Pharaoh, we are given a beginning day in which to remember our deliverance from sin and death and bondage to Satan. Our beginning day is the First Day of the Week: and begins when?

When should we look for this day to begin? Should we expect a time of shadows, types and figures as under the old law? or should we look for a time of light, antitype and fulfilment? Since we see that Jesus took the old law out of the way with its types and shadows, should we not look for the beginning of His day at some other time than at night among the flickering shadows? Since Jesus is the Sun of Righteousness and He arose with healing in His wings, we most naturally and logically look for Him to fulfill the metonymical figure at the appropriate time of the rising of the sun.

Let us search and see. Matt. 28:1, "Now late on the Sabbath day as it began to dawn toward the First Day of the Week, came Mary Magdalene and the other Mary to see the Sepulchre." The dawn of the day is at the rising of the sun: it is never at the setting of the sun. The women started for the tomb "while it was yet dark," John 20:1, but arrived "when the sun was risen," Mark 16:2. "And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome bought spices that they might come and anoint Him. And very early on the First Day of the Week they came to the tomb when the sun was risen, Mk. 16:1, 2. "But on the First Day of the Week at early dawn they came unto the tomb bringing the spices which they had prepared, Luke 24:1. "Now when He was risen early on the First Day of the Week," Mark 16:9.

Hence the early dawn spoken of is no other than the rising of the sun and Jesus arose from the dead with the rising of the sun.

How could it be early on the First Day of the Week when the sun was risen, and early on the First Day of the Week on the night before?

How could Jesus fulfill Malachi's figure if He arose the night before in the dark?

Jesus arose "early on the First Day of the Week" and it was "very early on the First Day of the Week" when the women arrived at the tomb both Jesus and the sun being risen. Then we conclude that He arose with the Sun upon the First Day of the Week, thus marking the completion of the plan of redemption and our deliverance from sin-bondage. The women were just too late to witness the actual resurrection. The natural sun was risen when they arrived: So was the Sun of Righteousness, our Lord Jesus, as witnessed by the angel, Matt. 28:5-7.

When our Savior died, there was a great earthquake, Matt. 27:51. When He arose from the dead there was another great earthquake at what time the women were on their way to the tomb, (cf. Matt. 28:1-7; John 20:1; Mal. 4:2 etc.)

Contrary to popular belief Jesus must have died on Thursday else He could not have been three days and three nights in the heart of the earth. He died at three o'clock, Thursday. Thursday night (beginning of Jewish Friday, is one night.

Friday night beginning of Jewish Sabbath) is two nights. Saturday night (beginning of Jewish first day of the week) is three nights. Jesus arose with the sun upon the First Day of the Week changing law and time and gave us a new order. If this is not correct how could Jesus be three nights in the heart of the earth?

When Paul assembled with the Trojans, it was "upon the First Day of the Week," Acts 20:7-11. "Intending to depart on the morrow" means the next day or second day of the week (if language means anything). He departed at the break of day (the second day of the week). Our Christian day begins with the rising of the sun. At that time we begin to commemorate our deliverance from Satan and sin-bondage, and our twenty-four hour day continues until the break of day, the second day of the week.

Under the old law a day of preparation was of twenty-four-hour duration (cf. Mk. 14:12 and Ex. 12:18). "And when even was now come, because it was the preparation that is the day before the Sabbath, Mark 15:42, Jesus' body was taken down and laid in the tomb. This was at even, the beginning of the day of preparation (Jewish time). Under this same law they offered oblations that were to be eaten "on that day and the morrow" but no flesh was to be found in the "morning" or daylight of the third day. If any remained not eaten it was to be burned with fire, Lev. 7:16, 17; Ex. 12:10. These were types of Jesus' body or flesh that was two days in the tomb but was not found on the third day—morning or daylight. His spirit had left His body about 3 p. m., so that he was three nights in the heart of the earth. Nevertheless had He arisen the evening before He could not have been three nights in the heart of the earth. Therefore He arose with the sun fulfilling the Old Testament and bringing to light the new, ushering in new time, new law, new plan of salvation and delivering us out of the power of darkness (Col. 1:18), bringing healing in His wings.

The Israelitish day might well begin in the time of shadows, but the Christian day begins with the rising sun (Rising Son).

(More later, D. V.)

### PASSED ON

**Park.**—Brother Leslie G. Park was born March 19, 1884; departed this life December 2, 1940, being 56 years, 8 months, and 23 days of age. He died of pneumonia after a brief illness of only a few days.

On October 18, 1909, he was united in marriage to Miss Dessie Parker; to which union was born eight children; five sons, Keith, Cline, Dale, Clo, and Don; three daughters, Vae, Rene, and Fern. This companion preceded him in death, March 28, 1925. On November 23, 1936, Brother Park was united in marriage to Miss Juanita Barvis, and to this union one daughter was born.

The above children, his wife, two sisters, four brothers, with many other relatives and friends are left to mourn his passing.

He obeyed the gospel at the age of 20, becoming a member of the Church of Christ. He soon after became a gospel preacher, and lived a faith-

ful consecrated Christian life until death.

We have lost one of our best friends. He did more for the cause of Christ than anyone I know. I have often stated that I wished that I was just as good a man as I believed Brother Park to be. He endured hardness as a good soldier of Christ, always putting the cause of Christ first in his life. Hence his promise, Rev. 14:13; 2 Tim. 4:9.

—W. H. Hilton.

Note: The OPA force join Brother Hilton in extending our very sincere and deep sympathy to the bereaved wife, children, and other relatives in the loss of their loved one. May the Lord comfort your hearts in it all. We considered Brother Park a friend and liberal supporter of the OPA.

\* \* \*

**Smith.**—Isaac Smith, son of Daniel and Barbara Smith, was born in Mercer County, Mo., February 22, 1855; departed this life November 30, 1940, being 85 years, 9 months and 8 days of age.

Brother Smith obeyed the gospel at the age of 29, and he lived a faithful Christian life until death, being a deacon in the church at Sentinel, Okla., at the time of his death.

He leaves to mourn his passing, one son, Homer; a daughter, Mrs. John Thomas; two grandchildren, Mrs. Jim Stevens and Mrs. Luther Maddox, all of Sentinel. Brother J. D. Phillips had charge of the services.

—Mrs. Thelma Smith Maddox.

Note: I am very sorry to learn of the death of this grand old saint. He was one of the most lovable old brethren I ever knew. He was a true friend of the OPA and a liberal supporter of it. May God in His mercy comfort the dear little church in this great loss.

—Homer L. King.

### HERE AND THERE

**Remittance.**—Send all subs. and remittance to Homer L. King, Rte. 2, Lebanon, Missouri. You may send currency to the amount of five dollars for subs. at our risk.

**Change of Address.**—Report all changes of addresses to us, giving both the old and new addresses. If you wait for the postal system to notify us, it may cause delay, and besides, it will cost us 2 cents postage.

**Wanted!** We want at least one friend of the paper in each congregation to solicit subscriptions for the paper. Will you not be that friend, and take that much interest in the progress of the paper? Your efforts will be appreciated. If you will do this favor, we shall be glad to put your name on a special list, to whom we shall send sample copies of the OPA.

**Progress.**—The friends of the OPA will be glad to know that as we close the year 1940 (nine years under the present name and management), that we now have over nine times as many subscriptions as we had at the beginning in 1932. Too, you will be glad to know that the financial status of the OPA has never been in better standing than now. All this in spite of false reports and underhanded misrepresentations to injure the progress of the paper. Be not deceived, brethren, we have enemies of the paper, who would rejoice to see its failure; but we are glad to report to you that its

future looks very bright. Just keep up the tempo of interest in subs., reports, articles, etc., and we shall do our best to give you even a better paper.

**That Special Offer.**—While this marks the close of the fifty cents offer to renewals, yet we are continuing the special offer to new subscribers for a while longer. We ask all to continue to press this plan to obtain new readers. We must continue to make progress.

**Gratitude.**—Since it is next to impossible for the publishers to write all our workers and loyal friends and supporters a personal letter, expressing our gratitude to you for your efforts and loyalty, we take this means of letting you know that we appreciate every favor or effort to increase the circulation of the paper and your warm words of encouragement. —Publishers.

## From The Fields

L. L. Red, Summit, Miss., Dec. 9.—The church at Red Oak Grove is meeting every Lord's day, with a will to work and worship as the Lord has directed. Brethren Carlos and Sam Smith were with us today.

Tom Stark, Boulevard, Calif., Dec. 17.—I was with the church in El Centro last Lord's day, and they are carrying on according to the truth taught them by Brother Waters. They are getting along just fine, since giving up some customs and innovations.

Sam Smith, Rte. 1, Wesson, Miss., Nov. 22.—We, at New Salem, continue to work faithfully, and we are having good attendance. We have about 50 at Lord's day worship. We are looking forward to Brother Cook's coming here next summer. I attended the Head-Holder debate, in the Lincoln County court house.

G. P. Davis, Rte. 1, Milano, Texas, Dec. 11.—The church at Sand Grove is getting along as well as could be expected. We are trying to keep the membership and the worship pure. Brother Barney Welch preached for us last Lord's day. His discourse was a spiritual feast for all who heard it.

John B. Hall, Box C. C., Arp, Texas, Dec. 9.—I have recently been transferred to this place, and so far, I have been unable to find a true church, with which to meet for worship. Do any of you know of a loyal church in this part? If so, write me, please. So far, I have found nothing but S. S. and cups brethren.

C. C. Rawdon, Lawrenceburg, Tenn., Dec. 11.—I met with the faithful at Long Branch, last Lord's day. We had also good services at Chapel Grove. We were glad to have visiting brethren, from Columbia. As they are unable to find a loyal church there, they will, probably, meet with us. They are strong members and good singers.

Ed Swindler, Bloomfield, Iowa, Dec. 6.—We are having good meetings each Lord's day here. Some of the brethren, from Ottumwa, help us every Lord's day. Some of the outsiders are attending, and we hope to gain some of them.

J. B. Spradley, 1223 N. 5th St., Wichita Falls, Tex., Dec. 6.—The church here is still standing for the truth. We cannot say that we have grown so much in number, but I believe that we are learning more about the Bible and the things God would have us do. We hope to improve from year to year. Bro. Clovis Cook recently visited us but did not preach. Any of the loyal brethren are welcome with us.

F. K. Reeves, Marion, La., Dec. 9.—I believe, as Brother

Waters said, "it is time for us all to awake" (Eph. 6:15). We need to study 2 Tim. 2, that we may all speak the truth (1 Pet. 4:11). I believe Brother T. E. Smith has the truth on the drink element in the Communion. I am glad I learned what the "fruit of the vine" is. I have read, also, the "Clark-King Discussion" on the cups question. I think Brother King certainly did well.

Fred Kirbo, Spring Hill, W. Va., Dec. 16.—I have just closed a series of meetings at Stop 12, Spring Hill, W. Va., with two baptisms. The church seems to be strengthened by the preaching, and the members co-operated nicely in the work. I plan to do a lot of private teaching in this part. I like it here just fine, and so does Marion and her mother.

Chester King, 849 Wilcox, Hollywood, Calif., Dec. 17.—Since last report I preached at Aromas, Crockett, Sanger, Corcoran, and Greenfield. I was ten days at Crockett, and eighteen days at Greenfield, with one baptism. We have some very fine brethren at Greenfield, and they are growing in grace and knowledge of the truth. Best wishes and prayers for all.

James R. Stewart, Rte. 2, Box 61A, Belton, Texas, Dec. 14.—The church at Moffat is moving along nicely. I preached last Lord's day to a nice audience. Prospects for baptizing others from the Baptists are good. One lady reports she is going to be baptized soon. We look for another harvest, when we hold our next meeting there. Brethren, pray for me and the work of the Lord.

G. R. Rozzell, Rte. 3, Box 363, Oklahoma City, Okla., Dec. 9.—We are still trying to keep house for the Lord, in spite of our handicap, being few in number. We are striving to "keep the unity of the spirit in the bonds of peace." The latch string hangs out to every loyal preacher who is passing our way. Our location is 2933 S. W. 28th St. Pray for us that we may hold out faithful unto the end.

Abe Young (colored), Rte. 2, Hallsville, Texas, Nov. 29.—Brother King, allow me space for a few words. I am still fighting for the oneness in Christ as He prayed in John 17. Some say that I am too narrow, but I am no narrower than the word. All the S. S. brethren that discuss with me, say that there is no harm in the Bible class; but they will not meet me in debate. Saul thought there was no harm in saving Agag and the fat cattle (1 Sam. 15), but he lost his kingdom for it. Sampson thought it no harm to get the Philistine woman, but he lost his eyes and life (Judges 16).

C. H. Lee, Rte. 2, Lebanon, Missouri, Dec. 21.—I was with the Cable Ridge brethren over the first Lord's day in November, three services, with one baptized. Was with them again Dec. 1st, for three sermons. My next was at Rocky Ridge, Benton County, for a series (7 nights) of meetings, with one baptized, who had been a Baptist for 46 years. They asked me to return for a longer stay in 1941. To God be all the praise.

D. E. Stone, Rivera, Calif., November 21.—Things out here are just beginning to line up, and it looks like a real harvest, as it seems we are just entering the reaping time. Our eyes are open (some at least) to the fact that we must be careful about false teachers, which makes us appreciate the true more and more. We certainly do have some brethren at Montebello, who are putting their "pocket books" as well as their hearts into the work. To God we give all the glory.

Coy Garrison, Nocona, Texas, Nov. 25.—I am only 29 years of age, and I have been a Christian but three years, and if I am wrong in any way in your opinion, Brother King, please correct me. For I want only to do as Paul said, "keep the ordinances as they were delivered." I believe that we can no more affirm a plurality of cups than we can affirm a plurality of loaves. We have a nice congregation here in Nocona, and we are all at peace.

John Rogers, Davidson, Okla., Nov. 28.—We had an all-day meeting Sunday, Nov. 17, at the Carter church. Brother Tom Smith and wife with us, and I believe it helped everyone of us. We were also glad to have Brother Dowell Fancher and family and Clayton Fancher and wife, of Wichita Falls, Texas; also Brother Patterson, of Ada, with us. We are few in number, but we are true to the gospel teaching. We shall appreciate the visits of loyal brethren anytime.

J. C. Moore, Waco, Texas, Nov. 25.—Brother Hilton conducted a two weeks meeting here in October. Although we had no additions, yet we had some good teaching and a good meeting. I feel that much good will come from it. Brother Hilton should be in the field all the time. We hope that we shall profit by the teaching. We extend our best wishes to all the faithful.

Clovis T. Cook, Lebanon, Missouri, Dec. 20.—The meeting in San Antonio, Texas, resulted in 2 restorations. We were hindered some during the latter part of the meeting by bad weather, which cut down the attendance. I appreciated the hospitality shown me in the homes that I visited. I always enjoy the work in South Texas, as I have labored much in that part in the last six years. I closed a meeting, near Cassville, Mo., Dec. 15, without visible results. We were hindered by bad weather. I met many friends in that part, and I trust I made many new ones. I am to return next year for another effort. I hope, too, to get back in that part for more preaching this winter. I was able to place several copies of the Clark-King Discussion in that part. Let us sow the seed (the word of God) that we may reap a harvest.

Barney Welch, 502 N. 3rd St., Temple, Texas, Dec. 19.—I neglected to send in a report for last month, until it was too late. However, I have been contending earnestly for the faith. I recently visited the loyal church in Fort Worth, Texas, preaching on Lord's day. They are few in number, but very zealous, and I learned to love them very much. I was asked to return for a series of meetings, which I hope to do, the Lord willing. I had the pleasure of hearing Brother Clovis Cook and visiting with him, in his meeting in San Antonio. We had a wonderful visit. Last Lord's day I preached at Sand Grove, where there is a small group worshipping God. It was my first trip there, but they booked me for a meeting next summer. Last Lord's day I preached at White Hall, with fine interest. Pray for me, brethren.

Joe H. Howard, Lone Rock, Ark., Dec. 12.—Since my last report, I have been busy preaching at Quality Ridge Oaklin church, Flippin, and my home church, where I baptized one and restored one at Oaklin. The Flippin church is doing nicely. I held a meeting there last summer, and they gave up all innovations and are now loyal. I am to begin a meeting at Martin Springs the 16th. This, probably, will be my last meeting this winter, as I am unable to be away from home during the winter. I still have some time not booked in the fall of 1941. The new year will soon be here, and let us all resolve to do more in 1941. If every church would support at least one mission meeting and every preacher do his share of mission work, many more congregations would be established, hence much more good done.

Clarence C. Snodgrass, Tuscola, Texas, Nov. 22.—The new congregation, about 25 miles northwest of Brownwood, is doing fine. preach there over each third Lord's day. Everyone is welcome there. The name of the place is Louisville. I preach the first Sunday at Cottonwood and the fourth Sunday at Cedar Gap, my home church. I wish to acknowledge a donation from Bro. and Sister Clouse, of Montebello, Calif. May God bless them. If all would do their part the burden on some would be less. Will the brethren please help us to hold a meeting in Abilene, Texas, a town of more than 30,000 people? Yet, without a loyal congregation. If you will, send me a donation. May we work while we have the opportunity. Correction: In my last report about a meeting in Erath County. I was not in Dublin, but about 5 miles from there, on Crow Creek, under a brush arbor, built by Bro. W. W. Wilks and others. Brother Wilks is to hold a meeting at Cedar Gap soon.

Homer A. Gay, Lebanon, Mo., Dec. 20.—I preached Lord's day and night at the new church in Lebanon recently. We have some fine Christians there, and we believe their number will increase. I have been helping with the teaching service at home of late. Was to have preached at Claxton last Lord's day, but could not get there. Bro. Hugh Milner and wife of Middletown, Ohio, recently sent me ten dollars of their contribution money. Only the two of them have met in their home for worship ever since they have been there, until lately they have had one more sister meeting with them. Also, Bro. and Sister G. H. Turnbull of Marquand, Mo., sent us twenty dollars recently. Were it not for good faithful friends like

these I am sure that I would not be able to hold the many meetings that I do. I surely do thank these good folks for their loving remembrances. I have just received word from Westover, Pa., that the home of Brother and Sister P. E. Pirce of that place, recently burned—a total loss, since they had no insurance. They are getting old and not able to work much. Any help that could be sent to them would be appreciated, and is a very needy and worthy cause.

L. L. McGill, Wampum, Man., Canada, Dec. 18.—At considerable sacrifice I have endeavored to do some preaching in this locality, and succeeded only in stirring up a persecution against us. The Norwegian Lutherans have shut us out of the local school house. A number of others expressed regret and a desire to hear more. At present, I am working with my hands to provide necessities for me and mine. The apostles knew best regarding the neglect of spiritual work, when they said: "It is not fit that we should forsake the word of God and serve tables \* \* \* We will continue steadfastly in prayer and in the ministry of the word" (Acts 6:1-5). I am unable to successfully carry on with both temporal and spiritual labors for then both are neglected. Necessity demands that I forsake the Word and to work with my hands. There seems to be a good opportunity in this part to proclaim the word, but one would have to give full time to the work. Until we came in here, most of the people had never heard of the Church of the Lord.

Homer L. King, Lebanon, Missouri, Dec. 22.—Since my report in the Dec. number, I have preached over Lord's days at Mt. View, near Richland; Lebanon (the new congregation); and at Claxton, all in Mo. I was very glad to be with all again. However, at all these places some need strengthening in the faith, and some need to be taught the seriousness of disobeying the Lord, by forsaking the Lord's day worship for various flimsy excuses. All such are playing with their souls over the vast ocean of eternity (Heb. 10: 25, 26; Acts 20:7). Too, I have assisted in the teaching and singing services at the home church (Lees Summit). I have calls for preaching in Oklahoma, Texas, Miss., and La., just as soon as I can get to it this winter. I hope to make a trip through these states sometime this winter, and shall strive to make all the places, where I have been invited, for at least a day or two at each place. Brother Homer Gay and I plan to have the proposed office for the OPA completed before the next issue of the paper is out. 1940 is about ended, and it has been another busy year for me. Pray for me that I may be able to hold up under the increasing burdens of publisher and evangelist.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Dec. 16.—I closed the Taft meeting Dec. 1 with one baptism. There are only a few members there under the leadership of Bro. Rankin but they are continuing faithfully on in the face of much opposition. Nov. 27, being unable to preach at Taft, I visited with Bro. Dement in Fillmore. There is a S. S. congregation there but we may be able to establish a loyal congregation there soon. Dec. 2, I came to Corcoran and was gladly surprised to see Bro. T. F. Stewart, a faithful preacher from Tuscola, Texas, whom I had not seen in several years. He left two days after my arrival. I began to assist the Corcoran congregation in a series of meetings Dec. 8, and will continue through Dec. 22. We have had one restoration to date. My next meeting will probably be a mission effort near Porterville, Calif. In January, the Lord willing, I will discuss the Cup Question with Bro. Alva Johnson and will probably discuss the Bread-breaking Question with Bro. Beddingfield. Truth marches on!

Chas. Waller, Box 142, Lebanon, Missouri, Dec. 14.—The year 1940 has been a glorious one for me. I have had my praises and abuses from men. God has blessed the preaching of His gospel by adding some to the church under my preaching. Much of this work was made possible by the church in Ottumwa, Iowa. Many radical things, which contained no truth at all, were said about me, but here is the record. Lone Rock, Ark., 2 baptisms; Cassville, Mo., 2 baptisms; Lebanon, 1 baptism and 3 restored; Harrodsburg, Ind., 2 baptisms and 1 restored; Lawrenceburg, Tenn., 1 baptism; Hallsville, Texas, 2 baptisms; Austin, Texas, 1 baptism; Waco, Texas, 2 restored; Wesson, Miss., 9 baptisms and 2 restored; Total 20 baptisms and 8 restored. How manifold are the works of God! He is in my heart; there is no other that I know. There is no other God to know. "Before I was formed He knew me." Whether on earth or in the Beyond, He knows me. Therefore,

I must continue to preach His gospel—specific, exact, and critical. I ask the prayers of the saints, for great is the power of the prayers of the righteous. I want to thank the many churches and individuals who helped me preach the gospel. I wonder how many will set aside a sum to help me preach in 1941, that I may stay on the firing line. "But if ye suffer for righteousness' sake happy are ye."

#### OUR HELPERS

We wish to express our thanks and appreciation to all named below, who have sent us subs. from Nov. 20 to Dec. 20. Watch this list for your acknowledgement. Will you not send us a list every month, that our influence may be extended to many more seekers of the truth?

Ervin Waters—11; Homer L. King—10; G. P. Davis—6; Clovis T. Cook—6; L. L. McGill—4; F. R. Roberson—4; Abe Young—3; John Rogers—3; Mrs. Ella White—3; Mrs. L. L. Ladd—3; J. R. Brown—2; S. E. Weldon—2; H. S. Hamick—2; D. E. Stone—2; C. C. Snodgrass—2; E. T. Yarbrough—2; A. A. Patterson—2; L. N. Byford—2; Mrs. Osie Callaway—2; Mrs. Buster Chisum—2; James R. Stewart—2; Mrs. R. E. Beesley—2; F. K. Reeves—2; Chester King—2; E. E. Wright—1; W. E. Murry—1; J. C. Moore—1; E. O. Evitt—1; Homer A. Gay—1; J. W. Allsup—1; H. C. Thomas—1; Bill Vanstavern—2; Garland T. Smith—1; Geo. Rozzell—1; Mrs. Ethel Johnson—1; C. C. Rawdon—1; Fred Kirbo—1; H. E. Thompson—1; Total 96.

Note: The above list is one of the best and most encouraging ever to reach the OPA office, and again we thank all, asking you to keep up the good work. —Publishers.

#### WORDS OF ENCOURAGEMENT

"I am sending you a sub. to the OPA. I hope you are enjoying good health and will be able to do much good in the cause of Christ." —E. E. Wright, Texas.

"Here is my renewal to the OPA. I do not want to miss an issue. It keeps me in touch with all the loyal preaching brethren. I certainly do enjoy reading the many good articles." —W. E. Murry, Calif.

"I am sending you another name for the paper. I read Brother Carl Nichol's paper last spring, and I liked it very well. I know Brethren Chester King, Homer A. Gay, Clovis Cook, and others of the OPA." —Mrs. Mae Sammons, Texas.

I am sending my renewal with another sub. on the special offer. I hope you can come by for a visit with us." —A. A. Patterson, Oklahoma.

"I mean to work hard for the growth and success of the OPA next spring; when I get out in the field. I think as much or more of the paper than I ever did. I hope to be with you some in the spring." —Barney Welch, Texas.

"Change my address on the OPA list. I am wishing you success in your preaching." —Tom Stark, Calif.

"I am sending my renewal with another sub. to the OPA. Long may you live to proclaim the gospel in its purity to a dying and lost world." —Mrs. Osie Callaway, New Mex.

"Find enclosed three subs. to the OPA. I like the paper, is why I am sending it to others." —Ella White, Oklahoma.

"I am sending four subs. to the OPA. Find money enclosed." —F. R. Robertson, Tenn.

"I am sending my renewal to the OPA. I shall continue to do all I can for the paper. Our family often talks of the good you are doing for the cause of Christ. We know you cannot please everyone with the paper, nor all in preaching." —J. C. Moore, Texas.

"The paper gets better all the time. Brother Waters' article in last issue was just fine. It is very encouraging to see young men stand firm and faithful in these perilous times, as we feel that there will be some to carry on after we are gone." —L. L. Red, Miss.

"Find enclosed three subs. to the OPA on the special offer; also an order for the Clark-King Discussion. I am still fighting for the oneness in Christ." —Abe Young (colored), Texas.

"Here is my renewal, also another sub. The OPA is always welcome in our home. We can hardly wait for its arrival each month." —J. R. Stewart, Texas.

"Enclosed find two subs. to the OPA. Our very best regards and love to you and wife." —D. E. Stone and Wife, Calif.

"Enclosed find my renewal to the OPA and an order for the Clark-King Discussion. I have read this over several times, and each time I enjoy it better. I think you did a good job." —E. O. Evitt, Texas.

"Will you please mail us a copy of the Clark-King Discussion." —David Otis Kelley, Librarian, Pepperdine College, Calif.

"I am sending my renewal and an extra sub. I am wishing you brethren success for the high ideals of the paper you are sending out. May God's blessings be your reward." —S. E. Weldon, Texas.

"I am enclosing my renewal to the OPA. I hope this finds you and family enjoying good health. May you ever remain faithful." —Garland Smith, Miss.

"Here is the money for a dozen copies of the Clark-King Discussion. It certainly is good." —John B. Hall, Texas.

"Enclosed you will find six subs. Three of us are sending the paper to a new name each. We hope they will enjoy it and be benefited by the paper as we have. God bless you in your work." —G. P. Davis, Texas.

"I certainly enjoyed the last issue of the OPA, and I think we need more such articles as were written by Brethren Chester King and Ervin Waters." —Sam Smith, Miss.

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. XIV

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No. 2

#### "PURIFIED THEIR HEARTS"

By H. C. Harper

"Put no difference between both us and them, having purified their hearts by the faith." (Acts 15:9).

Yes, the Greek says "the faith." But it seems that "faith alone" preachers can not see "the," but it makes much difference. And likely some gospel preachers never knew any better; and some who know better still cling to the error, "The heart is purified by faith," in spite of the Bible teaching that the heart is not purified until "the faith" (Mk. 16:16; Mt. 28:19) is obeyed, as the priests did in Acts 6:7. And not until all the commands in "the faith" to the sinner are complied with, is the heart purified. To teach a purified heart without repentance is absurd, in the light of Bible teaching. **The Bible does not teach such a doctrine.** See here:

1. The Bible testimony concerning Christ will produce faith in him as the Son of God and Savior of men (Jn. 20:30, 31; Lk. 8:12; Rom. 10:8, 9, 10; Acts 8:37), and the sinner places his trust and hope in Christ. 2. He concludes to quit sin and live a new life, and this is a condition of "the faith" to him (Lk. 24:47; Acts 17:30, 31; Acts 2:38, "A change of mind with a view to a reformation of life,"—repentance. 3. As a result of false teaching, we now come to a thing of much importance. Some would have the sinner come directly to God in prayer for salvation from his sins. Does the Bible teach it? No. Must the sinner come to God? Yes, but how? Answer—Through his Advocate Christ, as Mediator, propitiator. (1 Jn. 2:1, 2), "one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5), "the mediator of the new testament" (Heb. 9:15), "now to appear in the presence of God for us" (v. 24), "by his own blood" (v. 12). So he said: "No man cometh unto the Father, but by me" (Jn. 14:6). Now how does the alien sinner effect this contact with the Father? Listen: "Who-soever therefore shall confess me before men, him will I confess before my Father who is in heaven" (Mt. 10:32). Hence, Paul says: "That is, the word of the faith, which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8, 9, 10). Christ makes the contact with the Father for you on this condition. And thus we find it exemplified in Acts 8:37. "See, water: what doth hinder me to be baptized? And

Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. . . . And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water. . . . he went on his way rejoicing." 4. This makes baptism the last condition. So we find one is "dead in your sins" before baptism, but "forgiven all trespasses" when raised in baptism (Col. 2:12, 13), to "walk in newness of life" (Col. 3:1, 2), determined on in "repentance." Hence, Jesus said, "baptizing them" (Mt. 28:19), and "He that believeth and is baptized shall be saved" (Mk. 16:16). Hence, "For as many as have been baptized into Christ have put on Christ" (Gal. 3:27). "Ye were the servants of sin, but God be thanked that ye have obeyed from the heart that form (buried and resurrected, v. 4) of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18), "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" v. 4).

Baptism comes before "into the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19). Outside of that "name" no one is saved. So baptism comes before "saved" (Mk. 16:16). Baptism comes before "the remission of your sins" (Acts 2:38), as does "repent." Baptism comes before "into Christ" (Gal. 3:27), or "put on Christ." Baptism comes before "forgiven all trespasses" (Col. 2:12, 13). Baptism comes before "Being then made free from sin" (Rom. 6:17, 18). Baptism came before the rejoicing or good feeling when the gospel was obeyed (Acts 8:39; Acts 16:34; Acts 9:19), and that was not until baptized (Mk. 16:16; Acts 9:18).

The faith of Jesus Christ is the truth that came by Jesus Christ (John 1:17). It is not "truth"; it is the truth in the original—the truth to which Peter refers in saying, "Seeing ye have purified your souls in obeying the truth," 1 Pet. 1:22. And this is the faith by which the "hearts" of "us" (Jews) and "them" (Gentiles) were "purified," or "cleansed," as recorded in Acts 15:9. And to make it "faith" here instead of "the faith" as it actually is in the original, is an egregious blunder, a falsehood, a perversion of Bible teaching.

Paul preached "the faith," Gal. 1:23. The priests obeyed "the faith," Acts 6:7. And God put no difference between the Jews and Gentiles, having purified their hearts by the faith. And this includes (1) Faith in Christ as the Son of God—Mt. 16:16; Acts 8:37; (2) Repentance that

will lead to a reformation of life—Lk. 24:47; Acts 2:38; (3) The confession of Christ as the Son of God—Mt. 10:32; Acts 8:37; and (4) Baptism—Mt. 28:19; Acts 2:38; Acts 10:48. Nothing less than this is "the faith," and nothing less than this is "the truth." Nothing less than this was preached in preaching "the faith," and nothing less than this was obeyed in becoming obedient to "the faith."

### "STAND FAST IN THE FAITH"

I Cor. 16:13

By Ervin Waters

Standing as we are amidst a world torn with strife and suffering from the pangs of a dreaded war; amidst the ever-varying changes and disturbances that affect humanity; subjected to every evil temptation and influence that Satan can hurl at us; in a church threatened with a deluge of false doctrines and heresies; in the Lord's army where traitors are trying to undermine the truth and compromisers are trying to appease the enemy, surely the above admonition is both applicable and timely.

This admonition was given to the Corinthian Christians at a time when they were well-nigh panic-stricken—if, indeed, not actually so—over the doctrine of life after death—a resurrection from the dead. Satan designed their destruction, and a bold denial of the resurrection of the dead was the weapon employed. This struck at the very foundation of their hope. Among the false teachers creating this panic were some, "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:18).

To save them from this threatened catastrophe, Paul discusses at length the resurrection of the dead in his letter to them (Chapter 15), which, for strength and boldness, is, perhaps, unequalled by any inspired man. His conclusions are announced in such a positive and uncompromising manner that a rejoinder is out of the question. Having done so, he passes to the close of this part of his work with the sweeping conclusion over all: "Therefore . . . be ye steadfast, unmoveable" (I Cor. 15:58). These are strong terms, which, for all practical purposes, mean the same thing, refer to the same quality of character. The two words used together give greater emphasis, and also make evasion impossible. In the very next chapter Paul reminds them again, "Stand fast in the faith" (I Cor. 16:13).

As far as progress is concerned we are to "go on unto perfection" (Heb. 6:1), but as far as issues and principles are concerned we must "stand fast in the Lord, my dearly beloved" (Phil. 4:1). A trait of character the exact opposite from that which Paul enjoins here is warned against in Eph. 4:14, as follows: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We are facing a critical period in the church today. Some are drifting back into the sectarian

wilderness from whence they came. We have been progressing in the Lord's work and we shall continue to progress if we possess both the courage and the determination so necessary to remaining staunch and steadfast. Brethren, we must take a stand on every issue confronting the church, disrupting fellowship, and causing division or else how can we "Stand fast in the faith?" It is evident that the man who doesn't take a "stand" isn't "standing." It is also evident that the man who doesn't take a "side" isn't on the "Lord's side," for the Lord said, "He that is not with me is against me" (Matt. 12:30). The truth is not an elastic something that can be stretched to fit the whims and vagaries of humanity but truth is a definite, fixed something.

Some of us aren't able to stand because we don't have on the whole armor of God, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). When the battle is thickest and the opposition is the strongest some of us can't withstand the enemy because we don't have on the whole armor of God, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13), Paul desires to impress upon us even more the necessity of standing and again says, "Stand therefore" (Eph. 6:14). In four verses he reminds us to "stand," "withstand," "stand," and "stand." Brethren, how much more could he emphasize the importance of our standing fast in the faith?

We must take a stand upon two essential particulars, our teaching and practice. These two must be harmonious and consistent. Some brethren take a stand on the doctrine but not on the practice. They teach that it is wrong to have the S. S. but they will worship where they have it. They teach that it is wrong for a congregation to have the cups but they will worship with them on occasions. They teach that the one loaf should be broken by each communicant but they will commune when it is "divided" and passed in this "divided condition" to the congregation. Consistency, where art thou! "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). "Thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:21).

Other congregations claim, "We have taken our stand with you in your fight against the S. S. and cups," but they show us and the Lord that they haven't taken a stand "with" us but "against" us, when they call and support a preacher who endorses all or one of the above mentioned innovations. Some congregations drift and some vacillating preachers forsake the "old paths" but may the Lord help us that we, "Being rooted and grounded in love," (Eph. 3:17), may pursue an uncompromising course, fight unflinchingly on, and "stand fast in the faith."

"Through floods and flames if Jesus leads,  
I'll follow where he goes.  
Hinder me not, shall be my plea,  
Though earth and hell oppose."

### FEAR GOD

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it that man should fear before Him," (Eccl. 3:14).

"There is a way that seemeth right unto a man, but the end thereof are the ways of death," (Prov. 16:25).

"Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name and what is his son's name, if thou canst tell? Every word of God is pure; He is a shield to them that put their trust in Him. And thou not unto His words, lest He reprove thee, and thou be found a liar. Two things have I required of thee before I die; remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me," (Prov. 30:4-8). "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," (Is. 8:20). "As for me this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from hence forth and forever," (Is. 59:21).

"He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak," (John 12:48, 49).

"Let us hear the conclusion of the whole matter; Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil," (Eccl. 12:13, 14).

—E. A. Lowry.

### THE FIRST RESURRECTION

There has been much written on the first resurrection, but it is a fact they cannot all be right, but they could all be wrong. What is the first resurrection. Surely there is a way to find out. It is not what I think, neither what someone else thinks, but what the scriptures teach. I will give my understanding of what the scriptures teach and I purpose to prove it (Acts 26:22, 23). Paul doing the talking (Verse 22): "Having there obtained help of God, I continue unto this day, witnessing both to small and great, saying none other thing than those which the prophets and Moses did should come, that Christ should suffer, and that he should be the first to rise from the dead, and should show light unto the people and to the Gentiles. (John 11:25) "Jesus said unto her, I am the resurrection, and the life." Acts 23:26 states that Christ should be the first to rise from the dead, and He was the first to rise from the dead never to die again. If that doesn't make Him the first resurrection, I have failed to understand the scriptures. (Rev. 20:6) "Blessed and holy is he

that hath part in the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." They who are in Christ have part with Him. Therefore, the second death hath no power over them. That makes Him the first resurrection. Jesus was not glorified until God raised Him from the dead. Then He was not subject to death or the second death had no power over His body. The only place we can be is in Christ, to keep the second death from having power over us. That being true, that makes Christ the first resurrection. They who are in Christ can die the second death, but it has no power over them. They who are not in Christ, the second death hath power over them, and there is no escape for them. If anyone can give chapter and verse where it teaches that we can be in a position that the second death hath no power over us, outside of Christ, I would be pleased if he would tell where to read it. We will all be resurrected, but we are not the resurrection, Christ is the resurrection, and He is the only one that is said to be the resurrection. If wrong, I desire for someone to correct me.

—W. H. Purlee.

### COLORED PREACHER SPEAKS OUT

Old Paths Advocate: Please allow me space in your paper for my testimony. I have been a member of the New Testament Church for more than 32 years. Having obeyed the gospel at St. Paul, Minn. I was baptized by a white brother, A. J. Johnson. Brother Johnson never had any Sunday schools in the church, and we used but one cup in the Communion, and there was nothing said for or against such things.

Recently, I went to Brookhaven, Miss., where I met Brother Carlos B. Smith, who talked with me on the Sunday school and cups. He, also, gave me a copy of the "Clark-King Discussion," and now I am thoroughly convinced that the human Sunday school and a "plurality of cups" are wrong. So, I am standing for the whole truth.

—D. A. Murrey, Columbus, Miss.

Comment: Brother Murrey, we are very thankful to learn of your stand for the whole truth, and we extend to you a welcome hand, as you cast your lot with those who are fighting to save the church from digression and extreme positions. May God and the Lord Jesus grant unto you much success in the noble fight, is our humble prayer. Let us hear more from you.

—Homer L. King.

### A GOOD RESOLUTION

As one of my resolutions for the new year, I mean to report quite often to the OPA during 1941, concerning the progress of the work of the new church in Lebanon, which we hope to make. If there ever was a time when every member of the Church of Christ everywhere, should strive to spread the gospel of Christ it is now. Let all who wear that precious name of Christ, make a resolution now, to talk, preach, teach, do, and give more for our Savior in 1941 than ever before!

—C. W. Van Stavern.

## Old Paths Advocate

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HOMER A. GAY ..... Lebanon, Mo.

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SINGLE SUBSCRIPTION SIX YEARS ..... \$5.00

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### POLICY OF THIS PAPER

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

1. To judge no man's loyalty to his God by his loyalty to the paper.
2. To "earnestly contend for the faith, which was once delivered to the saints" (Jude 3), and thus complete the restoration started by the Campbells and others a century ago.
3. To oppose EVERY departure from the word of God in faith and practice; avoiding at the same time undue stress on any one sin to the exclusion of others. We expect to wage a war of uncompromising hostility against every sin, both in and out of the church.
4. To make the paper an open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of the soul.
5. To give the readers a balanced periodical, thus making it beneficial to both saint and sinner.
6. To manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language. We ask all our writers to say nothing in the columns of the paper, that they would be ashamed or afraid to say in the day of judgment.
7. To make field reports a special feature. Therefore, we insist that all preachers and leaders of the loyal congregations send in reports and announcements regularly; thereby encouraging others in the work.
8. Finally, to be true to the charge that God has given us; to glorify Him in all that we do or say; to urge upon all a closer walk with God; realizing that we have never dying souls to save, and to fit them for Mansions in the sky.

Signed:

—Homer L. King      —Homer A. Gay.

### Comment

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

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

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

Bro. King has proven himself to be a good publisher, and the brethren prove to us that they want such a paper as the OPA. We now have over nine times as many paid up subscribers as at the beginning (our greatest progress being in 1939 and 1940). The Honor Roll for the first issue numbered 13 subscribers—the Honor Roll for January, 1941, was 96. We appreciate our friends who subscribe for the paper and also those who send it to others. With a greater determination and a stronger faith, we press on to victory.

—Homer A. Gay.

### ACKNOWLEDGEMENTS

We wish to acknowledge receipt of \$5.00 from the Lees Summit church, near Lebanon, Missouri, through Brother Homer L. King, for our building fund. This makes about \$90.00 now in the fund. We thank all very much for their kind consideration and liberality. We hope to purchase a lot soon for a building place. Pray for us.

—Ozro Williams, Guymon, Okla.

### THAT SPECIAL OFFER

Please, remember that the special price of 50c per year to new subscribers is still in effect, but the regular price of \$1.00 to renewals. Renew promptly and send us a nice list of new readers at the reduced price. —Publishers.

### AMONG THE COLORED BROTHERS

I am glad to announce that the church house for the colored in this part is being completed to the extent that they will have a place of worship; being about paid out, also. We do not intend to ceil it until we get able. We wish to thank all who helped in any way—Brother Gay for his interest in asking the brotherhood for support, the churches that responded, Brethren Canfield and Chas. Waller, who ably instructed them to the "Lamb of God."

May the time speedily come, when all will realize that "God is no respecter of persons," and that if we are, we commit sin (Jas. 2:9), hence if we would be Godlike we will be no respecter of persons.

The new house is called "Jericho", and is located in Lincoln County, Miss. Brother Alford Walker and the few who meet with him in Brookhaven, have a lot paid out, and they are trying to raise funds to build a house on it. If any wish to donate to this cause, it will be appreciated by them. Send all donations to Alford Walker, Box 146, Brookhaven, Miss. I believe he is a very sincere Christian man.

I trust we may continue to fight the good fight of faith, that we may one day receive the crown. —Carlos B. Smith, Wesson, Miss.

### THE OPA OFFICE

Considerable has been written about such an office; its importance, etc., and we are glad to inform our readers, and especially those who contributed to the amount of \$52.00, that it is now a reality. We have now moved into it, and this issue was prepared in the office. We are very thankful that good brethren have made this possible, for it is such a relief for the OPA force.

We wish to thank all who contributed so liberally of their money, which has been acknowledged in the OPA sometime ago; but we wish to acknowledge labor donated by the following, one or more days: Claude King, Homer A. Gay, Clovis T. Cook, H. E. Robertson, Tayola Dame, Em Dame, Paul Triplett, Chas. Buck, Howard King, and Homer L. King. J. H. King (merchant) donated the nails and a few other items. All labor was donated by the brethren in the Lees Summit church, for which we are very thankful.

The amount estimated to build the office was \$50.00. The amount donated was \$52.00. The amount spent for material was \$61.00. You can see that we under estimated the cost, but this was due mainly to an advance in the price of lumber. We were unable to complete the ceiling, but we can use it until next winter as it is.

We are in need of some furniture and fixtures for the office, and some have expressed a desire to donate to this fund. We shall be very grateful to all who wish to help in any way and any amount.

Too, we mean to make the room (office) a kind of study room and library for all who wish to study the Bible and religious books, especially for young preachers and boys who wish to study. They will have free access to the office and books therein. Should anyone wish to donate good books for this purpose, they will be appreciated.

—Homer L. King.

—Homer A. Gay.

### CLARK-KING DISCUSSION

Have you read this discussion on the number of cups we may use in the Communion? If not, order it at once. It is now obtainable in a neat tract. Have you ordered any of these tracts to hand out to brethren in error on this question? If not, do so at once. Many have been converted to the truth by reading it. We still have a good supply on hand, and we want them put in the hands of those who will be benefited by reading this discussion. Why not order them in quantities to hand out? The price is very reasonable: 10c per copy; \$1.00 per dozen; \$2.00 per 25; or \$5.00 per 100; postpaid. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

### OUR HELPERS

Below are the names of those who sent us subs. from Dec. 20 to Jan. 20, and opposite each name the number of subs. received by us. We extend our many thanks and appreciation to all for their interest and hearty cooperation in assisting us to increase the circulation of the only paper of its kind. Please, keep up the good work each month. Eugene Parish—6; Ervin Waters—5; R. C. Clements—4; Homer L. King—4; O. B. Casey—3;

Carlos B. Smith—3; Burley F. Black—2; E. H. Miller—2; Tom E. Smith—2; Joe H. Howard—2; Miss Marie Schuman—2; T. F. Thomasson—2; Orville Cottrell—2; Sam Smith—2; Mrs. C. A. Allen—2; John L. Reynolds—2; A. J. Bunderson—2; L. D. McDonald—2; Grady Horton—2; J. T. Broseh—2; W. P. Perser—2; E. F. Case—1; Mrs. Audy Williams—1; J. L. Sims—1; Mrs. L. M. Ponds—1; J. H. McKaig—1; H. E. Thompson—1; Carl N. Nichols—1; T. M. Hoover—1; Delmer Wilson—1; L. J. Smith—1; Mrs. Pansy Turner—1; Joseph Miller—1; Mrs. John Nichols—1; Mrs. R. T. Leach (Note: This was overlooked for some time.—Pub.)—1; Claude King—1; Total 70.

### FROM SAN ANTONIO

Since my last report, I have preached at Sabinal, San Antonio, and Fairview. Brethren, "let us work while it is day for the night cometh when no man can work."

Did you ever hear anyone say, "I think" or "I believe"? Such seems to be very popular today, among most people, especially when talking to them about their soul's salvation. They seem to discard the word of God for their own thoughts and words. But, God says, "My thoughts are not your thoughts," etc. (Isa. 55:8). Many people live by their conscience as their standard or guide. If the conscience is educated by the word of God, all is well and scriptural; otherwise they would be following after the doctrine and commandments of men. May we ever let the word of God be the foundation for our thoughts, hence "study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

—M. J. Buffington, San Antonio, Texas.

### WORDS OF ENCOURAGEMENT

"I appreciate your sending my paper on to me. Here are four subs. We wish you continued success and all the blessings of God. I think others would be benefited by reading the articles, 'Woman's Work in The Church' and 'The Sunday School Investigated,' as I think they are two of the finest I ever read on those subjects"

—L. L. McGill, Canada.

"Here are three subs. I enjoy the OPA very much, and I do not want to miss and issue of it."

—Mrs. L. L. Ladd, New Mexico.

"Here is my renewal and another sub. I have enjoyed the articles by Brother Smith on the drink element very much, also the Clark-King Discussion. —F. K. Reeves, Louisiana.

"Here is my renewal and another sub. We enjoy the paper very much."

—Orville Cottrell, Oklahoma.

"Here are some subs. for the OPA. I am doing what I can for it. I find the sample copies help much in mission work; also with brethren who are seeking the truth." —Joe H. Howard, Mo.

"I wish to thank you and all who write for the OPA for giving us such a fine collection of gospel lessons each month. I hope the time will soon come, when this fine journal will become a semi-monthly." —L. B. Badgett, Texas.

"Find my renewal enclosed for the OPA. Here's

hoping for lots of good reading in 1941 and wishing you much success."—Mrs. C. A. Allen, Pa.

"Find enclosed two subs. My family joins me in wishing you and wife a very happy and prosperous new year."—John L. Reynolds, Calif.

"Here are five subs. for the OPA. Sam is sending two of them. I hope this finds you enjoying the best of health."—Carlos B. Smith, Miss.

"Herein you will find two subs. for the OPA. My prayer is that you may continue the good work for the truth, and may the Lord's blessings rest upon you."—J. T. Brose, Texas.

"I am enclosing my renewal. I want to keep it coming. Love and best wishes to you and all the faithful there."—T. F. Thomasson, New Mexico.

"I am sending my renewal. We enjoy the paper very much. Keep the good work going. We are for you one hundred per cent."—Carl N. Nichols, Calif.

"I am wishing you much success in 1941. I hope to see you and hear you preach again some day."—D. A. Jones, Texas.

"We are always glad to get the OPA, it is like getting a lot of letters, hearing where all the preachers are and what they are accomplishing. We are glad to learn of all the good work they are doing. Bro. Gay, we would like to see more of your writings in the OPA."—Mr. and Mrs. G. H. Turnbull, Mo.

"We surely do appreciate your being so kind as to continue our paper. Here is our renewal with another sub. We certainly do enjoy the OPA. There have been so many splendid articles with admonition we all need. We hope you can come to preach here some time."—Grady Horton, Ore.

"Here is a sub. I obtained for the paper. I remain loyal to the paper and the friends of it."—Mrs. Audy Williams, Oklahoma.

"Find enclosed my renewal to the OPA, the finest religious journal published. Blessings upon you brethren who make up this fine paper."—T. M. Hoover, California.

"I am sending you two subs. Will get more when I can. Best wishes to you and family, also Brother Gay and family."—Tom E. Smith, Okla.

"We surely do miss our OPA, as we like to read about all the brethren. We are your friends."—Mr. and Mrs. T. R. Hensley, Tenn.

"I shall try to be that friend of the paper and solicit subs. for it. Send me some samples, and I will do what I can."—L. H. Stafford, Calif.

"I mean to try to get some subs. for the OPA. I like to read it, as I like to hear from the men in the field."—Ray Roe, Oklahoma.

"I love the OPA more and more. I read and re-read it many times before the next issue comes. Best regards to you and wife."—Mrs. L. J. Early, Alabama.

"I am enclosing three subs. to the OPA. With love to you."—O. B. Casey, Texas.

"Please change our address to Choctaw, as we do not want to miss an issue, as we enjoy reading it very much."—Mrs. F. N. Newman, Oklahoma.

"Find my renewal. We all enjoy every page of it. Let the good work go on. May we all be strengthened in faith."—L. J. Smith, Miss.

### NEW SONG BOOK

**Crowning Praise No. 2.**—is the name of our new song book for 1941, compiled by Will W. Slater. It is an all-purpose book, containing 194 songs, both old and new, and is claimed to be the best all-purpose book ever made by Slater. Price 35c per copy; \$3.60 per dozen; \$13.00 per 50; \$25.00 per 100, prepaid. Satisfaction guaranteed. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Mo.

**Church Hymnal.**—245 songs, for church services; same price as above book.

**Songs of Truth.**—A very special price for 20 days. This is the 1940 all-purpose book; 198 songs, old and new, \$2.60 per dozen; \$10.50 per 50; \$20.00 per 100, prepaid.



L. H. Stafford, Box 714, Greenfield, Calif., Jan. 15.—Brother John L. Reynolds, of Crockett, is to be with us January 19-22, and will preach while he is here. We are doing all we can in the work of the church.

W. H. Purlee, Pekin, Ind., Jan. 14.—I want to get out and preach some next summer, but it seems, that about everything is against my getting out in the field much. However, I propose to stay on the Lord's side. We now have six who worship together here.

L. D. McDonald, Deming, New Mex., December 29.—We are still struggling along here. As we turn into the new year, amidst wars and sorrows, I trust Christ's Kingdom will grow, in spite of it all. We hope that some faithful ones will locate in this part, that we may build up a true church, all of the same mind.

Ozro Williams, Mineral Wells, Texas, Jan. 13.—I am now at this place working on a government job. I was sorry to have to leave Guymon, Okla., as the little church there depended on me as their leader, but I hope to soon return to be with them. Do you know of a true church in this part? I hope we can get a good man to locate in Guymon to help the church.

D. A. Jones, Atlanta, Texas, Jan. 1.—The church here is not in as good shape as it once was. Brother Hilton came by a few weeks ago and did some good, I think. We have no elders or deacons now, and things are not just what they should be. Contentment and strife have caused much harm.

Grady Horton, Hood River, Oregon, Jan. 2.—Brother Ervin Waters seems to be doing a great work in Calif.. We hope we can have him here for a meeting this year, if we can agree on the date. We hope that Brother H. L. King can come here for a meeting sometime in the near future, also. Our best regards to all the faithful.

E. H. Miller, LaGrange, Ga., December 23.—The church here is doing good at present. The interest and attendance have increased of late. Too, there is more love for one-another being manifested, it seems. I have sometime ago composed the words to an invitation song, which I enclose.

J. H. McKaig, 7505 Santa Fe Ave., Huntington Park, Calif., Jan. 4.—Brother Ervin Waters has done a wonderful work in this field, and we are thankful. In times like these, there is no middle ground or compromise. In the light of current events, people have come to the mental status of gloom and despair, and are daily growing worse, but I say, **on with the work until the very moment that Jesus comes.**

Tom E. Smith, Healdton, Oklahoma, Dec. 24.—We were at Sentinel last Lord's day, and I don't know when we ever had a more enjoyable time. We had a very nice visit with Brethren Maddox, Homer Smith, Thomas, Stevens, and wives, after services. We also had a very fine lunch with them. I think they are very fine people, in that little church.

S. E. Weldon, Rte. 2, Box 536, Beaumont, Texas, Jan. 6.—On Sunday night, Dec. 22, 1940, a young married couple, another brother and myself, met for worship in a private rented room, corner Noler 900 and Ogden 3900. We are making an effort to establish a loyal church in this city. We extend a cordial invitation to all Christians, visiting, to meet and worship with us. Brother Grafton Smith, well known by many of you, will vouch for our loyalty.

W. P. Perser, Route 2, Lubbock, Texas, Jan. 16.—A few of us have started meeting for worship in the old house, 505—5th St., and Ave. G., where Brother Homer L. King held a meeting for us about 14 years ago. We use but one cup (container) in the Communion. We meet in the afternoon at 1:30 at present. We plan to build in the near future. If any of the OPA readers have children in school here, or if any brethren live in reach of here, we would be glad to have them attend services with us.

C. W. Van Stavern, Lebanon, Missouri, Jan. 1.—We have been meeting in our new house since October. Brother Homer L. King held us a good meeting then, with eight added to our number. Since then one of the following brethren have been with us each Lord's day: H. E. Robertson, Clovis Cook, Chas. Lee, Homer A. Gay, and Homer L. King; all from the Lees Summit church. They promise to help us until we are stronger. We hope to have Bro. Gay teach us a singing school soon. Anyone passing this way, meet with us for worship, 10:30 A. M.

F. K. Reeves, Marion, La., Jan. 1st.—Thirteen of us are meeting in the morning and using the "Fruit of the vine" in the worship. We are determined to do what is right. Bros. J. C. Jones and Horace Hampton, of Shreveport, promise to come over and help us out some. If we can have

a loyal preacher to preach for us once in a while we think it will help a lot.

J. B. Spradley, Wichita Falls, Tex., Jan. 2.—Our crowds have been small here of late on account of so much sickness, but we hope to soon be back to normal. We love to meet and worship God in "spirit and in truth." We may be scorned, mocked, and persecuted, but we will not be defeated for we trust in the Lord God and use only the sword of the spirit. I am to be at the Carter Church, near Davidson, Okla., the second Lord's day in Jan., the Lord willing.

Homer A. Gay, Lebanon, Mo., Jan. 21.—I have preached one Lord's day and night at the new church in Lebanon and have been helping some with the teaching at the home congregation since last report, but have been mainly wearing out a case of the "flu." I am to hold a meeting in south Texas the first part of June and could hold another meeting some where the last half of June.

Abe Young (colored), Hallesville, Texas, Jan. 20.—The church here is still moving along nicely. We have restored two already in 1941. I hope there will be others soon. I have enjoyed reading the Clark-King Discussion. I am surprised at Brother Clark for taking such positions as he did. I have read after him ever since he left the sects, and I consider him an able teacher, but I consider his defense of the cups the poorest I ever heard.

T. F. Thomasson, Trechado, New Mex., Dec. 26.—The little church here is doing nicely. The attendance and interest are holding up good, although we are having some disagreeable winter weather. Best wishes to all the faithful.

J. L. Sims, Ada, Oklahoma, Dec. 27.—While this is my first report to the OPA, we are glad to let all know that the West 6th St. Church, which was established by Brother Homer L. King, is carrying on in a satisfactory way, generally. The attendance and devotion are about all that could be expected.

Clovis T. Cook, Lebanon, Missouri, Jan. 22.—The second Sunday inst. I was with the brethren at Claxton. They are few in number, but faithful and are holding on. I always enjoy being with them. The brethren around Crane, Mo., are in a meeting, with Brother H. E. Robertson doing the preaching. I look for progress in that part in the near future.

John W. Jones, 1205 So. Wilcox, McKinney, Texas, Jan. 23.—While I was in Missouri last fall, I met and visited in the homes of some of the finest Christians I ever met. I enjoyed my stay there, and I want to thank all for their kindness shown me while I was in their homes. I believe the best churches I ever met with are Lees Summit and Lebanon. I hope some day to be there with them. My prayer is that they will keep pressing the fight in word and deed. We have worship in my home here. If any loyal Christians are passing this way, you are welcome in my home.

Barney Welch, 309 S. 22nd St., Temple, Texas, Jan. 20.—I preached at Moffat this morning at 10:30. This is where Brother Stewart established a congregation in the summer, and the Temple and White Hall churches are assisting them in Brother Stewart's absence. I found them growing in zeal and strength. I preached at Love Oak last Sunday. The house was full and interest fine; had good singing in afternoon. While writing this at 12:00 (midnight) I was brought the sad news of the death of Sister R. B. King, of Live Oak, at 5:00 p. m. Sunday. Brother Erwin Waters baptized her, and at her request, I am to preach her funeral tomorrow. Onward, soldiers!

Joe H. Howard, Lone Rock, Ark., Jan. 12.—I have met with my home church the last two Lord's days, with one restored. Rainy weather hindered the meeting at Martin Springs, hence it was decided to postpone it for a while. All the loyal churches in this section seem to be moving along nicely, without any confusion. I was instrumental in establishing three loyal congregations in 1940, and I hope to do more in 1941. Brother H. E. Robertson and I plan to do some mission work together in the near future. I received a dollar from Brother Robert Cottrell, of Shell Knob, Mo., also a dollar from Lora Howard, of Gainsville, Mo., for mission work; for which I am very thankful. Pray for me and the work.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, Jan. 15.—I am preaching at Votaw each third Saturday night, Lord's day, and night. I preached last Sunday night at Beaumont, where Brother S. E. Weldon has started a new congregation. They have invited me to be with them twice each month. I have several calls for meetings in Oklahoma and Arkansas, during the summer. I have just received a call from my old friend and brother, John Tim Davis, for a meeting, near Vinita, Okla. He lives one mile east and south of Vinita, Route 3. Any loyal preacher or brother passing that way will be welcome. They are of the true type. I ask the prayers of the saints for my continued efforts in His service.

John L. Reynolds, Box 249, Crockett, Calif., Dec. 26.—The church here is getting along just fine. Unity prevails. Chester King came by and preached some for us in November. You would be surprised to hear him now, as he has improved so much. I have not been reporting so often but I am still on the firing line. I have baptized two and two took their stand with us for the true worship since my last report. I expect to be with the brethren at Greenfield in January. We have some loyal and faithful brethren there, who have been putting up a fight for the Old Paths, and thank the Lord, they are holding the fort. May we all fight on until victory is ours!

Erwin Waters, 422 Whittier Blvd., Montebello, Calif., Jan. 18.—I closed a fifteen day meeting with the brethren at Corcoran, Dec. 22, with one restoration. During Christmas week I visited at Montebello with my true and tried friends, J. V. Speights and family, of Littlefield, Texas, who are vacationing in California. I preached at Siskiyou, L.A., Dec. 25, and at Montebello, Dec. 27. Sunday morning, Dec. 29, I preached at Corcoran again and that night started a mission meeting at

Poplar, Calif., 9 mi. west of Porterville. This meeting will close Jan. 19 and has resulted in 4 baptisms and 7 restorations thus far. You may expect a report later that we have a new congregation established there with over twenty members. Jan. 23, I will begin a four nights discussion with Bro. Alva Johnson at Corcoran, Calif., on the Cup Question and Jan. 30, I will begin a three nights discussion near Oakdale, Calif., with Bro. J. S. Bedingfield on the "bread-breaking" question. I solicit your prayers as "Truth marches on!"

Homer L. King, Lebanon, Missouri, January 22.—The second Lord's day night in this month, I preached at the home church, Lees Summit, to a good and attentive audience. Due to the sickness and colds in the community, our singings have not been so good at the home church this winter. I still intend to make a trip into Oklahoma, Texas, Louisiana, and Mississippi, and possibly Arkansas, sometime this winter or spring, and all who have invited me, may expect a date as soon as I get all arranged. I hope that all the loyal churches will arrange to have at least one mission meeting this year. If you have not already arranged with a gospel preacher to hold it, do so at once. If you wait until summer, you may have trouble getting a suitable preacher to do the work. In spite of the awful war and rumors of war, let us not slacken in our determination to spread the gospel of the Prince of Peace. These are trying times, and we need to be often in prayer, meditation, and watchfulness, that we be not moved away from our anchor. Pray for me and the work of the Master..

#### A PATIENT MISSIONARY

A faithful, patient, white, Christian woman met a poor unlearned, forgotten black woman. It was 1938. The two did not understand each other. Glances were short, words few; one stubborn, the other kind and loving.

Here the divine nature had met the superstitious nature; here the brave had met the fearful. Days passed, weeks passed, months passed, years passed. Gradually the divine nature began to break down the superstitious nature; the white's knowledge of God began conquering the black's ignorance of Satan. Truths were patiently fighting lies. Little by little this battle raged. At times the outlook was gloomy. Human tradition of races are weighty. Self pride and culture tried to present its ugly head, but these forces were conquered by the divine law of God. By 1940, glances were longer, words many; both smiling, both happy; both knew the word of God—the teacher and the taught. This was the climax. On the confession: "Yes," she said, "I do believe that Jesus is the Christ, the Son of the Living God"; I carried this smiling, happy, black woman out into the running Colorado River; raised my hand toward Heaven and said: "In obedience to the command of Jesus Christ, I baptize you, etc." She was buried in baptism with her Lord.

—Private teaching, thou art a jewel. "One planteth and another watereth, but God giveth the increase."  
—CHAS. WALLER.

#### FORSAKEN IN GETHSEMANE

In a tranquil ancient garden, 'neath the olive trees of old, Knelt the Savior in His sadness, and the sorrows that were untold;

In the ancient solemn garden, so quiet and so still, The sinless holy Son of God, must the scriptures here fulfill.

Hear the breezes as they sighed, and hear the olive trees as they moan,

When they look down upon the Savior, bearing sorrows that were not His own.

He tells his companions to watch and wait, while alone He prayed His prayers;

But they gave way to their heavy sleep; when He returned, were sleeping there.

He bade them wait and watch again, while again He went to pray;

But on coming back again, He found them sleeping their troubles away.

Here the holy Son of God was forsaken and left alone; Was left to pray and to bear the sorrows, that were not His own.

The little stars which looked down below, twinkled upon such a sight,

And the ancient olive trees sighed that lonely, solemn night. But Jesus tells them to take their rest, for time is at hand;

When the sinful man shall come to betray the holy Son of God.  
—Morris Lynwood Smith, Wesson, Miss.

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. XIV

LEBANON, MISSOURI, MARCH 1, 1941

No. 3

## WHEN DOES THE DAY BEGIN?

By Lawrence Leslie McGill.

Upon the understanding of this point hinges much of the success or failure of men in understanding the difference between the Old and the New Covenant and the Observances of the Lord's Day.

"In the Greek phrase *tee mia toon sabbatoon* the (day) one of the week, Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1; *mia* in ancient Greek was an ordinal, but at the time of the writing of the N. T. had been used occasionally as a cardinal at least once in Greek translation of the Old Testament (Num. 1:1) "hen mia tou eenos" "on the first of the month". The New Testament usage of it, is just a step on the way of cardinals becoming ordinals." (The Truth, April 1931.)

It is of some significance that this term should be used just at the time when the old order was changing giving place to the new. Among other things the old Holy Day, the Sabbath, was passing away, and the new Holy Day, the First Day of the Week was coming into observance.

Jesus arose with the sun and appeared first to Mary Magdalene and the other women, Matt. 28:9, 10; Mark 16:9, 10; John 20:11, 18; then to Peter, I Cor. 15:5; Luke 24:34; then to the two on the way to Emmaus in the afternoon of the First Day of the Week, Luke 24:29-31. When He had vanished out of their sight, the two returned to Jerusalem (about seven one-half miles) and told the twelve of having seen the Lord, "and how He was known of them in the breaking of the Bread", Luke 24:35, "and as they spoke these things Jesus stood in the midst" vs. 36, "and it was evening on that day the First Day of the Week," John 20:19. The day (daylight) was far spent when He stopped with the two at Emmaus. Their walk of seven one-half miles to Jerusalem occupied considerable time. Hence, it was evening when they met with the twelve, but it was the evening of the First Day of the Week.

The "dawn" is not limited to the "lighting up" caused by the sun before its rising, see Mark 16:2, cf. Luke 24:1; "pooi the word translated early," "used especially of the fourth watch of the night, that is, the time from 3 o'clock in the morning to 6, according to our reckoning" (Thayer p. 554). Hence, the women "came to the tomb when the sun was risen" which was "very early on the First Day of the Week." Jesus arose early on the First Day of the Week. The sun arose about 6 o'clock or "early" on the First Day of the Week.

In the physical, the sun is "the light of the world," but in the spiritual Jesus is "the light of

the world." Hence, Jesus, the sun of righteousness arose with the physical sun on the First Day of the Week, when the earthquake occurred and while the women were on their way to the tomb, Matt. 28:1-10. When they arrived at the tomb both "suns" were risen, Mark 16:2, 6.

All the evidence points to Jesus rising with the sun, and His resurrection was the final act or completion of the work of redemption. In like manner, as God had finished Creation's works on the seventh day and rested on that day from all His works, Gen. 2:2, so also Jesus finished Redemption's works (the new creation) on the First Day of the Week and rested from His (New Creation) work, the final act of which had been the resurrection.

God delivered the children of Israel out of Egyptian bondage, therefore, Jehovah their God commanded them to keep the Sabbath Day, Deut. 5:15. "Remember the Sabbath Day to keep it holy," Ex. 20:8. We were all in bondage to sin, Rom. 6:17, 18; 3:9; etc., but Christ completed our deliverance (by the New Creation), by His resurrection from the dead on the First Day of the Week, therefore, we are commanded to remember Christ, I Cor. 11:23-26; on the First Day of the Week, Acts 20:7-11; 2:42, etc.

The Sabbath Day was to the Israelites a Holy Memorial Day because of its import. It began in the evening at the time when God finished His work, and ended in the evening—a 24-hour day. The First Day of the Week, the Lord's Day, is to us a Holy Memorial Day because of its import. That day begins with the rising sun, when Christ finished His (redemption) work, and it ends when the sun rises (or the day breaks) on the second day of the week, Acts 20:7-11, etc.

According to Matt. 28:1, it was yet late on the Sabbath Day, as it began to dawn toward the First Day of the Week. It was with these events that the change was being made in time and law. Who can change time and law? The power that made the time and the law. Hence, God who made time and law changed time and law at the crucifixion and resurrection of His Son, giving us a new order, Col. 2:14 et al.

Jesus like Joshua of old overcame His enemies. His last enemy death was overcome by His resurrection. Our Lord now has the keys of death, Rev. 1:18. Jesus extended this last Jewish Sabbath until He came forth from the tomb, making it the longest on record (about 36 hours). As Joshua spoke to the Lord that the sun and the moon stand still (the longest day on record), so that he and Israel conquered their enemies, Joshua 10, even so, Jesus extended this last Sabbath (Matt.

28:1), until He arose from the dead, overcoming the last of His enemies, death. Hence, it was yet late on the Sabbath Day as it began to dawn toward the First Day of the Week, because this last Sabbath was extended until Christ had won the victory over the arch-enemy death.

The observances under the Old Law were types and shadows of the New. Therefore, their day began and ended in the shadows. Our New Day is a time of light and fulfillment. Consequently, it was quite in line to change the beginning time from the shadows to the rising sun; from the darkness to the light. The Lord's Day lasts until another day breaks; that is until the second day of the week.

How glorious are thy precepts, O God!  
More Later D. V.

### SALVATION IN CHRIST

By D. A. Murray.

Can one be saved out of Christ? All spiritual blessings are in Christ, whether they be salvation, redemption, forgiveness, death to sin, hope of eternal life, or God Himself. We find God in Christ, for "No man cometh unto the Father but by me." The man out of Christ is "without God and without hope in this world".

Can one be saved without baptism? By no means, any more than he can be saved without God or Christ, for we are "baptized into Christ" and there find God. Jesus, therefore, said, and of course, Jesus is right; "Except one be born of water and the spirit, he cannot enter into the Kingdom of God" (Jno. 3:5).

Can one be saved without faith? No more than a person can be saved without coming to God, for faith is a part of it. "For he that cometh to God must believe that he is" (Heb. 11:6). Jesus said in Jno. 8:24, "Except ye believe that I am he ye shall die in your sins." Certainly if a man took not this first step, the others would be taken without faith in God.

Repentance is a moral and mental impossibility; and Confession of faith in Christ would be a lie unless we first believe. Baptism is impossible without faith for "having been buried with Him in baptism, wherein ye were raised with Him through faith in the working of God" (Col. 2:12). The doctrine that one can be saved without baptism amounts to saying that one can be saved out of Christ, and therefore, apart from all the things that God has promised in Christ, for the Bible plainly says that we are "baptized into Christ." Is the Bible right about this? If not, what is right? We believe the Bible. Over you the Devil could gain no greater victory than to have you believe that you can be saved without baptism into Christ, for he has then stopped you short of all the spiritual blessings God has placed in Christ. If you are not in Christ you are still unsaved. If you have not believed in Christ, repented earnestly and genuinely of your sins and confessed your faith in Him and then been baptized into Him, you are still outside.

If you believe that you are in Christ without baptism, you can clearly see by the scriptures that it is by baptism that we actually get into Christ. Baptism into a denomination is not baptism into Christ, because Christ is not a denomina-

tion, and a denomination is not Christ. Bible baptism never places anyone into a denomination, but always into Christ. If you have been baptized into a denomination, let us suggest that you rather should be baptized into Christ. When Jesus said, "He that believeth and is baptized shall be saved", he simply involved the beginning and the end of the journey to that place where salvation is in Christ. When He said, "He that believeth and is baptized shall be saved and he that believeth not shall be damned," He gave us to understand that the unbelievers can not make the grade!

### THE DAY BEGINS, WHEN?

By H. C. Harper.

If the day begins at sunrise, it does not begin at midnight; and if it begins at sunset, it does not begin at sunrise nor at midnight.

The days passed in cycles of seven, by God's appointment, none being named but the seventh, which he called Sabbath.

The Romans began the day at midnight; and the French, at one time, had the first day of the week to come every ten days. But there is no divine reckoning for either.

Christ was buried late in the afternoon on the Preparation day. "And that day was the Preparation, and the Sabbath drew on." Lk. 23:44-54. The women, from Galilee, saw how the body was laid, and returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment. Lk. 23:55, 56.

Mark 16:1.—"And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome bought spices, that they might come, and anoint him."

Matt. 28:1.—"Now late after the Sabbath, as it began to dawn into the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The idiom here allows after (after the Sabbath). See Robertson's Grammar of the Greek N. T., pp.645 f. and Thayer, p. 471.

And "late" here is *opse*, "long after." (Thayer, p. 471.) Then it is: Long after the Sabbath, making it during the fourth watch of the night, as we shall see in the following:

Mark 16:2.—"And very early on the first day of the week they came to the tomb when the sun was risen." "Early" here is *prooi*, "Used especially of the fourth watch of the night, that is, the time from 3 o'clock in the morning till 6, according to our reckoning."—Thayer, p. 554.

Lk. 24:1.—"But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared." The dawn is the lighting up caused by the sun before sunrise, Thayer, p. 92, and this was early dawn.

John 20:1.—"Now on the first day of the week cometh Mary Magdalene early, it being yet dark, to the tomb, and seeth the stone taken away from the tomb." Here is "early", *prooi*, again. (See Thayer above.)

1. They came to the tomb on the first day of the week. (Mt. 28:1; Mk. 16:1, 2; Lk. 24:1; Jn.20:1.)  
2. They came to the tomb "as it began to dawn into the first day of the week" (Mt. 28:1), "very early on the first day of the week" (Mk. 16:2), "on the first day of the week, at early dawn" (Lk.

24:1), "on the first day of the week while it was yet dark" (Jn. 20:1), and arrived at the tomb "when the sun was risen" (Mk. 16:1). Therefore, the time here considered before the time "when the sun was risen" was "on the first day of the week." Hence, the first day of the week does not begin at sunrise.

His "extended this last Sabbath Day" is unfounded in fact: there is no such evidence. And "very early on the first day of the week" (Mk. 16:2) was not "when the sun was risen." (See Thayer, above.) Their coming was before sunrise, as "very early," "while it was yet dark," "at early dawn," and "as it began to dawn into the first day of the week," all signify. And they arrived at sunrise. The "late after the Sabbath" (Mt. 28:1) was during the fourth watch of the night (see above), "while it was yet dark" (Jn. 20:1), and finally "as it began to dawn into the first day of the week" (Mt. 28:1), "very early" (Mk. 16:2), "at early dawn" (Lk. 24:1).

Yes, Jn. 20:1 says Mary came "on the first day of the week" and she came "while it was yet dark." Hence, "while it was yet dark" was "on the first day of the week." And this we have shown from the other records, too.

Luke does not tell the time of arrival, for "at early dawn" (Lk. 24:1) does not signify "when the sun was risen" (Mk. 16:2). Dawn (*batheos*, Thayer, p. 92) is the lighting up caused by the sun before sunrise. And early dawn is before the dawn or the first part of it, "it being yet dark."

There is nothing in Acts 20:7-11 that conflicts with this.

### IS IT WRONG?

"Verse about reading", as it is commonly called, is a common practice among a number of congregations who call themselves loyal. These brethren have tried, and are still trying to make a distinction between the Sunday School and verse about reading. But knowing that they both are conducted along the same lines or about the same way, I can see very little difference in the two. Looks like twins with different names. Some of our brethren "object" to calling the class system of teaching a Sunday School, and prefer instead to call it a "Bible class", "Bible study", and "Bible reading", and some "verse about reading". It reminds me of Christ speaking of the Scribes and Pharisees in Matt. 23:25 "Making clean the outside of the cup and of the platter, but within full of extortion and excess". Or "appearing justified in the sight of men, which is abomination in the sight of God." (Lk. 16:15).

While we hear a great deal of condemnation of the Sunday School, seldom if ever do we hear or see written anything about this particular branch, called "verse about reading". I have been in meetings where the congregation was opposed to the S. S. but still clung to this act of Satan (with all good conscience) never having been taught the error of the thing by preachers who claim to be "loyal" who have been in their midst for years. Yes, I have also been in preachers homes, where their wife and children didn't know what the preacher "stood" for, and when the discussion of Scriptural worship was talked of, and this verse about read-

ing was condemned, the family was awe struck, and began to say: "Well you are the first one we ever heard condemn that. Why we have been practicing that ever since we have been members."

I wonder why preachers will labor with these places for years and never teach the brethren and their own families the error of the thing, and then expect and demand that some strange preacher go into that place and condemn the innovations? Is it because they do not want to offend, thinking they might not receive as much for their labor? Or is the thought there that eventually they might grow out of it?

Now the "common practice" where they have this verse about reading is for the leader to begin with verse one of some portion of the Bible, and then each member (women and all) as it comes "their turn" read a verse. Where, I ask, do we find such practice, command or precept in God's word? Is it there? I have never found it. This is just another of their idols. The S.S. with some of it's pomp and polish left off, wearing a different cloak. Anyone can see through the disguise.

Why not follow the one and only scriptural way of conducting the Lord's day worship? It is as easy, and by so doing we shall be clear of doubt. Let one speak at a time, and that a man, speaking so each member may be edified. If need arises more than one may speak, one after the other. We may take any part of God's word for this occasion as it is all needful (II Tim. 3:16-17). Those who attempt to teach should be prepared and able to do so, as we read in II Tim. 2:15. If a person is able to take the lead in verse reading, he should be able to take the lead in this manner. I believe the reason many have to make the excuse that they are not able to take the lead is because they do not study as they should. It would be impossible for us to accomplish much at any task, unless we were interested enough to prepare ourselves for the task. This is very true in the Lord's work. To learn how to use this tool well, we must practice with it daily (Jas. 1:25). Remember, a buried talent is not well pleasing to the Master. Also, you have to work a gold mine to make it pay. Our Lord has said. Jno. 13:17 "If you know these things, happy are you if you do them."

—Orvel Johnson.

### OUR HELPERS

Here are the names of the ones who have sent us subs. from January 20 to February 20, and the number of subs. received by us. Please, accept our sincere thanks for your hearty cooperation for your interest and efforts in helping us continue the monthly visits of the only paper of its kind, and to send it into new homes. Come again!

Ralph Mustard—6; A church in W. Va. by B. F. Leonard—6; Homer L. King—6; Ervin Waters—5; Mattie M. Loyd—3; Orvel Johnson—2; Sam Smith—2; Chester King—2; W. W. Wilkerson—2; Mrs. I. D. Russell—2; Ralph Meents—2; Ella White—2; W. F. Cogburn—1; Geo. J. P. Masser—1; J. H. Fletcher—1; J. E. Jones—1; Total—44.

"I see no consistency in preaching that God is the same yesterday, today, and forevermore, but that only men of past were inspired to write songs worthy of His praise."—P. B. Shaw.

## Old Paths Advocate

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### WATERS-JOHNSON DISCUSSION (Corcoran, California)

This discussion continued four nights, beginning Jan. 23-26. The attendance was excellent though it was rainy weather.

The following proposition was discussed the first two nights: The scriptures teach that a contention for one literal cup in the distribution of the fruit of the vine in a congregation is a heresy.

Alva Johnson—Affirmative.  
Ervin Waters—Negative.

The proposition for the 3rd and 4th nights was: The scriptures teach that an assembly of the Church of Christ, for the communion, should use only one cup (drinking vessel) in the distribution of the fruit of the vine.

Ervin Waters—Affirmative.  
Alva Johnson—Negative.

In Bro. Johnson's affirmative, he said, "The Scriptures teach by precept, example, necessary inference." He defined "heresy" as meaning "religious opinion, contention, schism, strife" and then stated that the contention for one or more than one container in the distribution of the fruit of the vine was a heresy and agreed with Bro. Waters that a contention for 2 cups was a heresy. Evidently this leaves Bro. Johnson contending for just any number, or as, "a man without a country".

Bro. Johnson read Mk. 14:23. He took a cup and said, "I don't believe he took a literal cup." Later he said his biggest argument against individual cups was prejudice. Bro. Waters asked him a written question, "Did Christ actually take a literal cup (drinking vessel) at the institution of the communion in Mk. 14:23?" Johnson's answer was, "If so, it was not mentioned. He said in one of his speeches, 'One is Scriptural but not right.' Yet he claimed throughout that he was a one cup man. Bro. Waters replied to Bro. Johnson that he had better be careful referring to himself as a one cup man or else he may ruin his reputation, that the people would think he believed as Waters and had been converted to the truth. We can all see where Bro. Johnson stands by the proposition he has affirmed.

For one to prove such a proposition as Bro. Johnson affirmed, one would have to try to first prove where the use of more than one cup may be used. The only Scripture he produced for this was I Cor.

14:40; Phil. 4:19. Bro. Waters replied, "(Phil. 4:19 But my God shall supply all your need)" that the Lord supplied one. One cup was all the Lord used, thus one is all we need. I Cor. 14:40 "Let all things be done decently and in order." Bro. Waters showed that it would be a task and a shame to say that the example set by our Lord was not decent nor orderly; thus he would have to prove, when one cup would become indecent and disorderly on the Lord's table.

Bro. Johnson contended "the cup of blessing" I Cor. 10:16, didn't refer to the church at Corinth but the aggregate body, or to the church all over the world. Bro. Waters showed that I Cor. 10:16-17 had a congregational application just like I Cor. 14:31, "Ye may all prophesy one by one." "Ye in any assembly of the church. "We" (I Cor. 10:16) in any assembly for the communion.

During the second night of the discussion Bro. Johnson, referred to Luke 22:17 as proof for cups "divide it among yourselves". Bro. Waters replied asking, "how can one give thanks in cups for the cup?" (Johnson stated it made no difference whether the fruit of the vine was in one cup or more than one cup before thanks were given.) But Christ said, "take this and divide it among yourselves", not what someone else divided for you, not what the elders divided. (I heard a cups preacher say the janitor did the dividing for them.) Bro. Waters made this argument on Luke 22:17 about the "undivided something" with "it". In Matt. 26:27; Mk. 14:23, Jesus gave "it" to them (that "undivided something" and told them to divide "it" among themselves. That argument is still standing today. Truth is like gold, the more you rub it the more it shines.

In Bro. Waters' first affirmative, he said, "The Scriptures teach by command, example and necessary inference. I will show that the Scriptures teach only one cup, in an assembly, for the communion, by all three avenues." He had the following Scriptures on the board throughout his affirmative speeches and referred to them time after time.

(1) Command—Matt. 26:27 "Drink ye all (all of you) of (out of) it." I Cor. 11:2 "Keep the ordinances as I delivered them to you". The Apostle Paul delivered the communion as received from the Lord (verse 23) and only delivered one cup (verse 25) "after the same manner also he took the cup".

(2) Example—Matt. 26:27; Mk. 14:23; Lk. 22:17, 20; I Cor. 11:25.

(3) Necessary Inference—I Cor. 10:16; 10:21; 11:26, 27, 28, 33.

Bro. Waters contended throughout the discussion that such expressions as "drink this cup" (I Cor. 11:26, 27) necessarily implied only one cup (drinking vessel) since (metonymically) one cannot refer to the fruit of the vine in more than one cup as "the cup". Here is something for you who claim to know figures of speech and grammar to decipher. Bro. Waters gave Bro. Johnson this written question: "Can we grammatically, by metonymy, refer to the fruit of the vine in two cups as 'the cup'?" The following answer was given by Bro. Johnson; "Can refer to it in any vessel or vessels as cup." Bro. Waters said, "Tarry ye one for another" (I Cor. 11:33) necessarily implied one

cup since, if we used two or more cups, we would not be obeying the above command. If we use two cups we would not be tarrying one for another but two for two, etc."

Bro. Waters placed two circles on the board. In one he wrote all the Scriptures teaching one cup and in the other he asked Bro. Johnson to write the Scriptures teaching more than one. Bro. Johnson had previously stated he could give the Scripture for 12 cups under where Bro. Waters could give Scripture for one cup. NOW, was Bro. Johnson's golden opportunity to give Scripture for 12 cups, so he wrote in the circle I Cor. 10:16 ("The cups") and named 12 congregations to get his 12 cups. Bro. Waters thanked him for admitting the truth on I Cor. 10:16, that it meant **one cup for each congregation**, the thing he was contending for and the thing which Bro. Johnson says makes a "heretic" of a person.

Bro. Johnson's only answer to the above arguments was a shrug of the shoulders, and said, "I believe all of these scriptures, but they refer only to the fruit of the vine, which is the Lord's cup." But, he failed to show how one can metonymically even refer to the fruit of the vine as "the cup" in more than one cup. Bro. Johnson said, "One can refer to the fruit of the vine in any vessel or any number of vessels as the cup. The fruit of the vine doesn't have to even be in one cup before thanks and I can drink the cup of the Lord out of a spoon." Can you imagine that? Authority please. Nothing but Johnson's ipse dixit.

During the discussion Bro. Johnson used a bottle filled with grape juice to represent the Lord's cup in one hand and an empty glass in the other. With these he made a display by saying the fruit of the vine was one cup and the literal cup was another and that the two, together, made Bro. Waters "a two cup man". Bro. Waters replied, pouring the fruit of the vine out of the bottle into the glass and holding up the glass containing the fruit of the vine he said, "This is what I am contending for. I call this the Lord's cup. I drink the cup by drinking what is in the cup." Bro. Johnson, returned with a frown and asked Bro. Waters to pour the grape juice back into the bottle because he had borrowed it and he had to return it. He said, "That is what little boys get into when they meddle around." Later he said Bro. Waters just the same as stole his grape juice by taking it when he wasn't looking.

Bro. Waters asked the following question in writing: "Do you suppose or permit the use of individual cups in the communion when the elders decide to use them?" Bro. Johnson answered, "If needed—no, I do not like them." Bro. Waters said he wondered if they were needed at Abilene, Texas, where Bro. Johnson held a meeting last Sept. Bro. Johnson spoke up from his seat and said, "I wondered, too." Bro. Johnson wonders whether he should accept or oppose the use of individual cups. He says the most he has against them is prejudice. Bro. Waters quoted him Rom. 14:23; "He that doubteth is damned if he eat because he eateth not of faith." Oh, consistency where art thou? Brethren it is time to get off the fence.

Bro. Waters had a 10 minute rebuttal at the

close of the discussion. He made a strong plea for the unity of the Church. He said, "I was glad when Bro. Johnson challenged me to this debate. I knew he had had between 150 and 200 discussions and I realized this my weakness as a debater, since this was my first. I knew that he was one of the strongest they had, and I know he has put out the strongest he has in defense of cups. I knew he was the champion of scores of debates, an old veteran, and that if the cups could be found in the Bible, he would find them."

Bro. Waters said that he knew when he took his stand for only one cup as a boy preacher, that, "The world would frown on me, And brethren would despise. Yet in the hope of seeing God, I made the sacrifice." He swept to the close with an impassionate plea, "And now, oh, Lord, If we are right, thy grace impart Still in the right to stay. If we are wrong, Lord teach our hearts To find the better way."

—Chester King, Moderator.

### WATERS-BEDINGFIELD DEBATE

Knights Ferry, California, Jan. 30-Feb. 1

Proposition: For a congregation of the Church of Christ to be scriptural in its communion the one serving at the table must give thanks, break the bread into two or more pieces, and, without partaking first, pass these pieces to the assembled disciples.

John Bedingfield—Affirmative.  
Ervin Waters—Negative.

I believe good resulted from this discussion and that a triumphant victory came forth for the truth on the manner of breaking bread.

Bro. Bedingfield, in accordance with his proposition, contended that the man serving at the table must not only break the bread but must pass every piece to the assembled disciples. He reasoned saying, "that he took, he blessed. That he blessed, he broke. That he blessed, he broke. That he broke, he gave. But he took all and blessed all. Therefore, he gave all of the bread to his disciples" (Matt. 26:26). Bro. Waters replied, "that he gave," he said, "take eat." But he gave "all" (Bedingfield). Therefore, they had to eat "all" (Mk. 14:22). Bro. Waters reasoned saying, "Take eat", doesn't necessarily mean eat "all" and, therefore, that "he gave", doesn't necessarily mean "he gave all."

Bro. Bedingfield had a chart on the board from which he reasoned "When the disciples came together to break bread" (Acts 20:7) implies the whole communion service, and "When you come together to eat" (1 Cor. 11:33) implies the whole communion service. Bro. Waters admitted this but replied, "The figure of speech, synecdoche, is used in both places. A synecdoche is a figure in which a part is put for the whole. But the whole is no more TRUE than the part mentioned. Paul mentioned a part of the communion 'when you come together to eat (the part)' and implied all of it. But for the whole to be true 'YE' must 'EAT'. Therefore, for the whole in Acts 20:7 to be true, the 'disciples' had to 'break'. The same is true

with Acts 2:42." Bro. Bedingfield was never able to dodge the force of this.

Bro. Waters took the position that the "breaking of bread in the communion is an act performed by every communicant." To prove this he showed that, "They (3000) broke" (Acts 2:42). "Disciples broke" (Acts 20:7). "We break" (I Cor. 10:16). He then asked why be amazed that Jesus broke? He showed that "we" actually do three things mentioned specifically in I Cor. 10:16, 17. "The cup----- which WE BLESS", WE all give thanks. "The bread which WE BREAK," WE all break. "For WE are all partakers of that one bread." But he reasoned, "If one can bless for us and one can break for us, then one can partake for us and go one step farther than the Catholic priest. The same "WE" that partakes is the same "WE" that breaks."

Bro. Bedingfield answered, "If the breaking is an individual act as you explain I Cor. 10:16 to mean, then those brethren didn't have the truth for 26 years after Pentecost." Bro. Waters replied, "But they did have the truth on Pentecost and knew that the breaking was an individual act performed by every communicant for Acts 2:42 says, 'They continued ----- in the breaking of bread.'" Bro. Waters showed that I Cor. 10:16, 17 had a congregational application just like I Cor. 14:31, "Ye may all prophesy one by one." "Ye" in any assembly of the Church. "We" (I Cor. 10:16) in any assembly for the communion.

Bro. Bedingfield took the position that the bread did not become the body of Christ until after it was "broken" by the man at the table. He reasoned, "Christ did not say, This is my body, until after, he brake it" (Mk. 14:22). Bro. Waters replied, "If it is not the body until after the man at the table breaks it, then we all eat the body because our general practice is that the man at the table breaks first. We occupy a common ground of unity. Bro. Bedingfield, will you shake hands and close this debate?" Bro. Bedingfield refused. Bro. Waters next showed that Christ, (1) Brake it (2) gave (3) Said, Take eat (4) Said, This is my body (Mk. 14:22). "If it is not the body until after Jesus brake it as Bro. Bedingfield contends, then it is not the body, following the same reasoning, until after he gave and said take eat. If not, why not?"

Bro. Bedingfield said, "Broken bread IS broken body" (I Cor. 11:24). Bro. Waters replied, "Given bread IS given body (Lk. 22:19)" and insisted that Bro. Bedingfield place as much spiritual significance to that to be consistent. Bro. Waters said, "If we must break the bread to represent Christ's broken body, what must we do to the fruit of the vine to make it represent Christ's SHED BLOOD? Do we have to SHED the fruit of the vine? What do we do to the bread to represent the "giving" of Christ's body (Lk. 22:19)? Why does Bro. Bedingfield just pick one out of the three? Consistency, where art thou?"

The last night of the discussion Bro. Bedingfield put another chart up, from which he tried to prove that Jesus did eat and drink at the institution of the supper but that he drank LAST. He reasoned that after "they all drank of it" (Mk. 14:23) Je-

sus said "I will drink no MORE of the fruit of the vine" (Mk. 14:25). He tried to place Matt. 26:29 in the same place. Bro. Waters showed conclusively that Mk. 14:23:25 didn't show WHEN Christ drank but only that he DID drink. But that Matt. 26:27-29 showed WHEN he drank, "And he took the cup and gave thanks, and gave it to them, saying (simultaneous with his giving —E. W.), Drink ye all of it; For this is my blood ----- But I say unto you (still saying, E. W.), I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Henceforth means "from this moment on" and, if Christ didn't partake before he gave the cup to them, he didn't partake at all.

Bro. Bedingfield reasoned (1) Christ was a servant (Lk. 22:27). (2) A servant eats last (Lk. 17:7-8). (3) Therefore, Christ ate last. Bro. Waters showed that this did not apply to the communion at all and that Lk. 17:7-9 taught a lesson only concerning duty and could apply no farther than the Lord made it apply in these verses. But Bro. Waters said, "I can give just as good an argument to prove that he ate first, but it doesn't apply to the communion either." (1) Christ was a Master (Jno. 13:13-14) (Matt. 26:25) (2) A Master eats first (Lk. 17:7-8) (3) Therefore, Christ ate first. The truth is neither apply to the communion.

Bro. Waters closed his last speech with a plea for unity. He said, "I am willing to take the bread when I wait on the table and give thanks audibly. I will break first, retain my piece, and pass the bread 'without partaking first' to please Bro. Bedingfield, and will not start eating on mine until after the first one in the audience starts eating his. Bro. Bedingfield, will you occupy with me a common ground of unity and cease this contention? Will you join hands with me in an effort to send the glad tidings of peace to earth's remotest bound?" Bro. Bedingfield refused and so closed the debate. We pray he will soon lay aside this contention and join hands in an effort to stem the tide of transgression that is causing division.

Chester B. King.

#### HERE AND THERE

**Acknowledgement.**—We wish to acknowledge receipt of a contribution of \$5.00 from Brother and Sister Hugh Milner, of Middletown, Ohio, to apply on the fund for furniture and fixtures in the OPA office. We are very grateful for this liberal donation. We need, at least \$10.00 more.

**Wanted**—1. At least one friend of the OPA in every community to solicit subs., and to whom, we may send sample copies for free distribution. 2. We want the OPA to go into every Christian home in every congregation. Will you not help us accomplish this? 3. Friends who will send the paper at 50c per year to new readers. Do this right now! Pick out some names, whom you think will read the paper, and send them to us. 4. We want every preacher (loyal) to send us a report every month, telling of his labor and efforts. Too, we want the brethren in the congregations to report regularly to the paper. A post card will do.

**Writers.**—Please, be patient, and we shall get to your articles as soon as convenient or as soon as we think appropriate time. If you use a typewriter, double space your lines, and use but one side of the paper; sign your name to all articles. We have some good articles without any name, and we have not learned the handwriting of all yet. Try to get all reports and important announcements to us around the middle of the month.

**Criticism.**—We invite friendly criticism. If you think we are not running the paper as we should, tell us; if you think we are doing well and you like the paper, tell others. Report all mistakes to us at once. We want all to get value received for their money.

**Remittance.**—Send all money for subs., song books, or tracts, to Old Paths Advocate, or to Homer L. King, Lebanon, Missouri.

**Words of Encouragement.**—We appreciate the many nice things you say about the paper and us, but we are unable to prepare them for this issue. Hope to get them in the next issue. We would like to write all of you a personal letter in reply, but just cannot get to it. Let everybody keep up the good work. —Publishers.

## From The Fields

L. L. Coleman, Aromas, Calif., Jan. 26.—I am now ready to answer calls for preaching anywhere I am needed, but I prefer to do work on the coast, especially.

C. C. Rawdon, Lawrenceburg, Tenn., Feb. 15.—The faithful in this part continue to meet for worship in the Lord's appointed way, but attendance reduced, due to sickness. I am dividing my time with the churches at Chapel Grove and Long Branch. Pray for us.

G. W. Tolar, Monroe, La., January 23.—We are now meeting for worship at Brother Willson's home, 106 Hurman St., West Monroe, La. We carry on in the Bible way of one loaf and one cup in the Communion as the Lord directed in His word, and we contend for the one faith.

Eugene Parish, Rte. 1, Peoria, Ill., January 7.—Recently I had the pleasure of hearing Brother Gay in Ottumwa, Iowa, where I met Brother Clovis Cook, also. We are still "earnestly contending" for the truth in Peoria, but we have met with considerable opposition from the classes and cups brethren.

D. A. Murray (colored), 1018 N. 16th St., Columbus, Miss., Feb. 10.—I am here, from Okla., and I do not know of a loyal church nearer than Wesson, Miss., about 200 miles away, except my wife and myself. Now, if you know of any loyal Christians near me, let me know, that I might have fellowship with them. I hope to establish the truth more perfectly in this part. I contend for the oneness in Christ.

Paul Nichols, 849 Wilcox Ave., Hollywood, Calif., Feb. 16.—Since I began preaching, October 20, 1940, I have preached at Monrovia, Greenfield, Montebello, and Siskiyou, congregations, all in Calif. I expect to visit the church at Oceanside, Calif., soon, the Lord willing. May the work of the Lord continue to make progress is my humble prayer. May God bless the work of the OPA.

B. F. Leonard, 1714 Jackson Ave., February 17.—I am glad to report the church here is doing very well. Brother Clovis Cook held us a nice meeting last fall. He really can preach. I preach quite often near Wayne, W. Va., about 26 miles from

here. I heard Brother Kirbo at Stop 12, and we hope to have him here for a meeting. May we hold fast, brethren.

C. W. Van Stavern, Lebanon, Missouri, February 18.—Brother Homer A. Gay was with us last Lord's day, the 16th. He taught us a good lesson on I Cor. 1. Brother Arthur Wade preached a good sermon on Sunday night. We now have new song books, "Crowning Praise No. 2," and we plan to begin a singing school the first of April. On April 20, we are to begin a series of meetings, with Brother Kirbo doing the preaching. May the harvest be great.

Geo. Rozzell, Oklahoma City, Okla., Feb. 17.—The little church at 2933 S.W. 28th St., is doing as well as could be expected. Brother John B. Hall and family are not with us now, having moved to Arp, Texas, but we continue to meet with some encouragement. Brother Tom E. Smith was with us over the 1st Lord's day of this month, and he preached a good sermon. Bro. Orvel Johnson preached for us last Lord's day, which was enjoyed very much. We invite all loyal brethren, passing this way, to stop over with us.

Henry Young, Tipton, Calif., January 27.—Brother Ervin Waters closed a good meeting at Poplar, with 5 baptized and 9 restored. This was a mission meeting, and we look for others to obey soon. After this, Brother Waters met Bro. Alva Johnson in debate on the cups question, with a victory for the truth. Bro. Johnson used his old tactics of bluff and thunder, while Bro. Waters conducted himself in a very pleasant manner, pleading for unity on this question. About 14 congregations for one cup were represented. We hope the debate will do much good.

Clovis T. Cook, Lebanon, Missouri, Feb. 20.—Since my last report I have preached at the new congregation in Lebanon over Lord's day and night, to good crowds. Too, I have assisted in the teaching and singing services of the home church, Lees Summit. We now have new song books, "Crowning Praise No. 2," which has stimulated the interest in the singings.

E. E. Wright, Lubbock, Texas, Feb. 9.—We began meeting for worship in the place in December, 1940. We began with 8 members, but have increased to 13 now. Brother Speights and family, of Littlefield, met with us today, and I think they will gladly endorse us and the worship here. We are persecuted by the S. S. cups brethren, but we are determined to worship the Bible way. We use one loaf and one cup, and the one who serves at the table partakes first. We meet at 505 Ave. G., and all are welcome.

James F. Cobbs, Spring Hill, W. Va., Feb. 17.—We are getting along very well at Stop 12 and Mallory Chapel. Brother Clarence Kessinger preached at Mallory Chapel yesterday, and I was at Stop 12. The brethren say Bro. Clarence did fine. I am glad he is taking up the work. We were sorry Bro. Kirbo had to leave us. He is a fine boy and a good preacher. I certainly did enjoy my visit with the brethren in Missouri. I think a lot of the brethren out here. We hope Brother Clovis Cook can come back to assist us in the work here.

Homer A. Gay, Lebanon, Missouri, Feb. 20.—I preached at Claxton the second Lord's day inst., to a very nice crowd. This was my first there for sometime. We have a very fine band of Christians there, who are zealous and faithful for a young congregation. Last Lord's day I was with the new church in Lebanon. They, too, are doing well, under the leadership of Brethren C. W. Van Stavern, S. J. Gay, and Arthur Wade. I expect to teach them a singing school next month. They and Lees Summit have recently purchased new song books, which has increased the interest and the crowds at the singings.

E. E. Perkins, Utopia Route, Sabinal, Texas, Jan. 15.—I have neglected to report the work going on at Sabinal. We are handicapped since we lost our house for worship. We rented a house last fall, when we started meeting here for worship, but it sold and was torn down. Hence, we have been meeting in the home of Brother P. B. Fowler. Brother Homer A. Gay held us a meeting last summer, giving us some fine sermons. We intend to build as soon as we are able. I enjoy very much the fine articles in the OPA and the reports from various places.

E. L. Allen, Corcoran, Calif., Feb. 10.—The church here is progressing nicely. Brother Ervin Waters held us another meeting here, closing Dec. 22, with one confession of faults and the church strengthened much and some wonderful preaching. Brother Waters met Brother Alva Johnson on the cups question, and we are well pleased with his defense of the use of one cup (drinking vessel) in the Communion. Although young and inexperienced, yet we don't think he can be beat in such debates. We believe much good was done. One baptism a week ago encourages us. Pray for us all.

E. O. Baldwin, Sanger, Calif., Jan. 31.—I am glad we can report that we are meeting in our new house, though yet unfinished. Brother and Sister Franklin Meents brought us \$15.00 last week, which they had saved from their contribution in their own home, as his work keeps him from attending at Sanger. We certainly did appreciate the contribution. Brethren Ervin Waters and Chester King visited us recently with two good sermons. They are certainly improving in their preaching. Some of the brethren from this place attended the debate on the cups, and they report that Ervin certainly did put up a good fight.

Carl Nichols, 849 Wilcox Ave., Hollywood, Calif., Feb. 14.—I had the pleasure of attending all four sessions of the Johnson-Waters Debate, at Corcoran. I am sure that if Ervin had many years of experience, he could have done no better than he did in upholding the truth, because he did an excellent job. Brother Ervin showed that he was master of the situation from the start, while Brother Johnson showed defeat from the very first night. I believe such friendly discussions will do much good. Brother Johnson must have felt his defeat, for when he arrived at Ceres, he sent another challenge to Ervin, requesting another effort on the same question, which was accepted by Ervin, and if possible did better in it than the first.

Ralph Mustard, Montebello, Calif., Feb. 13.—Since my last report to the OPA, I have been visiting the various churches in this part. They all seem to be very zealous and progressing very nicely. Brother Waters is doing a very good work in establishing new congregations and setting the erring brethren in order; for which we are very thankful. We consider him a fine Christian soldier, being ready to meet the opposition at all times. I have been preaching a little at the three home churches. Feb. 9, I preached on "The Christian and Carnal Warfare." I would that others would teach more on this vital subject. If we are opposed to carnal war we must prove it to the world by our attitude toward it, our daily lives, and by our teaching on the subject, showing that we take the Bible as our only guide. We should show our conviction is based on such texts as, Matt. 5:38-48; 10:16; 26:51-52 Lk. 6:27-37; 9:54, 55; 22:49-51; 1 Pet. 2:20-24; 3:9-12; Phil. 3:20; 1 Thes. 5:15; Jno. 18:38; Rom. 12:17-20; Rev. 13:10. "We ought to obey God rather than man" (Acts 5:29). May the truth shine out.

Homer L. King, Lebanon, Missouri, February 20.—I was with the new congregation in Lebanon over the first Lord's day inst. They are continuing steadfastly in the work, and they are planning work for the future. Last Lord's day and Saturday night before I preached for a new congregation near Crane and Cassville, Mo. They had all-day services Sunday, with lunch at the noon hour, and three sermons that day. We had a nice crowd, and I rejoice to learn that they are determined to carry on the Bible way, under the able leadership of Verlin Elliott, Jess Ennes, and the Stumpffs brethren. I may return this fall for a series of meetings. I hope to be able to begin a preaching tour that will take me into Oklahoma, Texas, Louisiana, and Mississippi, sometime in March. All who have invited me may look for a date as soon as I get all lined up. Too, I want to visit a number of congregations in Missouri before I begin the evangelistic work in the early summer. I desire to do more in my home state in the future. May the Lord bless every effort for good and all the faithful preachers, who are striving together for the faith of Christ.

John H. Sharp, 422 Whittier Blvd., Montebello, Calif., Jan. 28.—In order to encourage other churches in such work, I make a report of the work done in this part last year. Los Angeles, Monrovia, and Montebello secured the services of Brother Ervin Waters for the year of 1940, to do evangelistic work throughout the state of California. A total of 13 meetings were held as follows: Denair, 4 baptized and 1 restored;

Greenfield, 2 baptized and 4 restored; Lodi, 3 baptized and 5 restored; Corcoran, (two meetings) 6 baptized and 13 restored; Los Angeles, 3 baptized and 1 restored; Sanger, 9 baptized, 18 restored, and a new congregation established; Stockton, 1 baptized, 22 restored, and a new congregation established; Monrovia, 5 baptized and 22 restored; Oceanside, 2 baptized and 3 restored; Montebello, 3 baptized and 2 restored; El Centro, 4 baptized and 18 restored; Taft, 1 baptized; Delano (one night), 2 confessed faults. A total of 331 sermons, 43 baptized and 111 restored. The congregations at Greenfield, Lodi, and El Centro were set in order. Three funerals were conducted; one marriage, and one brief discussion on the class system. A consideration of the above accomplishment should encourage other churches to take up mission work of some type. We solicit the prayers of all in our efforts for 1941. (Note: We rejoice to learn of the success of the work in Calif. These brethren have labored faithfully and made a sacrifice, but, thank the Lord, their efforts have not been in vain. We love the cause there, and our prayers have been in their behalf. May others "Go, thou, and do likewise."—Homer L. King).

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Feb. 17 - Jan. 19, I closed a mission meeting at Poplar, 9 miles west of Poterville, Calif., with five baptized and ten restored as a result of it. I preached there 22 nights and established a congregation of about 30 members. May they ever continue faithful to the truth. Jan. 23-26, Bro. Alva Johnson and I discussed the Cup Question at Corcoran, Calif., for four nights. Brethren were there from all over California and Bro. Whitten came from Deming, N. M., to hear it. This was my first debate with signed propositions. Bro. Chester King moderated for me and performed the task splendidly. Jan. 30 - Feb. 1, Bro. J. S. Bedingfield and I discussed the bread-breaking Question, near Oakdale, Calif. I enjoyed this discussion and I believe that Bro. Bedingfield is sincere in the advocacy of his position. I can say of him, as of few debaters, that he will examine any evidence you bring forward and will try to meet the arguments presented with other than just ridicule. This I cannot say of Bro. Johnson. Bro. Johnson evidently was not satisfied with his efforts in the Corcoran debate and Feb. 1, he challenged me to debate him again at Ceres, Calif., where he was to hold a meeting. Feb. 2, I preached at Lodi, Calif., in the morning and Bro. Chester and I preached a "double-header" at Stockton that night. Feb. 3, Bro. Johnson and I began another four nights discussion on the Cup Question at Ceres, Calif. Bro. Chester moderated for me during all of these debates. Feb. 9, I started a meeting at Lodi, Calif., and the meeting will continue, the Lord willing, through Feb. 23. We are having good crowds. I may start a mission meeting at Graton, Calif., March 2. I want to take this opportunity of saying to the brotherhood that I did not challenge for any of these debates but was simply the defender of the truth. I have no aspirations to be a professional debater. We are making progress in California and the opposition is trying to stop us. I must "contend earnestly for the faith." I solicit your prayers as "truth continues to march on."

### SONG BOOKS

Why not order your song books through the OPA? By so doing you will be helping the paper, and yet it will cost you no more, since the publishers of song books give us a small commission for advertising their books. We sell the books put out by The Slater Music Co., also by Frank Grammer and A. J. McClung.

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

So let's not be deaf, dumb and blind,  
Thinking of self all the time  
Blinding our eyes to life complete  
Stopping our ears to music sweet.  
Leaving many words unspoken  
That could heal a heart that's broken.  
Let's wake up then though the years be few  
Change our lives and begin a new.

—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. XIV

LEBANON, MISSOURI, APRIL 1, 1941

No. 4

### VIEWS AND REVIEWS

By H. C. Harper

"The passage (I Cor. 12:13) means that being in the spirit, being already saved, we are baptized in water which admits us to membership in the church." —Bogard in Bogard-McPherson Debate, p. 68.

It "means" no such thing. Bogard with his Baptist doctrine to uphold is as wide of the meaning of this passage as is Amee McPherson and all other "Spirit baptism" advocates.

The passage reads: "For by one Spirit are we all baptized into one body." —King James. Or "For in one Spirit were we all baptized into one body." —the Revised. The "by" or "in" in the Greek is en. And "en corresponds with our prepositions in, on, at, by" —"Practical Guide to the Greek Testament" by Bagster. And Berry in his Interlinear Literal Translation uses "by" here.

Bogard says it should be translated "in" as though in sustained his theory of "being already saved," and then "we are baptized in water which admits us to membership in the church"; but nothing is farther from the truth. He puts "being" before "in the Spirit," and thus perverts the thought in the text, and to further twist it, he adds, "being already saved."

The truth is that it is in or by the teaching and direction of "one Spirit," as on the day of Pentecost in Acts 2, "are we all baptized into one body." And if any man is "already saved" before baptism, he is still in his sins, although saved; for Paul says: "being dead in your sins" when "buried with him in baptism" (Col. 2:12, 13). And if he is "already saved" before baptism, he is saved and yet out of Christ, for Paul says we are "baptized into Christ" (Gal. 3:27; Rom. 6:3), and it is when baptized that we "put on Christ." And if saved before baptism, man is saved without "the remission of sins," for Peter told sinners to be "baptized for the remission of sins," — "to obtain the forgiveness of sins" (Thayer, p. 94).

"Our people are united on four essential and fundamental points—The Abrahamic Promise, Conditional Immortality, the Resurrection of the Dead, the Second Coming of Christ. If we are united on anything else, I don't know what it is." —Adventist in P. T. M.

How, then, does one become an Adventist? Will the same things that make one person an Adventist make another person an Adventist? It seems if one unites with you on these "four essential and fundamental points," he is a fit subject to become an Adventist. But how does he be-

come an Adventist? If you are not agreed on this point, how do you know when he is an Adventist, and how numerous your "denomination" is? Which kind of "Adventist" are you—Seventh Day or first? Does the day make an "essential" difference? It is not in your "fundamental points." You are lost at sea—where is your chart and compass? Do "Our people" all believe and teach the imminent coming of Christ, as Miller did? Is a falsehood the truth?

You say "Our people are united on" The Resurrection of the dead. Well, the Bible says: "The dead shall be raised incorruptible" (I Cor. 15:52). It also says: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54). Then so long as there is one mortal remaining, Death is not conquered. In "the dead" we have "both the just and unjust" (Acts 24:15). And the Bible says, "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). And "the dead shall be raised incorruptible." Now tell us what the condition is in "Conditional immortality." Do all "Our people" stand "united" in the claim that the Jews will nationalize in Palestine? The "Abrahamic Promise"—which one? Were any of the apostles members of the Advent Christian Church? Was William Miller a member of the Advent Christian Church? No; it is a "sect," and is condemned with "drunkenness" (Gal. 5:20).

"I have been forced to believe in the need of at least a modified form of Episcopal church government. . . . each bishop to have jurisdiction in his district and cooperate with each other in matters general, with right to appeal to the Council of Bishops and from that to the General Conference." —Adventist in P. T. M.

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). But what you "believe," comes from man. The same kind of believing produced the Pope, over all the churches; produced the Cardinals; produced the Archbishops; produced the Bishop,—and all started in "the pastor" for a church.

But in the inspired Book it says, "And when they had ordained them elders in every church" . . . (Acts 15:23). And the "elders" were the "bishops." "That they did not differ at all from the (episkopoi) bishops or overseers is evident from the fact that the two words are used indiscriminately, Acts 20:17, 28; Tit. 1:5, 7, and that the duty of the elders (presbuteroi, presbyters)

is described by the terms *episkopoi*, I Pet. 5:1 sq., and *episkope*." (Thayer, p. 536). And the modern "pastor system" is a step toward Popery. It is the fulfillment of 2 Tim. 4:3 and 4, as all may see that are not blind. "Heap to themselves teachers, having itching ears."

### CHRISTIAN AND MORAL DEVELOPMENT

By Barney Welch

The fundamental difference between the successful man and the man who is a failure is largely mental. What a man habitually thinks largely determines what he will ultimately become. "For as he thinketh in his heart, so is he" (Prov. 23:7).

When a man conducts his daily thoughts strictly along definite, intelligent, constructive lines, the results are inevitably satisfactory.

Your thoughts are your greatest and most valuable power in the building of a successful career, because every important act, plan, purpose, and ideal of your life first takes shape in your mind. Thought must invariably precede action.

Your power of thought will enable you to achieve the most successful results in exact proportion as you properly develop and rightly use it.

Learn to direct your thinking upon spiritual things and "Set your affections on things above and not on things on this earth" (Col. 3:2), and rapid progress in Christianity will be assured.

Growing thoughts are like growing flowers, fruits and vegetables. They must be cultivated because your mind is a fertile field, and not merely a storehouse. You can reap, by means of intelligent mental sowing, the right kind of material harvest. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

There is no power or person other than yourself to prevent you from living a consecrated Christian life and from reaching the Heavenly Home.

There are four things which vitally affect thought. Dear friend, please remember these: (1) The quality of your conversation. (2) The quality of your reading. (3) The character of your personal associates. (4) The care with which you guard your mind. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

There is no finer rule in business or social life than, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying" (Eph. 4:29).

Always keep your Bible close at hand so that you can refer to it when opportunity offers. The results from reading and re-reading this book a few minutes every day are incalculable.

Piety nourisheth faith, hope and love, and therefore sustains life.

Learn to live with all that is fairest and purest and best. The love of it all, in the end, will become our very life.

Avoid habitual reading of accidents, murders, divorces, kidnapping, racketeering, and other mor-

bid subjects. Waste no time on non-essentials. "Every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. 12:36). If we are to give an account for every idle word, what about every idle minute, or time devoted to a destructive nature?

Let your reading be such as will furnish clean, reliable, helpful news. Resolve to read only those parts of newspapers and magazines which give promise of increasing your store of useful knowledge and general efficiency.

Deliberately seek the society of those who draw out your best powers and inspire you to highest effort. Keenly observe the habits, conversation, manners and personal bearings of successful Christian men and women. As far as possible, study the causes for their success, and endeavor to apply the same principles to your own life.

Dear readers, let us read together the first three verses of Psalms 1; and may we take full advantage of this wonderful promise: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, and bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Above are a few thoughts for daily meditation; but, let us not only be interested in ourself, but be ready and willing to teach and assist others. Teaching is God's plan of dealing with his creature, man. The law had to be diligently taught to God's chosen people, the Israelites. When this teaching was faithfully done, the Jews were prosperous and happy, but when the teaching was neglected (such as is the case today along many lines of thought), they forgot God and went off into idolatry and sin and were no longer happy and prosperous as a people.

In the New Testament, too, teaching is of great importance. Jesus taught and commanded his apostles to teach. His apostles did teach. Paul told Timothy to commit his teaching to "faithful men who would be able to teach others also" (II Tim. 2:2). Only those who have heard and learned of the Father can come to Christ. The word is the seed of the kingdom; the human heart is the soil. Unless the seed is planted in the soil, how can there be any Christians? Teaching God's word is absolutely necessary for the preservation and the furtherance of God's kingdom on earth.

### IMPORTANT QUESTION

Brother King: Is it the duty of Christians to work in the Red Cross organization, that they may accomplish good works in this life; or is our duty in the church alone? Hoping to hear from you soon.—Chas. R. Start, Harptree, Sask., Canada.

Answer: We had this same difficulty in the other World War, 1918. Many of the faithful Christians were persecuted because they refused to join the Red Cross and other organizations or to give through such avenues. Hence, it seems that history is about to repeat the same difficulties for conscientious followers of our Lord and

His word. The following Scriptures show that we should refrain from working in and through human bodies.

"Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen" (Eph. 3:21). "Glory," where? "In the church"! Again: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). Note: "Do all," "in word or deed," "In the name (by the authority) of the Lord Jesus." Hence, we cannot work in and through a human organization, not mentioned by the Lord, "in His name," since He has never given us any authority to do so. See also Eph. 4:4; 1:23.

In view of the above Scriptures and like references, let us give freely and liberally, "as we have been prospered," to the cause of our Lord, and then kindly and plainly tell all who may want to know why we do not support human institutions, that we do give for worthy causes, but that we have Scriptural avenues through which to do all our alms giving, and that we must reverence and respect the word of our Lord, regardless of the consequences. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10).

—Homer L. King.

### OBSERVATIONS

In the last O. P. A. on the first page we find much Greek and English, trying to prove, it seems, that Christ rose on the "First day of the week at Sun-up." Therefore, the twenty-four-hour day should begin at SUN UP. I do not know where he finds that Jesus arose at Sun up. I find a very plain statement in John 20:1, 2, that He arose before daylight. Listen, Bro. McGill, "The first day of the week cometh Mary Magdalene early, when it was YET DARK, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and sayeth unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him." So, Peter and John came running to the sepulcher, went in and found the clothes lying, and went away.

Mary followed them back, and got there after they had gone, looked again into the sepulcher and turned away weeping. The angels asked, "Woman why weepest thou?" She said, "They have taken away my Lord and I know not where they have laid him." Then she turned away still weeping and saw a man standing, but it was yet so dark she could not tell who it was, but thought it was the gardener. He asked the same question.

She said, "Sir, if thou hast bourned him hence, tell me and I will take him away." But when Jesus spoke her name, she knew him and started to him. Now this all happened before daylight. The other women came at sun up, but Mary Magdalene it seems could not wait for them and came ahead of them. So, this does away with another theory of Catholic origin that counts the first day of the week in to make three days that Christ was in the grave. Study all sides and get the truth. (See Mark 16:1, 2).

—E. A. Lowry.

### ACKNOWLEDGEMENT

We wish to acknowledge a donation by the Laycock Printing Company, Jackson, Tenn., consisting of 1,000 printed envelopes and 1,000 letterheads, to the OPA. Thanks a lot, brethren. We appreciate this donation very much. This company has very satisfactorily printed the OPA for us ever since we began its publication in 1932. We commend these brethren to all who may need printing done.

—Publishers.

### ANNOUNCEMENT

Beginning in the May issue, Brother Ervin Waters, the Lord willing, will begin a series of articles, dealing with the "set order," or ritual, question. In other words, is there a set order of procedure of the items of worship given in the New Testament? Since there has been considerable teaching on this question in the press, pulpit, and privately, we think it may be of interest to many of our readers to study the question some by giving a little space in our columns to this subject. We believe Brother Waters is able to handle the question in an unbiased and unprejudiced way, without being influenced by any personal grudge or motive, hence we are glad to give him a reasonable amount of space to this consideration. May truth prevail.

—Publishers.

### WATSON-GAY DISCUSSION

Rules.—1. Each speaker to have two 30 minutes speeches each session; 2. Speakers to use only the King James version; 3. All proof is to be by the New Testament Scriptures; 4. Speakers at all times must conduct themselves as Christian gentlemen; 5. Moderators are to see that rules are observed; 6. There will be four sessions for the following propositions:

1. The New Testament teaches that the public teaching is to be done by the male members only, one only, speaking at a time, to the assembly. S. J. Gay affirms and Sterl A. Watson denies.

2. The New Testament teaches that the public teaching may be done by dividing into two or more groups, and that several teachers, including women, may speak or teach at the same time to the one assembly. Sterl A. Watson affirms and S. J. Gay denies.

3. The New Testament teaches that in the Lord's Supper, one cup (container) and one bread only, may be used in one assembly. S. J. Gay affirms and Sterl A. Watson denies.

4. The New Testament teaches that in observing the Lord's Supper, a plurality of cups may be used, and the bread may be divided into two or more sections to serve the one assembly. Sterl A. Watson affirms and S. J. Gay denies.

The above discussion is to be conducted at the Mt. View church, six miles out of Richland, Mo., beginning April 14, and continuing for four nights. All are invited to attend, and they should be benefited by hearing these two men on above subjects.

—Homer A. Gay.

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### THE LORD'S COMMANDMENTS

"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love" (Jno. 15:10).

Can we look the world squarely in the face and declare that we, as Christ's disciples, are keeping His commandments to the letter, while many near and dear ones, not adhering strictly to "Christ's" instructions, by desecrating the "Cup of Blessing," thereby debarring some the privilege of worship? I say can we? I think not as a whole.

It is claimed by many, that the drink element of the "Lord's Supper" is the "Cup of the Lord," hence their conclusion that "the cup's container," (whatever that might be), has no mention, nor significance, but is it not because they invariably use cups for containers, for their so-called "Cup of the Lord"? Examine this closely.

I wish to examine the fallacy, of their sophistications.

In the first place, there is not a mention in the "scriptures," of the drink element, of the "Lord's Supper," as being the "Cup of the Lord." This, should satisfy any sane mind that this claim is untrue, but there are stronger reasons as we shall soon see.

"Likewise, the Cup, after supper saying, this cup is the New Testament in my Blood" (Lk. 22:20; 1 Cor. 11:25). Modern speech quotes, "This cup, He said, is the New Covenant ratified (sealed) by my Blood."—Weymouth. "This cup means the new covenant, ratified by my Blood."—Moffatt. Matthew and Mark, quote: "This is my Blood of the New Testament." The context here proves that they had the cup in mind. Read it. This shows there is perfect harmony of all those "inspired writers" on the part of the "Cup of the Lord" occupied in the figure of "The New Testament" and also of its contents. That is, that "Christ" had in mind the New Testament sealed with "His Blood" which He represented by "the Cup." No Bible scholars will dare to deny this. We must admit this or array Matthew and Mark against Luke and Paul and have "Jesus shed" (pour out) "His Cup" (the New Testament) in place of the "fruit of the vine" (His Blood). I do not wish to be misunderstood so I am making this so plain a child can understand it, so follow me closely.

Now as "The Blood of Christ ratified the New

Testament," (Heb. 9:12, 15; 10:29), so does the "Fruit of the vine," which Jesus called "His Blood" ratify the Cup, which Christ called the "New Testament" (covenant) (Luke 22:20; 1 Cor. 11:25). We must admit the truthfulness of this claim; otherwise, we underestimate the value of "The Cup of the Lord." Thereby we destroy the figure "of the New Testament" (covenant). Hence, if we substitute His Blood (Fruit of the vine) for His New Testament (His Cup), we would not only set aside the Cup of the Lord, for its content, but our substitute, "Cup," would not be the Cup of the Lord, since it could not ratify itself, see? For Christ had but one volume of Blood, and His "Cup" must be "ratified by this Blood." The results that follow are that, we would destroy their validity alike, desecrate the "Lord's Supper," and set up a corrupted service.

With due reference to the "Cup of the Lord" as a figure of the New Testament, or new covenant, which God promised the "House of Israel" hundreds of years before the advent of His Son (Jer. 31:31, 32, 33), which was to be "a better covenant than the old," as testified in the New Testament as follows: "By so much as Jesus made surety of a better covenant" (Heb. 7:21); we find also that Christ not only obtained a more excellent ministry, but became "mediator of a better covenant" (Heb. 8:6).

We see here that the "Blood of Christ" was superior to that "of animals" and became the "Blood of the New Testament," or the "New covenant" (Heb. 9:14). It is called the "Blood of the covenant" (Heb. 10:29), and "the Blood of the everlasting covenant" (Heb. 13:20). How long was this Blood ratified covenant to last? Notice that Paul calls it an "everlasting covenant." This appears to me as stressing the importance of "The cup of the Lord" as an everlasting figure, of the everlasting "Blood bought covenant of our Savior, and that, "the Fruit of the vine" "is an everlasting figure of Christ's Blood, and that it is dangerous business to tamper with those figures trying to harmonize them with a modernized church practice.

It is a common occurrence to hear men even holding college degrees, affirming that to them, the Cup of the Lord is nothing more than the drink. That the vessel they drink from is not to be considered, being no part of the Supper. The Lord's Table" is no part of the Lord's Supper, yet we "partake of it" (1 Cor. 10:21), when we eat and drink of its contents, so we partake of "the Lord's Cup" "when we drink of its contents (1 Cor. 11:25, 28). Just like the priests in Israel "partook" of their "altar" when they "ate of the sacrifice offered upon it (1 Cor. 10:18; 9:13), and the "altar of Israel even sanctified not the gift only, but "all things placed on it," so says the Lord (Matt. 23:18, 19). Will any of our scholarly brethren take the position that the "Lord's Table" and the necessary furniture placed upon it, are of less importance to the "Church" than "Israel's altar" was to them? (That is, anything that we can scripturally place upon it); I think not.

Our scholars tell us where several sentences that are practically the same subject matter, yet some

are short or abbreviated, the complete sentence or sentences must supply the lacking thought or thoughts for the incomplete to make sense of them. Now, (1 Cor. 10:21; 11:25, 26, 27) we find are abbreviated sentences. At face value they do not make complete sense. They use the terms: "Drink the Cup" and "drink this Cup" while (1 Cor. 11:28) uses the terms "eat of that bread" and "drink of that Cup." This verse makes complete sense and sheds light on the three preceding verses by using "of" which is lacking on them. With this in mind, we get the divine meaning, not of these only, but of all kindred scriptures. All should see this; otherwise, we mystify the scriptures by arraying scripture against scripture, and thus, sow the most fertile seeds of infidelity.

In the first place, "the cup of the Lord" is not a drink element, alone, and furthermore, we do not drink the figure of "New Testament" (as previously mentioned) out of "the fruit of the vine," which is not "the Cup" but the drink of "the Cup," see?

In the second place, if I should "eat this Bread" and "drink this Cup," so to speak, (1 Cor. 10:21; 11:25, 26, 27), where would the "partaking" come in; (1 Cor. 10:16, 17), seeing I had eaten the bread and drank the Cup, thereby creating a scene? But if I "eat of that Bread" and "drink of that Cup" (1 Cor. 11:28), there is something left and others may "partake" with me, and thus become "one Bread and one Body" (1 Cor. 11:17). We eat of one Bread and become one Body. The same Body we are "baptised into" (1 Cor. 12:13), but we drink into one spirit (1 Cor. 12:13).

"The cup of blessing which we bless; is it not the communion of the Blood of Christ? The Bread we break; is it not the communion of the body of Christ? For we being many, are one bread, and one body, for we have all partaken of that one bread" (1 Cor. 10:16, 17). From these statements, there is not any proof that the "communion of the Blood and the Body of Christ" was accomplished by eating and drinking, yet all admit this is implied, yet many strenuously deny that "eat of" or "drink of," is implied in (1 Cor. 10:21; 11:25, 26, 27) as witnessed by (1 Cor. 11:28), as previously discussed.

Notice in the above, the "cup" possesses the "blessing," and they are blessed; hence, consecrated together. This fact should be of vast benefit to those who are confused over this mooted question, which has mystified the minds of many worthy Christians.

Furthermore "one bread" (loaf) was the custom of keeping this rite in Apostolic times (1 Cor. 10:17). It is neither safe nor sane to garbel the scriptures in order to support a theory, especially, where the theory is founded on abbreviated scriptures as in the case of the use of cups and loaves for the "Lord's Supper."

One more item, I had overlooked, before I close these remarks." And he took the cup, gave thanks and said, take this and divide it among yourselves" (Lk. 22:17). Notice, please, the Lord blessed the cup before passing it on to the disciples. This is not the practice of those who harp on this scripture in defense of their practice. Mat-

thew and Mark tell how they divided "it"; that is "they all drank of (from) it." And the context shows that "it" was the "cup" and that the cup's contents was what they drank, otherwise, we make Luke contradict himself.

The contents of the Lord's cup is figurative of His blood, none will deny this, but they who claim that the "cup of the Lord" is the drink, make a figure out of a figure, whereas figures of speech are never used to represent figures of speech, but something real, or some type of an antitype, one more admonition.

Let us hear the conclusion of the whole matter: "Fear God, and keep His commandments: for this is the whole duty of man" (Ecc. 12:12, 13).

—S. E. Weldon,  
Rte. 2, Beaumont, Tex.

### IMPORTANT NOTICE!

We are now entering the lean months for subs. for the OPA; or so it has been in the past, that during spring to early summer, we experience a lean season. And, since we do not depend upon donations to keep up our expenses, we want to urge all preachers, who are our friends, as well as all our readers, to make a special effort to obtain subscriptions and send them in to us. We want subscriptions and more subscriptions! Remember, the special price of 50c per year to new subscribers is still in effect. So, push this with more energy. Every reader could send us at least two names, and would not miss the dollar. Too, renew promptly, when your paper comes marked "Time Expired." Also send us your order for song books.

—Publishers.



Zeph J. Fancher, Rte. 1, Bowie, Texas, March 12.—We have the worship in our home: 10:30 o'clock each Lord's day. We are still contending for the truth.

Amos Allen, Box 1138, Austin, Texas, February 20.—We have a new congregation in the north part of the city, and they are getting along nicely. We are in need of some good preaching, and we have arranged for a meeting in the near future.

G. W. Bowman, Rte. 1, Alpena Pass, Ark., March 3.—A few of us still meet on Lord's days to worship the Lord as the Bible directs, but we need a meeting in the near future. We are making arrangements with Brother King for a few days meeting this spring.

L. H. Stafford, Greenfield, Calif., February 18.—I am sending two subscriptions to the OPA, and I wish to make a brief report of our progress at this place. We are still growing spiritually, in numbers, and financially. We wish to extend brotherly love and best wishes to all the faithful in Christ.

George Hughs, Box 38, Brownwood, Texas, February 19.—We are as busy in the vineyard of the Lord as ever. I preached here to a fair crowd last Lord's day, and again in the afternoon at Owens, to a very large crowd; then back in town that night. Brother George Hayes, Jr., has moved here, and is much help. Correspondents will please note the change in our address above.

T. M. Hoover, 136 S. 4th St., Montebello, Calif., February 19.—Wife and I had the good pleasure of visiting the brethren in Corcoran and hearing two nights of the Johnson-Waters debate on the cups. We think Brother Waters won another great victory for truth. While young in years yet he is old in knowledge, and I think he did as well as is humanly possible. We are very thankful for this young man, and he is doing a great work in Calif. I believe he is able to meet the opposers of truth. Our prayers are for him and all the faithful ones.

C. C. Rawdon, Orange, Texas, G. D., March 17.—I wonder if anyone knows of a loyal church within reach of the above place. If so, please let me hear from you.

L. H. Fletcher, Box 743, Alpine, Texas, February 12.—Do any of the readers of the OPA know of other loyal members in or near the above place? If so, please give me their names and addresses. We are interested in getting the cause established in this place.

I. D. Russell, 1408 Ave. A, Cisco, Texas, February 3.—We have a small band here, meeting at the home of Brother J. W. Stobaugh, who is a true elder of the flock. If passing this way, stop over with us for worship, or if loyal preachers are passing this way we would be glad to have you.

Lee R. Williams, 234 W. Cherokee, McAlister, Okla., Feb. 12.—We are looking forward to a series of meetings to be held here in the summer by Brethren Fred Kirbo and Homer L. King. We hope they can begin our meeting July 5. It will be a mission effort, and we solicit the prayers and assistance of all loyal brethren.

J. C. Moore, Rte. 4, Waco, Texas, March 10.—The church here is doing fine. I believe we are improving in the song service. Our young men are a lot of help, and I am sure some of them will develop into good leaders. We had a great feast last Lord's day, and a singing in the afternoon. Brother Barney Welch's and others, from Temple, and two brethren from San Antonio were with us, and we had some real singing.

L. B. Badgett, 648 DeQueen, Port Arthur, Texas, March 18.—Bad weather and other things have hindered in the work for the last two months, but I should soon be able to get out into meetings in South Texas. I expect to hold a number of meetings in Oklahoma in the summer. Brethren in destitute and weak places should feel free to call me. Any young preacher who needs training and experience if he can lead singing may correspond with me.

F. K. Reeves, Marion, La., March 9.—We are still keeping house for the Lord here in His appointed way. We had sixteen out to worship today. We want Bro. Gay to visit us again soon, and we notice that Bro. King is making a trip down our way and we would be glad for him to come by. We intend to have a meeting about the last part of July. We will be glad for any of the loyal brethren to visit us.

Gareld Stumpf, Galena, Mo., March 17.—Bro. Homer A. Gay was with us at the Clio Community building yesterday and last night, also Saturday night. We had good crowds and fine lessons from Bro. Gay. We have a loyal congregation meeting at the above place, which is located on highway 39, just south of junction 39 and 44, out from Crane. We meet for worship each Lord's day morning at 9:15, except on the third Lord's day, we meet at 11 o'clock. We wish to extend a welcome to all loyal Christians who may be passing our way. You will be welcome either at church or in our homes—6 miles west of Galena, on highway 44.

Homer A. Gay, Lebanon, Mo., March 18.—I had a very nice visit with the new congregation, near Crane, Mo., last weekend. I found a goodly number of brethren and sisters there, who seem determined to carry on for the Lord in His appointed way. It seems to me that they have a splendid chance to build up there. All of the Cross Hollows congregation was over with us Lord's day morning. I met a number of good brethren that I had not met before. The good work goes on.

Chas. DeWitt Palmer, Kinston, Ala., March 17.—I have not reported to the OPA recently, but I am glad to have a chance

to report again. We have had two confessions at my home church (Lowery) recently. I have baptized three at Graceville, Fla., where we are building up a new congregation. Most of my preaching has been in destitute places, where they thirst for the truth. Brother W. H. Reynolds has moved to Winter Garden, Fla. He was back and preached for us last Lord's day, with one confession of faults.

E. E. Wright, Gen. Del., Lubbock, Texas, March 16.—We have just about completed our meeting house; we hope to meet in it next Lord's day (March 23). If any brethren wish to donate and have fellowship in this work, so that we may have a church in Lubbock that worships the Bible way, it will be much appreciated. Send all donations to W. P. Perser, Route 2, Lubbock. I know of but one more loyal church in the south plains country of Texas, which is Old Bula, near Littlefield.

Carlos B. Smith, Wesson, Miss., March 18.—Brother Murray (colored) has been in this part recently preaching. He is a good instructor to the church. Brother Sam Smith, a young man of this community, is improving much in his teaching in public. We are looking forward to Brother Clovis Cook's coming to this part for some meetings this summer. We hope to do some mission work in Mississippi and Louisiana this year.

Pete Howard, Dora, Missouri, March 10.—My home congregation is getting along fine, and we are looking forward to our meeting this summer. It has been planned for Brother Hilton to hold a mission meeting near here soon. I am to conduct the singing. We are trusting that it will do much good in this part. If there ever was a time that Christians needed to be on duty, it is today. Let us not forget to pray, brethren.

A. J. Mason, Acampo, Calif., March 9.—Brother Ervin Waters closed a series of meetings at Lodi, February 23, without visible results, yet we believe much good was done in strengthening the church, which is now getting along very nicely. It stands for nothing but the truth. We consider Brother Waters a fine preacher and a Christian gentleman. We attended the Johnson-Waters Debate on the cups question, and we think it was very good. Brother Waters contended for nothing but the Bible way. We commend him to the brotherhood.

Joe H. Howard, Lone Rock, Arkansas, March 12.—I was with Brother H. E. Robertson at Oakland, February 22nd and 23rd, and March 2, I was with my home church; the 9th, I preached at Martin Springs. I received \$40.00 from the church at Vanzant to assist in mission work, for which I am very thankful. If more churches would realize the need of mission work, much good could be done. But, it seems that some brethren think that the preacher should make all the sacrifice. Let us work while it is day.

Lula Waller (colored), Rte. 2, Denison, Texas, March 7.—Please, allow me space in your paper for a few words. I was a member of the St. Luke M. E. Church, at McKinney, Texas, for more than 40 years. Just a few years ago my son, Chas., showed me where I was wrong. Many of my friends would get after me for changing and for giving up the Sunday school, but I told them I wanted to see my Savior's face, and I gave up my wrong church and was baptized by Brother John Jones. I want to thank these brethren for showing me the right way. May they live long to teach others the right way. Pray for me.

W. H. Jones, Alta Vista, Kansas, March 12.—We still meet for worship in the way we believe is pleasing to the Lord, about 3½ miles northwest of the above place on highway 13. Brother Homer L. King held a short meeting here last fall and baptized one. If any brethren are passing this way, we shall be glad to have them worship with us. Our prayer is that we may never become weary in well doing, knowing that we shall reap in due season if we faint not. A faithful brother, J. A. Carleton, Rte. 1, Gage, Okla., is about alone in that part, and if any of the faithful preachers are passing that way, let us know, and we will do what we can.

D. A. Murray, (colored) 1018 N. 16th St., Columbus, Miss., March 6.—I recently came back from Jackson, where I preached Sunday and that night, with one confession of wrongs and restoration (Gal. 6:1, 2; Jas. 5:16). But, I don't suppose I will

get to preach there again. They have turned me down because I preach the truth and refuse to endorse their traditions. I have begun a work at Laurel, Miss., where I hope to firmly establish the cause. I am one Negro preacher, who believes in preaching a full gospel and living a Christian life. "My people are destroyed for lack of knowledge."

Ozro Williams, Guymon, Oklahoma, March 16.—I am back in the above place, and we met for worship this morning in my home at 5006 E. 11th St. We are still striving to save enough money to build a house of worship. We now have enough to buy a lot. I have been in Mineral Wells, Texas, for the past two months. There is no true church in that part. They seem to be divided somewhat over the S. S. and cups. Some believe in using cups and some believe in both cups and classes. I finally convinced one person that we should speak as the Bible speaks. I believe the harvest ripe there if only someone could get in there for some mission work.

Alfred Walker, (colored) Box 146, Brookhaven, Miss., February 24.—Although we are few in number here, yet the church is growing in the knowledge and grace of God (1 Jno. 4:5, 6). I was baptized into the body of Christ two years and six months ago; since which time I have baptized 19. I ask that all in the body of Christ pray for me that I may grow strong in Christ. "We are of God: he that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the spirit of error" (1 Jno. 4:6). (Come again, Brother Walker; we are glad to get your reports, and thanks for the sub.—Publisher).

A. E. Cogburn, DeLeon, Texas, March 17.—The church at Ramsey is doing splendidly. We meet every Lord's day, with about 35 communing. We now have with us Brother E. O. Evtitt, who is real Bible student. No preacher looks too big for him, when he finds them teaching error. Brother Walter Cogburn has been sick since last August of stomach trouble, and has not been able to meet with us for about four months. Brother Barney Welch will conduct our summer meeting, beginning August 1. Brother Jesse Broseh, of Dublin, preaches for us once each month. He has recently come over from the cups. We are looking for Brother George Hughs up to preach soon.

James R. Stewart, Rte. 2, Belton, Texas, March 11.—The Moffat church is doing fine. The young members are taking care of the work there now. Brethren Thompson, Allman, and Thomas, are the leaders among them, and they are doing very well with the work. I have spent much time with them since they started about seven months ago, but as they can do without me now, I am out in the field again. I have recently preached at Cedar Gap, Delk, and Belton. Had good services at each place. Last Sunday night Brother Jones, of Temple, and I preached a double header at the latter place. I enjoyed a visit with Brother H. C. Welch there. On with the good work.

H. E. Robertson, Phillipsburg, Mo., February 21.—I began at Clio Community building, near Cassville, Mo., Jan. 12 and continued two weeks, with one baptized into Christ. This meeting marks the beginning of what we believe will be an excellent congregation, which is made up of members from Cedar Mound, Mountain Home, and Shell Knob; who have decided to carry on according to the New Testament pattern. I believe we have some as fine Christians there as has been my privilege to meet. I began a meeting February 15 at Oakland, near Mountain Home, Ark.

M. J. Buffington, G. D., San Antonio, Texas, March 11.—Please pardon me for not reporting last month, and henceforth, I shall try to be more prompt. I have recently preached at Fairview, San Antonio Austin, and Sand Grove. Brother Joe Castleman and I began a tour of North Texas last week, visiting as many of the loyal churches as we could. We enjoyed visits with Brother Willhoit, at Austin, where the church seems to be doing well. Also, a visit with Bro. Barney Welch, of Temple, who is a fine young man. We preached a triple header at Sand Grove last Lord's day, with one confession of faults. We are visiting the little church in Ft. Worth, 2704 Vaughn Blvd. They are few but faithful. I am to be at Fairview over the 23rd. Pray for me.

Barney Welch, Temple, Texas, March 18.—Beginning with this issue of the paper, I hope to report more promptly. Since

I will finish my work here in the printing business, I should have more time to preach and to work more for the paper, as I plan to enter the evangelistic field in April. Since my last report, I have preached at Austin, Temple, Belton, White Hall, Live Oak, and Sand Grove, with one confession of faults at Sand Grove. I expect to preach in Fort Worth next Lord's day. I am making my plans to attend the all-day meeting July 4, in Oklahoma, where I trust I shall meet many preachers and brethren in general. I feel very much my inability, and I ask the prayers of all faithful brethren everywhere.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Mar. 18.—I closed the meeting at Lodi, Feb. 23, and started a mission meeting at Graton, Feb. 24, in the Community House. Bro. Miller has been worshipping in his home there for a year and we hoped to establish a congregation. The S. S. brethren have a strong church there and a Christian (?) Academy but their members would not come out to hear the truth. Bro. Buddie Tankersly, a young man who is a member of the Stockton church, was with me in this effort. We closed this unsuccessful attempt, March 4. I started a meeting here at Crockett, March 9, and the meeting is continuing at this writing with good interest. March 23, I will start a meeting at Greenfield, Calif.

Fred Kirbo, Wilson, Oklahoma, March 4.—We have recently returned from West Virginia, where I labored three months with Stop 12 and Mallory Chapel churches. I found many good people there who are willing to cooperate in the work, being very generous, and I shall never forget their kindness toward us. I wish the entire brotherhood were just as liberal. If they were, you would never see a preacher (gospel) standing at some good corner trying to "thumb his way" back from an appointment. Last Lord's day I preached at Seminole, baptizing three and others were almost persuaded. Large crowds were present. This is a thriving church, growing in knowledge and numbers. They plan to build a church house soon. My time is booked from now until September. If any brethren desire my services after that date contact me. Pray for me that I may speak as I ought to speak, and that the word may have free course.

Tom E. Smith, Healdton, Oklahoma, March 19.—Since my last report I have preached at Healdton (my home church), Equal Rights, Pike City (monthly), Washington (twice), baptizing a young man and wife, Feb. 16, and I was there last Lord's day, again. I preached at Oklahoma City in Feb., too. The brethren there have a nice little house of worship, but they are having a hard struggle. I would like very much to see some of the stronger churches help them, for they are worthy. Brother Abe Smith and I have arranged with the help of the home church to do some mission work northeast of Ardmore, about which I shall report later.

Homer L. King, Lebanon, Missouri, March 21.—The first Sunday inst. I was with the home church, where considerable improvement has been made in the house and yard. In general, the church seems to be doing about as well as could be expected. The second Lord's day inst. I was with the faithful little church at Claxton. They have recently purchased new song books through the OPA, "Crowning Praise No. 2." Last Lord's day I was with the faithful few, near Richland. I enjoyed the visits with all the brethren at each place. By the time this reaches the readers, I expect to be with the struggling few at Guymon, Oklahoma, for a week or ten days. On my return from there, I hope to visit Sentinel; possibly, Washington; Seminole; Ada; Dougherty, and McAlister; all in Oklahoma. Then to Hebbroville, Texas, for a series of meetings about the middle of April; then back to Austin, also Waco. All may expect definite dates within a few days. May all be ready and may much good be the result. My time is now booked from now to September. Let us not forget to watch, work, and pray, during these trying and troublesome times.

#### OUR HELPERS

Here are the names of those from whom we have received subs. and the number received from Feb. 20 to Mar. 20. Many, many thanks for the cooperation in helping us to keep the paper making its monthly visits. May we have your name next issue, please.

A. E. Cogburn—3; Ervin Waters—3; Homer L.

King—3; J. W. Stermer—2; L. H. Stafford—2; M. F. Gray—2; Mrs. E. E. Barnes—2; George Hughs—1; Alfred Walker—1; Floyd Caffey—1; G. W. Bowman—1; Mrs. Jaunita (Cook) Woodruff—1; W. F. Orten—1; Clovis T. Cook—1; W. H. Gill—1; Jack Bledsoe—1; W. H. Jones—1; L. C. England—1; J. S. Shelley—1; Mrs. Verdie Potteet—1; Tom E. Smith—1; Mrs. F. E. Willis—1.

## WORDS OF ENCOURAGEMENT

"I certainly do appreciate your sending my paper on to me. I always read every article in the paper before I stop reading. I would like to help mail out in the new office."—Mrs. Juanita (Cook) Woodruff, Texas.

"Find enclosed my subscription for your paper, and if you send it to new readers for 50c, you may send it to the enclosed name. If we can convert him, maybe, we could convert his friends who are lost."—M. F. Gray, Okla.

"We think the OPA is teaching in harmony with the Scriptures, and we enjoy reading it very much. I am sorry we have not written for it sooner."—A. J. Mason, California.

"I like to read the OPA very much, and we think it gets better every issue. Send me a copy of the Clark-King Discussion."—Zeph J. Fancher, Texas.

"I still read the OPA and enjoy it very much. I wish it came more often. I am enclosing two poems for publication."—Miss Virginia Clifton, Okla.

"I am sending my renewal for the OPA. It is much help to us here. I hope you may ever continue to publish it, for there are so few who will contend for the truth without trying to help the Lord to adjust His word to suit their whims."—G. W. Bowman, Arkansas.

"Brother King, when you make your trip, if you are in reach of Waco, be sure to come to see us, and we would like for you to be with us a few nights to help us with the new song book."—J. C. Moore, Texas.

"We certainly did enjoy the OPA for March as we always do. Truth will always win out in due time."—Mrs. C. C. Rawdon, Tenn.

"I am enclosing a dollar for my renewal to the OPA to keep it coming for another year."—J. S. Shelley, Texas.

"You will find two subs. enclosed. We like to read the paper. We have heard you preach many times, Brother King, near Atlanta, Texas, and we all think of you often. We hope you are blessed with many more years to keep up the good work."—Mrs. E. E. Barnes and Son, John, Ark.

"We are enclosing our renewal to the OPA. We surely do enjoy it, as it makes us feel much stronger after reading of the good work being done."—W. F. Orten and Family, Tenn.

"Here is our renewal, and we appreciate your sending it on to us."—George Hughes, Texas.

"Brother King, I am a friend of the OPA and will do all I can for it. Send me sample copies when you have them."—Tom E. Smith, Oklahoma.

"Thanks for the sample copies of the OPA. I used them in new places, and I expect a harvest of subs. soon."—Chas. DeWitt Palmer, Alabama.

"I am enclosing two subs. paid for by Sister White. May God bless you and yours in the faith of our Lord."—Lee R. Williams, Oklahoma.

"We want to thank you for all you have done to try to keep our sons out of war, also for giving us so much in the way of the Old Paths Advocate publication. At the close of the world war in 1918, there were a few grand old men who were not swept off their feet, but came out boldly against the S. S. and other innovations, and we have cause to believe that some of you have the courage to carry on after them as Joshua followed Moses."—A. R. and Alma Russell, Okla.

"I enjoy very much the fine articles in the OPA and the reports from the various places."—E. E. Perkins, Texas.

"We enclose a dollar for the OPA. We value it because it supports the truth and the true followers of Christ. Best wishes to you who give us this paper."—I. D. Russell, Texas.

"I am sending two subs. to the OPA. I hope they enjoy it as much as I."—Mattie M. Loyd, Calif.

"Here is my renewal for the OPA. I wish you much success in your work. I hope you and Brother Gay are enjoying good health."—W. F. Cogburn, Texas.

"You will find six subs. enclosed. We are sending the paper to some poor people, where we are trying to establish the cause."—B. F. Leonard, W. Va.

"Find my renewal and two other subs. enclosed. I hope that you may be able to enlarge the paper or publish more often. I enjoy the reports very much. Best regards to you and Bro. Gay and families. I would like to hear you all preach again and to see you."—A. E. Cogburn, Texas.

"I am sorry I didn't get a report in to the OPA for last month, but I'll do better now. I appreciate the last issue of the paper very much."—Barney Welch, Texas.

"I am still enjoying the reading of the OPA, and I hope to get some subs. for it soon. I certainly did enjoy the article by Bro. Johnson in the March issue."—Pete Howard, Missouri.

"Thanks for the sample copies you sent me. I handed them all out. I am thankful that we still have young men who are able to defend the truth. I am glad to see the paper growing in circulation as it is. I want to help it more when I get able. I wish you much success in your great work."—Carlos B. Smith, Miss.

"I think the OPA gets better all the time. We always look forward to its arrival with pleasure. May God bless you in the noble work. Love to your wife."—Mrs. J. S. Waters, Texas.

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

# OLD PATHS ADVOCATE

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

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

## IS AMERICA FORGETTING JEHOVAH?

By J. L. Hines

(In Gospel Broadcast)

I have been earnestly pleading, over the radio in the pulpits and by the printed page, for people to turn to a study of the BIBLE. The Bible is the foundation of civilization. Take it from the people and ignorance, superstition and degeneration will be the result. Every person professing to be a follower of Christ Jesus our Lord, should read and study the Bible daily and hold it up before the world as the ONLY INFALLIBLE RULE OF LIFE.

Mr. Roger Babson said: "When America's keenest minds are using the newspapers, magazines, movies, and radio to entice youth to drink whiskey, smoke cigarettes and make heroes of criminals, these youth should hear the other side of the argument from some one." God said: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn away from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (2 Chron. 7:14). But he said further: "The wicked shall be turned back unto Sheol, even all the nations that forget God" (Ps. 9:17). Yes, a nation that forgets God, will degenerate and die and will be known as a "has-been".

The things that happened to the Chaldean, the Medo-Persian, the Alexandrian and the Roman empires will happen to the United States of America if our people do not turn back to the Bible and to Jehovah. A great nation may live, even though it collapse politically and financially; but no nation can survive a moral and spiritual collapse. When a people's morality begins to drop and mockery is made of sin, then decay begins, and unless checked, leads on into ways preceded by political corruption, and there is no reason for any people to think that it shall be different in its case. We must judge the future by the past.

Great men of the nation, yea, even of the world, have discussed and are still discussing the financial and political "recessions", and "depressions" but few of them refer to the One who holds the destiny of the nations in His hands. It is clear to be seen that the world is gripped in the clutches of a great spiritual death. There must be a great spiritual revolution that will bring about a resurrection of those sacred things which have been buried beneath the filth of an adulterous genera-

tion before there can be any permanent relief, either socially, politically or financially. There is a spiritual bankruptcy because unrighteousness and wickedness hinder truth and righteousness.

**GOD IS NOT TO BLAME:** Jehovah has done his part; He has given us favorable seasons, sending the sunshine and the rain. Fruit, grain, vegetables and cotton have been produced in abundance. More than enough to clothe the world and wheat to feed the world; while the banks are overflowing with money, yet hunger and suffering parades every highway in every nation. The two problems of every community are unemployment and parking space for gas-burners. It is man that has reduced humanity to the terrifying condition which it finds itself. Man cannot restore things by his own reasoning and power, he must turn to God for guidance and wisdom or else continue to pay the price for this foolishness.

The depravity of man is on parade. The underworld is having a "field day" and it is overflowing the earth. Take a look at graft, rottenness in and out of the church, political corruption, divorce, immorality, racketeering, lawlessness, juvenile delinquency and vice, all of which are rampant. Strikes, unemployment, unrest in the industrial realm, price-cutting, wage-cutting, sweat shops, strife and lawlessness unparalleled in the history of men.

There are found everywhere contempt of courts, riots, rackets, sit-down strikes, violence, hate, malice, bitterness. Then add to this disease of every kind—social and otherwise, the throwing overboard of ethical standards, the prevalence of sexual vice and the price paid for it, the falling away of moral restraints, the increase of moral perverts and degenerates which yield a condition such as the reporters of our day might well record by the language which the apostle Paul penned to the Romans almost two thousand years ago: "For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without

understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they practice such things are worthy of death, not only do the same, but also consent with them that practice them" (Rom. 1: 26-32). (Continued next issue.)

### "THAT ORDER OF WORSHIP QUESTION"

By Ervin Waters

When I first began to hear of the above question, I wondered what it was all about. Will Rogers used to say, "All I know is what I read in the papers." Well, all I know about religion is what I read in the Bible and I couldn't remember ever reading anything in the Bible about "that order of worship". Of course I knew that it was possible that I had overlooked it, if it were there, and so I subjected the scriptures alluding even remotely to worship to a minute scrutiny. To relieve the breathless anxiety of the reader I will tell him what I found. I found exactly nothing about "that order of worship" or any other order of worship. In fact, to read anything about it at all, I had to read articles in religious journals written by fallible men. Brethren, isn't it strange that a question causing trouble in the minds of some cannot be found in the Bible?

I admire anyone who wants to scrupulously follow the truth, but I lament when some brethren's zeal leads them to cause trouble over a contention that cannot be sustained by Holy Writ. It is extremely dangerous for us to "bind where God has not bound" and yet it is equally as dangerous to "loose where he has bound." Jesus told his apostles, " whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 19). If the apostles bound on us an order in which the items of worship are to be observed in unvarying routine, then it is sinful for any of us not to follow that order exclusively and invariably. But if the Bible does not bind such on us, woe unto those who disrupt the harmony and fellowship of the church in attempting to bind it on us.

I believe that it is the duty of every Christian to take a stand on every issue which threatens our harmony. If the scriptures do not furnish an unvarying order for the items of worship, then let us "be silent where the Bible is silent." If the scriptures do furnish us such an order, then let us "speak where the Bible speaks" and keep it invariably.

Paul leaves instructions in 1 Cor. 14 that, "When ye come together" (Verse 26) "speak by course" (Verse 27) and "prophesy one by one" (Verse 31) and we take a stand on that and oppose the division of the assembly into classes. Paul said, "Let your women keep silence" (1 Cor. 14:34), and consequently we oppose women teaching in congregational capacity. "He took the cup, and when he had given thanks, he gave it to them, and they all drank of it" (Mk. 14:23) and Paul delivered this as an ordinance to be kept in 1 Cor. 11:2, 23, 25. Therefore, we use one cup. Paul said, "The bread which we break" (1 Cor. 10:16) and we all break bread. These things are bound on us, but

where, oh where, has "that order of worship" been bound on us?

The "order of worship" advocates are loud in their insistence that the following items of worship are to be observed in the following order, viz., teaching, contribution, communion, and praying. But they will not tell us with certainty where the singing should be placed, whether it should be first, last, or both. They claim to get the above order from Luke's historical narrative in Acts 2:42, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They assume that the above constitutes an order of worship. To back up this assumption they assume that "fellowship" means the "contribution." The unremoved "thorn in their flesh," which they have no doubt prayed to the Lord to remove, is the absence of any mention of singing in Acts 2:42. To get around this they assume that probably they had singing first. Thus, their contention is based, as pertains to this scripture, on two assumptions and an assumed probability.

I could concede the probability of their using such an order and to bind such would be presumption. Webster defines presumption, "strong probability," and he defines presume, "to take for granted on probable grounds." "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, - - - even that prophet shall die" (Deut. 18:20). But I will not even concede the "order advocates" the probability of the truth of their reasoning on Acts 2:42. It is based on mere supposition.

Acts 2:42 does not contain an order of worship at all. The singing is not mentioned even. If they go elsewhere to try to get it, their cause is lost, for then they admit that Acts 2:42 does not contain an order of worship. In an attempt to hurtle this insurmountable difficulty some have contended that the Greek word, "didachee," rendered "Apostles' doctrine" (Acts 2:42—A. V.) and "Apostles' teaching" (A. S. V.) includes or embraces the singing. Against this I offer two objections. First, a woman does not do the teaching in the worship (1 Tim. 2:11-12; 1 Cor. 14:34). If singing is a part of this teaching, then she cannot sing. But these brethren, as far as I know, prohibit her from teaching but permit her to sing in the assemblies of the church. They know that there is a difference. Second, the Greek word "didachee" never did mean singing and not one scholar ever translated it "singing." The two best translations, and the most generally accepted, the King James Version and the American Standard Version, and the best Greek Lexicographer, Thayer, never remotely intimate that "didachee" means "singing" anytime. If "singing" were one of the meanings of "didachee," then we would be confronted with a rule of interpretation which would forbid its meaning both teaching and singing in Acts 2:42. That rule is this, "The meaning of a word cannot be diverse and multifarious at the same time and in the same time and in the same usage." We proved above that singing and teaching are different acts and didachee could not mean both in Acts 2:42. But didachee never

means "singing."

Note this reasoning:

- (1) Singing is a part of our worship (Col. 3:16; Eph. 5:19).
- (2) Singing is not mentioned or implied in Acts 2:42.
- (3) Therefore, Acts 2:42 does not contain an order of worship.

Again:

(1) The time and place of singing is largely discretionary, as I believe the "order" advocates will admit since, as far as I know, they sing both first and last and, perhaps, other times during the service. Thus, the singing is left up to the discretion of each congregation.

(2) But every congregation will not have the same discretion concerning singing.

(3) Therefore, if ever congregation were to follow the presumption of these brethren on Acts 2:42, they still would not have the same order. It is like chasing the elusive "will-o'-the-wisp" and the "Jack-o'-lantern." They just can't do it.

The above is written in love with the desire to place before our readers what I believe to be the truth on this question. This is my first article on it. I impugn the honesty of none nor call in question the sincerity of any who disagree with me. The situation existing demands an honest investigation of this subject. Don't be hasty in your judgement. Several more articles will follow this one (D. V.) in which I shall examine closely most of the arguments advanced by the "order of worship" advocates. After the publication of this series of articles I will consider through the paper a limited amount of adverse criticism and writing on the subject. (To be continued)

422 Whittier Blvd.,  
Montebello, Calif.

### WATSON-GAY DEBATE

The above debate was held as scheduled in the announcement in the April issue of the OPA, between Brethren Sterl A. Watson and Simon J. Gay, April 14-18, near Richland, Mo.

Brother Gay showed that Jesus chose 12 apostles, all men, who did the public teaching. Paul instructed Timothy (2 Tim. 2:1) to commit the things he had received to faithful men, who were to teach others. Also, that the command in 1 Cor. 14:31-34, was for one to speak at a time and the women to keep silent. Thus, in the beginning of the church the teaching was done by one speaking at a time.

Watson offered such attempted arguments, as saying the command, "let your women keep silent," applied to the wives of the inspired men. That 1 Tim. 2:11, 12, forbids only that women should teach the men. Different nationalities mentioned at Jerusalem; old and young (Eph. 6); as authority for classes, etc. At no time did he ever attempt to show where division was ever made of the assembly to teach them.

On the cups question, Brother Gay showed that in the institution of the Lord's Supper, Jesus used a cup, and told His disciples to all drink of it. From 1 Cor. 10:16, 17, that we commune by all drinking of the cup; that Jesus said, "This cup is

the New Testament in my blood," and thus, the cup (vessel) symbolizes the N. T.

Watson reasoned that the Saviour did not have the container in mind at all; that the cup of the Lord could be drunk out of a horse track; that there were at least eight thousand communed together at Jerusalem, hence could not have used one cup, etc., etc.

Watson states that he wants to find, at least, ten places, where there is division over the above questions, and meet us in debates at such places. We gladly accept the challenge and are ready any time.

—H. E. Robertson.

### A RECONCILIATION

Two years ago, when a few members left the Crockett church to start a congregation at Rodeo, near Crockett, I reported in the OPA, that their leader either came under disguise, or else recently changed over. The leader to whom I alluded was Brother Perry Allen. However, his action since my report and his present firm stand for one loaf and one cup have proven that my statement was wrong, for he has stood firm as the only man in that church, who opposed the cups. Therefore, I confess that I erred in my judgement, and I wish to correct my mistake, Brother Allen and I have forgiven each other, and both of us are working together for the advancement of the Kingdom of Christ in California.

—John L. Reynolds.

Statement: The above is correct, and I accept the same. Brother Reynolds came to my home, where he acknowledged his wrong, asking me to forgive, according to the Scriptures, and I have forgiven all. There is nothing between us, and I can heartily commend him as a faithful, loyal, gospel preacher. It is human to err, but divine to forgive. We love the brethren at Rodeo. They set the table according to the New Testament pattern, with one loaf, each breaking his portion, and one cup (vessel) for the distribution of the fruit of the vine. It is true that we had a divided position on the cups question, but we had no contention or trouble over it, as all were willing to worship as above mentioned. However, I can no longer worship with them and give my means to help support preachers, who contend for cups, saying that the "container is no part of the Lord's cup," etc. My prayer is that all our brethren could see the fallacy of their contention for a plurality of containers. May we all stand firm in the one faith and press on toward the crown.

—Perry Allen.

Note: The OPA force rejoice to learn of the above reconciliation, as we are personally acquainted with both brethren. We pray that their strength and efficiency will be multiplied by the above union in the cause of the Master.

—Publishers.

### THAT SPECIAL PRICE

We are continuing the special price of 50c per year for the OPA to new subscribers, and we urge every friend of the paper to work for subscriptions. Let us increase the usefulness of the paper by putting it into new homes.

## Old Paths Advocate

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### NOTES ON THE CERES DEBATE

February 3-6

At the beginning Bro. Johnson said, "The cups are not found in the Bible and the scriptures do not mention them at all." Bro. Waters asked Bro. Johnson why he was affirming "the scriptures teach" when he admitted that the scriptures said nothing about the cups at all. Bro. Ervin said, "According to Bro. Johnson the scriptures teach the cup because they do not mention them."

Bro. Waters asked Bro. Johnson this written question the first night: "Where are the scriptures, if there are any, which teach your proposition?" Bro. Johnson wrote these four scriptures down. Hold your breath and read them! (Phil. 4:19; 1 Cor. 10:23; 1 Cor. 14:40; 1 Tim. 5:17). Can you see cups? Are they there? Bro. Waters, being amused at Bro. Johnson's use of these passages, said, "The cups are conspicuous in them by their absence. These are the best arguments Bro. Johnson can produce. If he had any better, he would, I am sure, be glad to let us have them."

In Bro. Johnson's first speech he admitted, "The only way I can prove the use of a plurality of cups to be scriptural is by the law of expediency. That is all that I have." He used 1 Cor. 10:23, "All things are lawful for me, but all things are not expedient." He said, "Paul was speaking about the things neither commanded nor forbidden. The cups are not commanded. They are not forbidden. They come under the law of expediency."

Bro. Waters asked this written question, "Is it expedient to follow the commands, examples, and necessary inferences of scripture?" Bro. Johnson answered, "Yes." Bro. Waters proceeded to show that one cup was commanded (Matt. 26:27; 1 Cor. 11:2, 23, 25), was our example (Matt. 26:27; Mk. 14:23; Lk. 22:20; 1 Cor. 11:25), and is a necessary inference (1 Cor. 10:16; 1 Cor. 11:26, 27, 28, 33). Since cups are not mentioned, (Johnson), it is expedient for us to follow what is mentioned and use one cup. Next Bro. Waters showed that the "all things" that are "lawful" (1 Cor. 10:23) are the things we can "either do or not do, have or not have," and that are not necessary. But Bro. Johnson admitted that we had to use a drinking vessel, that it was a necessity. Bro. Waters then showed that this scripture could not apply to the cup since it was not "something we could either have or not have" but was a necessity.

Since Bro. Johnson said that the "expedient" things could "either be done or not done," Bro. Waters showed that according to that reasoning when Jesus said, "It is expedient for you that I go away" (Jno. 16:7), he meant "It is not necessary for you. I can either go or not go away." And again when Paul taught the Corinthians that it was "expedient" (2 Cor. 8:10-11) for them to fulfill the promise they had made a year ago concerning giving, he meant, "It is not necessary for you to keep your promise. You can either do it or not do it." According to Bro. Johnson's admission this "law of expedience argument" was all that he had. Read it, brethren, and take courage!

Bro. Ervin asked Bro. Johnson this question in writing, "If Christ used a container for the fruit of the vine in Mk. 14:23, can you name it?" Bro. Johnson replied, "No." Think of it! Although the scriptures designate this container as "a cup" (R. V.), Bro. Johnson could not tell whether it was "a spoon," "an eye-dropper," or "a cup." In fact he repeatedly said that he could drink it out of a "spoon."

During the second night of the debate Bro. Johnson thundered, "I will give Bro. Ervin ten dollars if he will read from the scriptures where the twelve disciples all drank out of the same cup." Bro. Ervin replied, "I am just an old poor boy and I need the money. Let's see if I can prove it." Bro. Johnson had introduced Wilson's Emphatic Diaglott that night and was the first one to read directly from it during the debate. Bro. Ervin picked it up and read, "He gave it to them and they all drank out of it." (Mk. 14:23). Bro. Johnson had introduced Thayer's Greek Lexicon that night also as evidence. Bro. Ervin picked it up and read, "Pinoo ek with the genitive of the vessel out of which one drinks. Mk. 14:23," showing that the twelve did drink out of the same cup. Next Ervin read from the King James version, "They all drank of it" (Mk. 14:23), and then showed that Webster's second definition of "of" was "out of." He placed this evidence before Bro. Johnson's moderator and demanded his ten dollars. They refused to pay, saying that he did not read it from the Bible. Bro. Ervin pressed the point and turned to the audience, "If he doesn't pay it, he will die owing it." Bro. Johnson, to justify his refusal to pay the ten dollars accused Bro. Ervin of bringing up "lying witnesses" to get it and said that Wilson was an "Advent." Bro. Ervin asked him why he brought these witnesses into the debate if they were "liars"? Then Ervin further said, "The King James translators were 47 members of the Church of England, a branch of the Catholic Church, and according to Bro. Johnson's reasoning they were all lying witnesses, but he accepts their testimony." Bro. Johnson still owes this ten dollars and Bro. Ervin says that he will give anyone half of it to collect it. Who wants the job?

Bro. Johnson argued that the word "of" (ek) in Mk. 14:23 was used in Jno. 4:12 when they drank "of" Jacob's well and asked if they all put their lips to it. Bro. Ervin replied that he was certainly glad that Bro. Johnson introduced Jno. 4:12 since there was only one well mentioned in it, and said, "We want Bro. Johnson to find where they

drank out of a plurality of wells and at the same time drank out of Jacob's well, or else where they picked up Jacob's well, poured it into a plurality of little wells, drank out of the little wells, and at the same time drank out of Jacob's well." There is only one well in this passage. Of course we don't think about picking a well up to drink "of it" or erecting a pulley, rope, and bucket over a cup to drink "of it." Bro. Johnson asked if in 1 Cor. 10:4 the Israelites put their lips to the "rock" to drink "of" it. Bro. Ervin explained that the drink, the drinking, and the rock were all spiritual in this passage, but that he was glad Bro. Johnson mentioned this scripture since there was only one rock mentioned in it and not two rocks.

Bro. Johnson said that there was "one baptism" (Eph. 4:4), and asked if we all had to be baptized in one container. Bro. Ervin replied that he was glad Bro. Johnson didn't contend that "one baptism" meant "two or more baptisms." And Ervin explained that there was "one baptism" for the unit of baptism (a person) and "one cup" for the unit of communion (an assembly of two or more—Matt. 18:20).

Bro. Johnson said, "If Paul delivered the cup to us, we will have to use the same one Christ used." Bro. Ervin replied, "Following the same argument, if Paul delivered the bread and the fruit of the vine to us, we will have to use the same bread and the same fruit of the vine that Christ used." The truth of the matter is as Bro. Ervin pointed out, "We use more bread and more fruit of the vine for the same purpose and in the same way that Jesus and the apostles used it." Thus Ervin reduced this argument to an absurdity.

Bro. Waters outlined his affirmative exactly as he did at Corcoran and showed that the Scriptures teach only one cup by command, example, and necessary inference. He pleaded for all to "speak as the oracles of God" (1 Pet. 4:11), and to "endeavour to keep the unity of the spirit" (Eph. 4:4) by using one cup only in an assembly for the communion.

—Chester King.

### SONG BOOKS

"Crowning Praise No. 2."—This is the name of the 1941 song book, compiled by W. W. Slater, both old and new songs, suitable for general purpose. This book is meeting with much approval by the loyal churches. If you need song books let us have your order. Price, 35c per copy; \$3.60 per dozen; \$13.00 per 50; \$25.00 per 100, postage prepaid. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

### PASSED ON

Kennedy.—Brother J. R. Kennedy was born at Dardanelle, Arkansas, Dec. 24, 1870; departed this life March 29, 1941, being 70 years, 3 months, and 5 days of age. He obeyed the gospel in 1924, at Milo, Okla. He leaves to mourn his passing his widow, Sister Kennedy; seven children, four boys—G. H. Randell, Floyd, and P. J.; three daughters—Myrtle, Laura, and Juanita; two sisters, and

four brothers. We extend sympathy to the bereaved.

—Tom E. Smith.

Thomason.—Brother Lewis W. Thomason was born April 24, 1881, in the state of Missouri; departed this life April 2, 1941, after an illness of one week. He was a member of the Church of Christ, and a resident of Healdton for the past 18 months. In 1906 he was united in marriage to Miss Rosa Duke; to which union, seven children were born, six of whom survive. Other survivors are, his widow, 8 grandchildren, 7 brothers, and one sister. May the Lord comfort them in their sad hour.

—Tom E. Smith.

Vanclave.—Mrs. Willie Mae Vanclave Reece, departed this life December 20, 1940, in the St. Joseph Hospital, Phoenix, Ariz. She was 55 years of age. She is survived by four boys and a daughter. We thought that through the OPA, we could let some of her relatives, living in Texas, know of her death. —Mrs. Allen Reece, Yarnell, Arizona.



W. W. Wilks, Rte. 4, Dublin, Texas, April 16.—I am ready to go anywhere I am wanted to preach the unadulterated word of God.

L. A. Corbell, Baileyboro, Texas, March 24.—The Bula congregation is doing fine. The young brethren are leading the singing, and seem to be willing to do anything they can to help in the worship.

L. L. Red, Summit, Miss., April 18.—We are still holding out the light at Red Oak Grove. Brethren Carlos and Sam Smith were with us last Lord's day. Brother Sam gave us a fine sermon and a young lady made the good confession and was baptized. These are promising young men. Pray for us.

C. H. Lee, Rte. 2, Lebanon, Missouri, April 16.—I am glad that after considerable sickness, wife and I are able for me to get out in the Lord's work. The first Lord's day inst., I was with the Cable Ridge church. They now have their house ready for worship in it, for which we are thankful. All loyal brethren are welcome with them (none other need apply).

Barney Welch, 309 S. 22nd St., Temple, Texas, April 21.—I recently preached at Waco, where we had a splendid singing in the afternoon, after which I united in matrimony a fine Christian couple, Fred Bates and Fern Moore. Also, recently preached at Austin. I preached at San Antonio yesterday morning and night. Then in the afternoon about half the church went with us to Fairview, where we had a fine singing. I was very glad to meet the good brethren there, and I hope to return soon. May we labor as good servants.

Emmett A. Lowry, 4516 Ala. Ave., Chattanooga, Tenn., March 26.—The church here is at a very low ebb, but with God's help, I am going to try to build it up. Pray for me that I may have a few more years for that purpose.

Sam Smith, Wesson, Miss., March 24.—I have had one examination for the army, and they failed me, but they are giving me another. I know that we boys will have a lot of temptations, but I mean to be "faithful unto death" for "to live is Christ, but to die is gain." Pray for me.

W. H. Jones, Alta Vista, Kansas, March 29.—The little church at Moss Springs, three and one-half miles northwest of Alta Vista, on highway 13, continues to serve the Lord "in spirit and in truth," and all are well. Should any faithful

Christians be passing this way, they will find a welcome with us.

F. S. Wilburn, Ripon, Calif., March 28.—Pray for us here that we may lend our influence and work to save souls from the division and controversy which confuses the minds of those seeking salvation. May all these troubles draw us nearer to our Heavenly Father. We extend our Christian love to the brotherhood.

W. E. Shockley, Sanger, Calif., March 21.—The Sanger church is located in the 300 block, West Ave. Should any of the loyal preachers, who are opposed to all innovations, be passing this way, they will find a welcome here. We hope to complete our house and have another meeting this year. We ask the prayers of all the faithful.

C. B. Hufstедler, Imboden, Arkansas, April 15.—I certainly would like to hear the Watson—Gay debate, for I think this is one time Sterl A. will run into a stump. I have heard him in several debates, and he is plenty radical. If he has to conduct himself as a Christian gentleman, it will be pretty hard on him. The truth certainly is much needed now everywhere.

Gareld Stumpff, Galena, Mo., April 14.—The new congregation at Clio is still pressing on. There were 38 people present at services last Lord's day, 20 of whom communed. Brother Jesse Ennis was in charge of the services, he did a very nice job. Do not forget our location, at the intersection of highways 44 and 39, near Jenkins, Mo. You will find a welcome with us.

Tom E. Smith, Healdton, Oklahoma, March 13.—I recently visited the congregation at Roscoe, near Seminole, and I found them working and doing well. I preached at Ada, the 4th. Lord's day in March, at the forenoon service, and Brother Kirbo preached a fine sermon in the afternoon. His subject was: "A Sermon For All." He is to begin our meeting at Healdton June 15.

D. E. Stone, Rte. 1, Box 678, Rivera, Calif., April 10.—The church at Montebello is doing fine, I think. We are still working for the Lord. The cause in Calif. seems to be progressing rapidly and encouragingly. It looks as if a still greater harvest may be expected in the future. We try to keep busy, and I think that is a very good way to be.

John Tim Davis, Vinita, Okla., April 12.—Brother L. B. Badgett is to begin our meeting about the middle of July or first of August. We are located 9 miles southeast of the above place, at the Corselowery School house. Bro. Badgett has done a wonderful work here, and we believe he can do much good yet. We pray that he can continue his wonderful work. If more of us would make the sacrifice he is, more souls would be saved.

Jesse Miller, Box 127, Graton, Calif., March 22.—Brother Waters held a meeting here from February 24 to March 4. We had intended that it should continue for two weeks, but due to a lack of interest, it was closed earlier. There is a well organized S. S. and cups church here, but they seem to be satisfied with their innovations. We think Brother Waters is doing a great work in California. He does not fear nor "shun to declare all the counsel of God." Pray for us here, brethren.

Abe Young (colored), Hallsville, Texas, April 17.—The church at Ash Springs is moving along nicely. One of the S. S. and cups big boys has challenged me for a debate on these questions, and I have sent propositions to him. We have arranged a good place for it in their midst. I am asking that we put it in book form, and I pay half of the expenses. As soon as all are arranged, I shall send an announcement to the OPA of the date, etc.

John Rogers, Rte. 1, Davidson, Okla., April 16.—We have just closed two weeks of meeting here, with Brother Kirbo doing the preaching. It was a wonderful meeting, with 7 baptized and the church taking on new life. The singing was good, with Brethren Clayton and Ralph Fancher doing the leading, and others from Wichita Falls and Sentinel assisted. We consider Brother Kirbo among our best preachers. We learned to love him and his wife. We have recently painted

our church building, and we believe we are progressing Scripturally. Loyal brethren are always welcome with us.

W. P. Perser, Route 2, Lubbock, Texas, April 17.—We are ordering new song books through the OPA. Brother H. C. Welch is to be with us for a few days, beginning April 23, at our new building, 2012 Third Street. We are very glad to have the new house, and I am certain many of God's people will rejoice with us. We would be pleased to have all who can to meet with us or visit us as they can. We thank the brethren at Wichita Falls for donating the money for new song books, and we appreciate the good donation from the Bula church of \$25.00, presented by Brother and Sister J. V. Speights. Brethren pray for the cause here, that we may ever remain humble and please the Lord in all we do.

Homer A. Gay, Lebanon, Missouri, April 20.—I have preached twice at Lebanon, since my last report, and have helped with the work in the home church. One was restored there this morning, enjoyed attending three nights of the Gay (S. J.)—Watson debate at Richland. This makes three of such discussions in the Ozarks—Hilton—Blue (one night) and Fields—Gay (H. A.) for two sessions, and the above debate. I hope that we can some day have a full discussion of this question. Bro. Kirbo is now in a meeting in Lebanon, and I hope to attend and help all that I can.

G. P. Davis, Milano, Texas, March 24.—The church at Sand Grove is doing fine. Brethren Barney Welch, Joe Casselman, and M. J. Buffington, were with us March 9, and each made a short talk, which were enjoyed by all. These are young men, just starting out with a determination to preach the gospel, and our prayer is that they will remain faithful to the end. May the God of Peace and Love be with them and all others in Christian love.

Ray Roe, Dougherty, Oklahoma, April 11.—We are striving to keep the unity of the spirit, in spite of the hinderances of sickness, unemployment, the Draft Law, etc. However, we are still moving on. We have our debt on the building whittled down to \$63.00, and we still lack having the floor completed the ceiling, painting, and the seats. Should anyone desire to donate to this work it will be appreciated. Brother Buster Bennett has been called to the military camp, and you may write him, Co. A, 27th Bat., Camp Grant, Ill. Pray for the church here and for Brother Bennett.

Fred Kirbo, Wilson, Oklahoma, April 14.—Last night we closed a very successful meeting at the Carter church, near Davidson, Okla. The interest and attendance were fine, and seven were baptized. Those baptized were fine influential people, and they are left in the hands of good competent leaders. I think this church has a very bright outlook, as all seem to be in perfect unity with love and peace prevailing. They plan to have Brother King assist in their summer meeting. Our prayers are for this fine congregation, that they may ever be steadfast, unmovable, always abounding in the work of the Lord.

Geo. R. Rozzell, Rte. 3, Box 363, Okla., April 13.—We are still keeping house for the Lord, worshipping according to God's word. But, we are not making much progress in number, and some have dropped out, but the few remaining are working hard. Brother Fred Kirbo is to begin our meeting September 3, and we are looking forward to much good being accomplished. We do not have our house completed. We are anxious to complete it before the meeting, but it looks doubtful now. If any of the stronger churches wish to help us on the meeting or the house, it will be much appreciated. We hope to be able to help others some day. Send all donations to above address. Pray for us and the work here.

Ozro Williams, Guymon, Oklahoma, April 13.—Brother Homer L. King has just closed a series of meetings here, and we have been very much benefited by it, but much more good could have been accomplished if we could have secured a public place suitable for a meeting. However, he helped us to select and purchase a plot of ground 57x140 ft., in a good location, on which we hope to either build or move a house as soon as we are able. Should any loyal preachers or brethren be passing this way, we would be glad to have them stop over with us for worship, at my home at the east end of 11th St.

J. L. Sims, Ada, Oklahoma, April 8.—I believe Brother King and others will be glad to know the spiritual progress being

made by the West 6th Street Church of Christ in this city, which was established by Brother King. Attendance and devotion are holding up satisfactorily. I recently baptized a young man, who has been attending our Lord's day services regularly. Brethren Fred Kirbo and Tom E. Smith have recently visited and preached for us. We would appreciate visits from all strictly loyal brethren. We are expecting Brother King to be with us soon. Success to the OPA.

H. E. Robertson, Phillipsburg, Mo., April 14.—I began a series of meetings March 8, continuing two weeks, at Drury, Mo. The results were three baptized, and the brethren promised to carry on the Lord's day worship as the Bible directs, as there were already a number of members there. We were assisted much in the efforts by the Field Stone congregation, in attendance, financial support, and singing. Brother Clyde Penner directed the singing. Many congregations have within their reach communities, where the cause could be established, if they would just awaken to their duty, and put forth the effort God demands of them. What are we going to do about it?

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., April 14.—I closed an interesting meeting at Crockett, Calif., March 19. During this meeting a reconciliation was effected between Bro. John Reynolds and Bro. Perry Allen. May God bless them. Next I started a meeting at Greenfield, Calif., March 23, and continued through April 6, with one restoration. This small band of brethren are holding out faithfully under Bro. Herman Stafford's leadership. April 7, I began a discussion with Bro. Billy Yount of Salinas, Calif. on the S. S. and Cups Questions and continued four nights, two nights at Greenfield and two nights at Salinas. Bro. Paul Nichols of the Siskiyou St., L. A., congregation moderated for me. Bro. Paul is a senior in high school and will graduate in June. I believe that the brotherhood will hear more of him in the future. I started a meeting at Siskiyou St. last night, April 13. I go next to Stockton, Calif., for a meeting, the Lord willing. Brethren, let us remain uncompromising.

C. C. Rawdon, G. D., Orange, Texas, April 15.—I, with my wife and niece, and four brethren, met for worship at the home of Brother S. E. Weldon, last Lord's day. We shall continue to do so until other arrangements can be made. Interesting talks were made by Brethren Weldon and L. B. Badgett, who are capable in the Bible. I have never been anywhere, where the truth was needed more than in this part of the country. While looking for a place to worship, I inquired of some people, and they informed me of a certain place, saying they were members there. I replied that I noticed something foreign to the Bible in their advertisement—"Sunday School," and that I would be afraid to go in there to worship, since I could not speak as the Bible speaks and do so. They admitted the Bible didn't say anything about it, but asked what they were to do about it. I told them just to take God's word and they would be saved. I enjoy reading the OPA, and I especially enjoyed the article by Brother Weldon in the April issue on the Lord's Commandments. He is now 75 years of age, and he is a lover of the truth.

Ralph Mustard, 221 E. Cleveland, Montebello, Calif., April 17.—Since my last report to the OPA, I had the pleasure of attending three nights of the Waters—Yount debate on the S. S. and cups questions, which was very interesting throughout. I believe I can truthfully say that it was another victory for the truth. "My word shall not return unto me void" (Isa. 55:11). Brother Waters manifested the spirit of Christ throughout the debate. Brother Paul Nichols moderated for Bro. Waters, and did a good job. He is a very zealous and honest boy. My next was with the church at El Centro, where I preached over Lord's day to good crowds, which resulted in two being baptized. We had a basket lunch in the park at the noon hour. The brethren there are growing in the faith and knowledge of the truth. Brother Waters began a meeting at Siskiyou St., Los Angeles, Sunday night with a large crowd. It will probably continue over three Sundays.

Homer L. King, Lebanon, Missouri, April 22.—I have just returned home from a trip into Oklahoma. I was with the faithful few at Guymon over two Lord's days. In addition to preaching each day, I assisted them in selecting and purchasing a plot of ground for a church building. They are to be commended for their sacrifice and efforts to establish the Bible way there. My next was with the little congregation, near Seminole, which I helped to establish a few years ago.

They are making progress in number and zeal. After two nights there, I went to Ada, where I continued four days, baptizing one and restoring two. I assisted them to get started less than two years ago, and they now have a good congregation and have arranged for a pretty good house of their own on W. 6th St. They are under the capable leadership of Brethren A. A. Patterson, J. L. Sims, Hoggat, and Stroud. I am to return there for another series of meetings this fall. I was sorry to learn that a preacher or two in Oklahoma and Texas are causing some confusion in the churches over advocating a certain "order of worship," which they do not practice themselves. Let us be careful, brethren! I am enjoying visits with Brethren Kirbo, the Gays, Cook, Robertson, Lee, Waller, and others while at home. I go this week to Hebronville, Texas. Then, to Austin, Waco, a place or two in Louisiana, and Mississippi. Pray for me and the work.

### OUR HELPERS

Below are the names of those who have sent us subscriptions from March 20 to April 20, and opposite each name the number received by us. Watch this list for your acknowledgment. You have our heartfelt thanks and appreciation for your cooperation in assisting us to increase the circulation of the only paper of its kind. Please, send us a nice list every month.

Mrs. Ida Wilkinson—8; Homer L. King—6; Barney Welch—4; Burley F. Black—3; W. H. Jones—2; G. P. Davis—2; W. E. Shockley—2; L. A. Corbell—2; Jesse Miller—2; Mrs. Louise Lacey—2; Irvin R. Boss—2; Mrs. R. R. Kramer—1; Mrs. Lula Waller—1; F. S. Wilburn—1; W. H. Purlee—1; Tom Sledge—1; C. B. Hufstедler—1; J. J. Reece—1; J. A. Bentch—1; Perry Allen—1; W. P. Perser—1; G. W. Paslay—1; Alma Russell—1; John Rogers—1; Mrs. E. Asplin—1; Total 49.

### FROM FLORIDA

I recently moved from Kinston, Alabama, to Winter Garden, Florida. I like the country fine, but there are no loyal churches in this part at all. I confess I cannot understand why brethren send contributions to help in foreign missions, but refuse to help in places like the state of Florida; when the same amount of money would be the means of converting many more souls here than in foreign lands. There are some scattered brethren here from Lowery, Ala., but with no place to worship. My desire is to do a lot of very badly needed mission work in this state, but I am hindered for lack of support to carry on. I want the work to be established here, but if brethren do not think I am the proper man to do the work, let them send a man here, and I will cooperate in every way that I can. I have written some brethren about it, but did not so much as receive a reply.

In the state of Florida, we find many brethren moving into various places, but no place to worship, except where there is digression. Why should not something be done about the matter? I would be glad if the loyal preachers will help me to get something started in this field.

—W. H. Reynolds, Box 631.

### Comment

I am very much interested in the cause of Christ everywhere, but especially in our homeland. I am certain that Florida is as much in need of the unadulterated gospel as any state in the Union. If there is a strictly loyal church in that state, I am not aware of it. There were a few meetings in Sneads before the death of our be-

loved and lamented Brother H. C. Harper, but we have not heard for sometime if they still meet. I know Brother Reynolds, personally, and I know that he is able to do much in the way of teaching erring ones the truth and establishing the cause wherever he may be. Too, so far as I have been able to learn, he is strictly loyal and stands with the OPA on questions troubling the church today. My prayer is that brethren who are able and can, help in this worthy cause. —Homer L. King.

#### GUYMON, OKLAHOMA

It was through the "Macedonian call" of Sister Ida Wilkinson and a Sister Sledge, that we were influenced to send a brother to help in their desire to have the true worship established in their community. They read the Clark-King Discussion, and then sent an urgent call to me for help. Finally, Brother Joe Howard was sent to their rescue last fall, which resulted in establishing the Apostolic worship, with the addition of other souls, among whom, was Brother Ozro Williams, who became their leader in the public work of the church. I have just returned from a visit of a week with them. Through the help of other brethren, they had saved enough money to pay for a lot on which to erect a church building. I assisted them in selecting and purchasing the lot. They plan to build as soon as able, but they must have help in order to be able to build. Brother Howard is to hold them another meeting this summer, and if they have other substantial additions, plan to secure a building immediately.

Guymon is in the Panhandle of Oklahoma, on the Rock Island R. R., located on the plains, in a good wheat producing section. The population numbers about 2,000. They have good schools, etc. If any loyal brethren would be interested in moving into that part, they would like very much to have them. If interested write Ozro Williams, G. D. —Homer L. King.

#### CLARK-KING DISCUSSION

We still have a good supply of this tract, a debate on the number of drinking vessels to be used in the Communion. Read it! Order them to hand out to people who are in error on this question. Price, 10c per copy; \$1.00 per dozen; \$5.00 per 100, prepaid.

#### ACKNOWLEDGEMENT

I have received two orders for the tract, by Brother Waller, on the Wine and Order of Worship questions; viz., Howard Sharp and Carlos Smith, 50c each. —Publishers.

#### WORDS OF ENCOURAGEMENT

"The OPA surely is getting good. I enjoy reading its every page, and then lending it out to others to read, for I believe it will play a great part in helping others to a better understanding of God's word." —E. H. Miller, Georgia.

"I love to read the good articles and reports in the OPA, and I pray that by God's grace you will be able to continue in the good work. I remain for the ancient simplicity and purity."

—Burley F. Black, Iowa.

"Find two renewals enclosed. I believe you have made a good decision in allowing Brother Waters to write the series of articles on a subject, which is disturbing the peace of the church."

—Irvin R. Boss, Indiana.

"Success to the OPA, and may our Heavenly Father continue to bless and keep you and yours. The congregation here loves and appreciates you and your labor, and we long to have you return for a meeting."—J. L. Sims, Oklahoma.

"I wish we could be with you in your meetings in Tennessee. We are wishing you and yours all of God's richest blessings." D. E. Stone, California.

"We think the OPA is the best paper we ever read, for we get so much good from reading it."

—George Bowman, Arkansas.

"We enjoy reading the OPA, and especially, we enjoyed the article by Brother S. E. Weldon in April issue."

—C. C. Rawdon, Texas.

"I am sending my renewal and another sub. Send me sample copies, and I shall hand them out and try to get others to subscribe."—W. E. Shockley, Calif.

"Here are two subs. I am doing all I can to get people to subscribe for the OPA, for I believe it will benefit them. May the God of peace be with you in your work." —G. P. Davis, Texas.

"Send me some sample copies of the OPA, and I shall try to get some subs. for it. Greetings to our Christian friends of the OPA."

—Ray Roe, Oklahoma.

"We enjoy the paper and the plain gospel teaching that it contains." —F. S. and O. B. Wilburn, California.

"Brother King, we certainly do enjoy reading your good paper." —John T. Davis, Oklahoma.

"We are sending our renewal to the OPA. We enjoy it very much and do not think there is another paper that can equal it."

—Jesse Miller, California.

"If there ever was a time, when people needed the truth, it is now, and the OPA is full of it."

—C. B. Hufstedler, Arkansas.

"Find enclosed my renewal to the OPA. I wish we could send it to others."

—Mrs. R. R. Kramer, Pa.

"I am enclosing my renewal to the OPA, as I do not want to miss any copies of it."

—W. P. Perser, Texas.

"We certainly do enjoy the OPA. You may send me sample copies, and I shall be glad to do all I can for it. I would be glad to see it enlarged or published oftener. I wish you much success."

—Perry Allen, California.

"I am sending four subs. to the OPA. I wish I could do better. Will try harder next time."

—Barney Welch, Texas.

"Find enclosed a dollar for the OPA. I like to read it, and I want my friends to read it."

—Lula Waller, Texas.

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

# OLD PATHS ADVOCATE

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

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

Vol. XIV

LEBANON, MISSOURI, JUNE 1, 1941

No. 6

#### THE HOME

By T. F. Thomasson

The home is an institution ordained of God; therefore, it is a very sacred institution. Anything that defiles or weakens this institution is sinful and wrong. The home is the very foundation of a nation. When the home is not what it should be the nation becomes weak. When God created Adam He saw he could not make a home alone so He made him a helpmate and Adam called this helpmate Woman. She was his wife (Gen. 2:21-25). They were at that time naked though they knew no better; but when they ate of the tree in the midst of the garden they then knew they were naked and sewed fig leaves together and made aprons. Then God made coats of skins and clothed them (Gen. 3:7-21).

Woman's assignment was homekeeper. (Titus 2:1-5; I Tim. 5:14) and that is a very high position. There is no higher position than to be queen of that God-ordained institution, the home; but woman, looking down from that high pinnacle, saw man in his position. Woman being in the transgression had some restrictions thrown around her that man did not have. Hence, she began to clamour for what she called woman's rights, but when we see what she is doing we conclude she was clamouring for man's rights. Entirely too many of them try to be men and when they just cannot be men, do all they can to keep from looking like women. Man's rights are not woman's rights; woman's rights are not man's rights. Man should respect woman's rights; woman should respect man's rights (Eph. 5:22 to close; Col. 3:18-19; I Pet. 3:1-8). When they thus cooperate they can make a true home. Entirely too many women cannot honestly sing that beautiful song: Home, Sweet Home. Almost any place has more attraction than home. They will neglect home to attend silly clubs, political meetings, movie shows, dance halls, and the many games in which the players are three-fourths nude. Read the history of Rome in her declining years, and read I Cor. 10:1-9. Do these things make purer and stronger homes? In fact, is that civilization? Heathens wear but few clothes but when they become civilized they put on clothes. Read Luke 8:27-36. Women go to Hollywood, have their pictures made almost nude; these are depicted on the screen, millions of boys and girls, men and women see them and entirely too many try to imitate them. Men and women, boys and girls will wallow around in public bathing pools together three-fourths nude. When we take up a magazine or newspaper

to read, about the first thing we see is a woman almost nude. Again I ask, do these make purer and stronger homes? Is that civilization? Woman, the central figure in the home, is commanded to dress in modest apparel. She is not told to make her apparel but I am sure she should make it so she can wear it and at the same time retain her womanly modesty (I Tim. 2:9-11; Titus 2:1-5). There was a large community through which flowed a stream of clear, sparkling water on which the community depended for its water supply. This stream suddenly became muddy and scientists went to work to clear it up. They tried every chemical known but to no avail. Confused and not knowing what to do they finally decided to go up stream to the source. There they found, right in the very fountain head, an old goose flopping her wings and paddling around. They removed the goose and the stream cleared immediately. The home is the fountain head, the stream that flows out from it is the life of the nation; but this stream has become muddy. The doctors are trying various things to clear it but seemingly to no avail. They seem to be confused and full of fear, not knowing what to do. The divorce courts are crowded, homes are being wrecked by the thousands, children thrown out on the mercies of a cold world. They might try going up stream to the source and make an effort to remove those God dishonoring things that are defiling, weakening and leading men and women away from the love of home. Entirely too many don't even want a home, a little flat, a poodle dog, and fliver are all they want.

But, someone says, you seem to place all the blame for these conditions on woman. No man can make a home alone. He just cannot give it that feminine touch that it takes to make a home. So, when the one, and the only one that can make a true home steps down from her position, what are we going to do for a home? But, man is just as much to blame for these conditions as woman because, like Adam, he is cooperating with her. Men and women should cooperate in making purer and better homes and in eliminating everything that weakens or defiles that home. Children should be taught these things from childhood. These things should be foremost subjects in the school room. Modesty and good morals make strong homes, strong homes make strong nations, and also a strong Church.

Therefore, I appeal to all God fearing men and women to do all in their power to safeguard the sanctity of the home. Read Prov. 31st chapter for a description of a real home maker.

## IS AMERICA FORGETTING JEHOVAH?

By J. L. Hines

Less than a century ago, the United States of America was the most law-abiding of all the nations. Today it is the most lawless. Within thirty years crime has increased 500 per centum. Nearly four and one-half million criminals are operating in our land. The Federal Bureau of Investigation reveals that in 1936, 1,333,526 major crimes were committed—a murder every forty-five minutes; a robbery every two minutes; a felony every twenty-four seconds! We can scarcely believe it. The annual cost of education in the United States is \$3,000,000,000; (billion) while the annual cost of crime is \$16,000,000,000. Crime is costing each individual in our country \$10.00 every month, which is more than many families have to pay for bread.

There are more than 240,000 prisoners in our prison-houses, and it is impossible to know how many more should be there. I am informed that criminals are increasing at the rate of 25,000 a year. More than 50,000 houses and other places are burglarized and 100,000 persons assaulted annually. In 1936 there were 23,000 suicides in the United States, one for each twenty-five minutes. 12,000 persons are murdered annually, one for each forty-five minutes. It is claimed that there are more murderers running at large in this country than there are gospel preachers; more unpunished murderers than policemen. Three-fourths of the criminals are young people. Parents, will you not, even this day make a vow to God, to read and study the Bible?

Since the 18th amendment has been repealed, the places where liquor is sold openly exceeds 5,000,000, and there is three times as much bootlegging as there was under prohibition. In the days of the open saloon there were 177,800 saloons. Today, we cannot count them, for cafeterias, restaurants, hotels, department stores, gasoline stations, and road-houses, are saloons. The money spent on liquor jumped from 350 million dollars in 1933 to five billion in 1936. The old saloon ruined your boys, but today they take both girls and boys. In America there are 444,000 college women; 1,350,000 girls are selling liquor; one in college and three selling "hellfire in bottles." Restaurants are converting waitresses into barmaids—young women serving liquor in an organized effort to make drinking respectable. Sam Jones said: "Liquor has its place, but its place is in hell." He was right. It is estimated that forty per centum of the crimes are caused by drink. The drink-crime bill costs the United States \$6,000,000,000 (billion) every year.

**WOMANHOOD:** Womanhood has degraded. Many women are imitating the vices of men. We are living in an age of painted-face, cigarette-smoking, cock-tail drinking women. We are witnessing the tragic, disgusting sight of drunken women, with cigarette dripping from their mouth of crimson, reeling, staggering, into drunken graves. It is a fact of history that every great nation that has fallen has done so because of internal immorality. When a nation exchanges

morality for lust and immorality, it is hastening to its doom. Every year 65,000 girls are swept into the Red Light district. There are registered yearly 50,000 unmarried mothers, and who can say how many unregistered ones there are? It is estimated that fifteen per centum of the population of our nation are infected with venereal diseases. Think of it—18,000,000 of our citizens infected with venereal disease!

**WHAT IS THE CAUSE OF ALL THIS?** Not much research is needed to find out the cause.

1. **DIVORCE EVIL.** One of the most sickening, disgusting, evils of today is the divorce evil. One Judge in an American city made a record by granting twelve divorces a day for nine months, which would be more than 3,000 divorces in that period of time. We have legalized adultery in this country and we have raised up a great population of illegitimates, and all because the Bible has been discarded from the American home. Repentance, confession and prayer is in order if this nation would be saved from utter ruin.

2. **THE USE OF NARCOTICS:** Drugs, alcohol, and tobacco are a trio of the greatest scourges that ever afflicted humanity. The use of these is cruel, treacherous, dangerous. Narcotics exact a staggering toll of crime. In one year cigarette smokers spend one and one half billion dollars for cigarettes. There are 19 poisons in every cigarette. The cigarette is the most pernicious form in which tobacco is used. Smoking is much more injurious to women than to men. Women smoke nervously. They cannot smoke moderately. Smoking among growing girls is exceedingly dangerous both mentally and physically. Ninety-five per centum of youthful criminals are cigarette smokers and 90 per centum are cigarette fiends. Liquor and tobacco are twins. Horace Greeley said, "Show me a drunkard that does not smoke, and I will show you a white blackbird." The young woman cock-tail drinker is first a cigarette-smoker. The cigarette trade depends upon deception. Nearly every one knows that tobacco is a narcotic and a poison. Every package of cigarettes should have on it a skull and crossbone and be labeled "POISON." This would curb the reckless statements concerning cigarettes made by the manufacturers, on the air and sign-boards.

3. **CORRUPT MOVIES:** One of the greatest producers of criminals and destroyers of morals is Corrupt Movies. More than 77,000,000 citizens of our Land view every week scenes of attempted rape, vice, prostitution, murder, adultery, seduction, lust, divorce and every conceivable form of criminality. Virtue and sacred things are ridiculed. An analysis of 250 American films revealed 97 murders, 51 cases of adultery, 19 seductions, 22 abductions, 45 suicides. Of the characters in these films there were 176 thieves, 25 prostitutes, 35 drunkards.

4. **GAMBLING:** The effect of gambling is far reaching. It wrecks legitimate business, cripples social and moral progress, incites crime.

Gambling is robbery of the trickiest sort because for every winner there are thousands of losers. It is a sin against others and against our-

selves. It is financially foolish and fundamentally wrong. A gambling churchmember is a liar, thief, and hypocrite, and of course, is on his way to hell.

5. **INFIDELITY IN OUR SCHOOLS:** The teaching of infidelity in our schools and colleges is the most serious cause of the distressing condition which confronts society at the present time. It is taught in high schools, colleges and universities that man came from an ape, that the Bible is a collection of Jewish fables, that Jesus Christ was merely a peasant carpenter and only a man, that prayer is for the superstitious, that hell is a bedtime story, and as a result of such atheistic teaching in schools and colleges, supported by taxpayers' money, our nation is reaping the result of its sowing.

Right is being winked at, law defied, immorality flourishing, corruption multiplying, and faith of our boys and girls in God and the Bible is being destroyed. Whoever destroys man's faith in God and the Word of God and substitutes a philosophy which robs God of personality and power, and leaves men without the fear of God and with no sense of responsibility to him, is not only an enemy of the souls of men and the church of the Lord but is also of society itself. When men lose respect for God they lose respect for themselves and for others. There are 700,000 young people in the United States living criminal lives. Warden Lawes of Sing Sing prison says that the contribution of vicious criminals from high schools is constantly increasing and they are more brazen, more vicious, more desperate than ever before. It is estimated that there are 30,000,000 young people in our country who are receiving no religious instruction; that there are 16,000,000 young people and children who read the Bible, study the Bible and teach the Bible to all with whom they come in contact. A saved person should be a Bible person, a home a Bible home, a business a Bible business, a farm a Bible farm, a school a Bible school, and a church a Bible church.

This is the only way to drive lawlessness from our homes, churches, schools and from the nation. Let our slogan be: **BACK TO THE BIBLE.** This nation has forgotten God. If we do not heed the call to return to Him and give the Bible its rightful place, the end will be **DESTRUCTION.** May God have mercy upon us all as we confess our sins, repent and return to HIM.

(In Gospel Broadcast)

**O. P. A. HELPERS, ATTENTION!**

The special offer of fifty cents per year for new subscribers continues. Let's take advantage of it and place the O.P.A. in every home possible. If every subscriber would send in one new sub, our list would be doubled. This can be done. If every subscriber tried to get one new subscriber and succeeded, we could double our list. Fellow preachers, are you helping the paper? It has helped you. Remember the paper during your meetings and mention it publicly and privately. Make it a point to find out if the paper regularly comes to the Christian homes where you visit during your work. If it doesn't, "talk it up." Let's make a special drive this summer while the work is at its

peak. IF YOU WILL WORK, the O.P.A. office will furnish you with samples monthly. The denominations are flooding the country with their misleading literature and it can be found in the bus and railroad stations, and in the hotel lobbies. The infidels spread their "anti-God" literature to deceive the people. Why don't we use this legitimate means for the dissemination of truth and righteousness? Bro. King publishes the O.P.A. and receives no remuneration for his efforts financially. Yet he spends several days a month at this task because he knows the cause needs the paper. Few realize the enormity of the task he has been doing for nine years uncomplainingly. When he makes a mistake, let us be patient and longsuffering. Let's HELP him to do this work effectively. He welcomes constructive criticism from the readers and the other preachers. If the preachers, the church leaders, and others will work for the O.P.A., we will have a better paper, even than now, in the future and will reach thousands more with the primitive truth. The name of the paper suggests its mission, "OLD PATHS ADVOCATE."

—Ervin Waters.

**APPRECIATES THE OPA**

I have just read the May issue of the OPA, and it is certainly encouraging to note the activity in the church, and to note that the paper seems to improve with each issue. I believe this is one paper that we need not fear will digress from the truth. Let us give attention to the truths taught therein. I am afraid that most of the church members give too much attention to the daily papers and trashy magazines, most of which is unprofitable literature. Let us get behind the OPA and make it what it should be in circulation and influence. Remember that when you spend your money and time on worldly papers you may be passing by opportunities for doing great good by sending the OPA to your friends and by subscribing for it yourself. We should support this worthy little paper. I am enclosing a subscription with this, and will not all our readers do likewise, or even make it whatever you are able. Let us "go forward"!

—T. M. Hoover, Montebello, Calif.

**OUR HELPERS**

Below we give the names of those who have sent us subscriptions to the OPA, and opposite their names the number received by us. Watch this list for your acknowledgement, and report any errors to us immediately. Thanks a lot for your hearty cooperation in helping us to keep the paper making its monthly visits. May we have your name next issue.

Homer L. King—9; C. W. Vanstavern—7; Ervin Waters—4; S. J. Gay—4; Vallie Stone—3; T. F. Thomasson—2; Oscar Johnson—2; Tom E. Smith—2; G. L. Hogland—1; M. J. Buffington—1; John Rankin—1; Jack Bledsoe—1; Miss Inez Cope—1; Mrs. F. N. Newman—1; C. C. Rawdon—1; A. R. Osteen—1; Paul Willhoite—1; Fred Bates—1; Mrs. Minnie Foster—1; T. M. Hoover—1; Mrs. Vada Cook—1; Cecil Guess—1; Mrs. E. F. Arthur—1; Z. Pate—1; Total—49.

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### "THAT ORDER OF WORSHIP QUESTION"

(No. 2)

By Ervin Waters

In the first article of this series I briefly pointed out that Acts 2:42 does not contain an order of worship at all, singing not even being mentioned or implied in that verse. Next I pointed out that if the time of singing were largely discretionary all congregations would not have the same order even if they followed the presumption of these order advocates on Acts 2:42.

To attempt to bolster a sinking cause they say, "Well, why not observe the four items of worship mentioned in Acts 2:42 in the order of Luke's narrative?" Brethren, isn't this weak? The whole question is summed up, "Is there an order of worship in the Bible?" If Acts 2:42 does not contain an order of worship at all, do you know of one passage that does? If not, then will you avoid this foolish contention?

As I have already proved, if Acts 2:42 does contain four items of worship and we were to follow them in the order given, we all still would not have the same order of worship. But it cannot be established with certainty that Acts 2:42 contains even four items of worship. It can not be established with certainty that "fellowship" should be rendered "contribution" in this passage. "Fellowship" is translated from the Greek word *koinonia*. The two standard translations that we have, the King James and the American Standard, agree in rendering *koinonia* "fellowship" in this passage. Thayer, the highest authority we have in the Greek, says that "*koinonia*" is "used of the intimate bond of fellowship which unites Christians, Acts 2:42." Robinson in his Greek Lexicon agrees with Thayer on this and places "*koinonia*" in Acts 2:42 under "fellowship." Now, I make no pretense to scholarship and what shall I say? Shall I scrap the two most reliable translations, toss the two best lexicographers out at the window, set myself up as a translator and say, "Step aside, boys, and let Waters pass by," and contend that *koinonia* must mean "contribution" in Acts 2:42, when after so doing I still would not have an order of worship in Acts 2:42? Englishman's Greek Concordance, Page 427, shows that "*koinonia*" is used twenty times in the Greek New Testament. Out of that twenty times it is ren-

dered "contribution" once and that in Rom. 15:26 (not Acts 2:42). It is also rendered "distribution" once in 2 Cor. 9:13 but distribution and contribution have different meanings. Shall I set my judgement against 47 translators of the A. V. and 101 peerless translators of the A. S. V., against Thayer and Robinson with all their wisdom, and render *koinonia* "contribution" in Acts 2:42 when, according to Englishman's Concordance, the chances would still be twenty to one against my being right and I still would not have an order of worship in Acts 2:42???!! When in the history of the church has a more absurd and precarious position been held? Robinson in his Lexicon says that in Rom. 15:26 *koinonia* is used metonymically, when it is rendered "contribution." Contribution is not even a literal meaning of the word but a figurative, tropical meaning. I quote Ernesti on the rules of interpretation of language, "Unless there are special reasons for a tropical (or secondary) meaning, it must be used in the literal sense." (Emphasis mine, E. W.) What "special reasons" would a man have here except just to try (in vain) to get an order of worship out of Acts 2:42? Then he would be arbitrarily violating the rules of interpretation and contradicting the scholars in the attempt and still would not have an order of worship in Acts 2:42.

You can well imagine my amazement when I first found out that some were even trying to use 1 Cor. 14:40, "Let all things be done decently and in order," to prove that there should be an unvarying order of worship. There are five items of worship; namely, teaching, singing, praying, contributing, and communing. If we observe them in any order, we are doing them "in order." The mistake in limiting 1 Cor. 14:40 to the Lord's Day Worship is obvious to all since Paul said, "Let all things be done decently and in order." When we assemble on Wednesday night, this scripture applies. Where is an unvarying order for such a meeting? If there is none, can we obey Paul's command and do things "in order" there? Suppose we were going to sing four songs during the Lord's Day Worship. Is there a set order in which we must sing these songs? Or can we "do all things in order" and sing these songs in any order we may choose? Of course we can't sing two of these songs at the same time because Paul said, "Let all things be done decently and in order." Or does Paul's "all things" apply here? Tell us how to sing four songs "in order" and I will tell you how to observe the five items of worship "in order." Tell us how to sing, pray, and teach "in order" at our assemblies during protracted meetings and I will tell you how to observe the items of worship on Lord's Day "in order." Suppose three teachers were going to teach on Lord's Day. Is there a set order in which they must teach? Tell me how these three teachers can teach "in order." (1 Cor. 14:40) and I will tell you how the five items of worship can be observed "in order."

Some contend that Paul alluded to "that order of worship" when he said, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ" (Col. 2:5). The order advocates are striving so hard to find that

order of worship that they think they can see it many places. Who would read Col. 2:5 and even imagine that Paul referred to "that order of worship" when it cannot be found in the Bible? Thayer says that the Greek word "taxis," here rendered "order," means "orderly condition."

Dear reader, never get an idea and then go to the Bible to try to sustain it with scripture. In religious matters always get your ideas from the Bible. A close perusal of the scriptures will clearly show us that there is no unvarying routine for the items of worship to be found therein. All that I have read from the hands of men in favor of "that order of worship" I consider to be wholly illogical, inconclusive, and unsatisfactory. Shall we place our souls in jeopardy by causing trouble in the church today over something which we cannot clearly prove? Shall we not rather be safe? Let us not "bind where God has not bound." My next article will include some reasoning on, "Did Luke write Acts in consecutive chronological order?"

(continued)

—422 Whittier Blvd.,

Montebello, Calif.

## From The Fields

L. L. Red, Summit, Miss., May 2.—We are looking for Brother King in this part late in May. Brethren Carlos and Sam Smith and I are planning to go to Marion, La., next Friday, the Lord willing. We are looking forward to Brother Cook's coming in August.

Sam Smith, Wesson, Miss., May 13.—I have not yet been forced into the army. Brother Red was with us again last Lord's day, and he delivered a good lesson on the eldership. I think we need more like him. We are looking forward to Brother King's coming to Summit for some preaching.

Clarence Kessinger, Spring Hill, W. Va., May 5.—We are doing fine at Stop 12 and Mallory Chapel. I am preaching every Lord's day, recently baptizing two, and I am trying to strengthen the church. We are repairing our meeting houses, getting ready for Brother Clovis Cook's coming soon to this field.

Clyde Middick, Davidson, Okla., April 23.—We have just closed a very successful meeting, with Brother Fred Kirbo doing the preaching. A number were baptized and the church strengthened very much. We enjoyed his work here very much. We are looking forward to Brother King's being with us in a series of meetings this fall.

M. J. Buffington, Box 354, Sabinal, Texas, April 16.—I was recently with the brethren in Fort Worth, after which I went to Munday, where I enjoyed my stay very much with old Sister McElya in her home. I preached one Lord's day there. I have also preached at Hebronville and at Fairview, with one confession of faults. Pray for me that I may become strong in the Lord.

Ozro Williams, Guymon, Okla., May 11.—We are still keeping house for the Lord here, with regular attendance by the few members we have. We are trusting that some of like faith will locate in this part to help us out. We are looking forward to a meeting by Brother Joe Howard soon. We need the prayers of all the faithful.

A. G. Phillips, G. D., El Centro, Calif., May 16.—The church here is still worshipping as God would have us, and our attendance is still growing. The Old Paths Advocate is a wonderful paper. May the truth ever shine out.

Tom E. Smith, Healdton, Okla., May 20.—I have recently visited Sentinel and Washington, both in Okla. They are getting along just fine. Brother Murray (colored) worshipped at Healdton last Lord's day, being on his way home from Clinton, where he had been at the bedside of his sick son, who died. Our sympathy is extended to him in his grief. We were well impressed with him.

T. M. Hoover, Montebello, Calif., May 9.—Brother Ervin Waters is booked to begin our meeting at Monrovia June 28. It is certainly encouraging to note the activity in the church as reported in the O.P.A. May we all "go forward" and not forget to pray in these trying times.

C. H. Lee, Lebanon, Missouri, May 21.—Since last report, I was with the faithful at Cable Ridge, over the first Lord's day inst. Two were baptized and one confessed faults. The third Lord's day inst. I was with the little congregation at Claxton. Let us work as never before to hold what we have gained and try to gain more.

James R. Stewart, Belton, Texas, May 18.—I have recently preached at Temple, Moffat, and visited the church at White Hall. Today I was at Bellmead, where I enjoyed the good singing. I was glad to be with Brother King there. Tonight I made a talk at Belton and enjoyed talks by others. I hope to begin a mission meeting at County Line School house soon.

Bert Ofill, Box 787, Porterville, Calif., May 8.—The church at Poplar, near the above place, continues to meet twice each week, Lord's day and Wednesday. The young brethren are doing fine under the leadership of the older brethren. Brother Carl Cage preaches for us monthly. Brother Waters was with us last Wednesday, and we heard a wonderful sermon. May we continue to grow.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, May 20.—I am now entering the evangelistic field. I expect to be with the brethren at Spring Hill, W. Va., through the month of June. Then, at Cross Hollows, near Cassville, Mo., the first half of July. I am to be in Mississippi the last half of July and all of August. Early in October, I expect to hold the home meeting (Lees Summit); after which, I go to Indiana, to a place near Mitchell.

R. L. Chapman, Hebronville, Texas, May 7.—We have just closed a very successful meeting in the court here, with Brother Homer L. King doing the preaching. The attendance was fine throughout the meetings, and we believe much good was done. All the members were much strengthened, it seemed. We enjoyed having Brother King in our home very much. We can heartily endorse him and Brother Gay, as gospel preachers.

Fred Kirbo, Wilson, Okla., May 12.—We recently closed a fine meeting in Lebanon, Mo., with the new congregation. Seven were baptized and one confessed faults. We appreciate the cooperation of all the brethren around there, especially the Lees Summit brethren, who assisted so much in the singing. Fortunately for us, we were privileged to be associated with seven of our preaching brethren in this meeting. This church has a bright outlook for the future, having efficient leaders. On with the good work!

E. E. Wright, Lubbock, Texas, May 5.—Brother H. C. Welch closed a good meeting here April 27, with two baptized and one restored. Brother Welch certainly did give us some good lessons, and we were made stronger in the faith, and we are determined to do more for the Lord in the future. If any loyal brethren should be near Lubbock or passing this way we would be glad to have them meet with us. Our location is 2012 3rd Street and Temple Ave. All the faithful will find a welcome here.

J. W. Stobaugh, 503 R. R. Ave., Cisco, Texas, May 5.—Sadly I report to the O.P.A., that my dear wife was buried April 20, but we feel our loss is Heaven's gain, since she was a noble and true Christian companion. Since her death, we shall meet for worship at the city hall; 10:30 a. m. All brethren are cordially invited to attend. We do our best to walk the

Lord's way. All faithful preachers are welcome, but all S. S. hired "pastors," cups and loaves, preachers need not apply. Brother T. H. Robinson spoke a few words of warning and comfort at the funeral of my wife. May we all be watching and ready, when our time to go comes.

L. B. Badgett, Port Arthur, Texas, May 16.—We enjoyed having Brother C. C. Rawdon and family with us at church services, in Beaumont, for a few services, also their splendid singing and the good talks by Brother Rawdon. We were very sorry they were unable to locate with us. Another good brother from West Texas, met with us one Sunday. A Brother Kimbrough has located in Orange. He is both a song leader and a preacher. He expects to go with me to Votaw, tomorrow. He has a loud-speaker, and we expect to hold some mission meetings before I go to Oklahoma in the summer.

Barney Welch, 309 S. 22nd St., Temple, Texas, May 19.—Having enjoyed the wonderful times in the Lord's services since my last report, I am much encouraged and determined to go on in the work as an evangelist of the Lord. I preached recently at Lampasas, Texas. I enjoyed a number of visits with Brother Homer L. King, at Austin, my home in Temple, and at Waco, at which place we had a wonderful day, with plenty of fine preaching and singing. I was very glad to meet Brother C. C. Rawdon and family, from Tennessee, who are residing temporarily at Waco. The Lord willing, I shall begin the protracted meetings July 1. Due to having a meeting postponed, I have time for a meeting July 18-27. Should anyone need me, let me know at once. Pray for me that I may be "steadfast" in His service.

Ray Roe, Dougherty, Okla., May 21.—We had a meeting, just recently held at Dougherty. While there were no visible results, yet the church was greatly strengthened. Two members grew tired of the way of the world and came back, confessing their wrongs. We are glad to have them back in the fellowship, and we pray for their continued faithfulness. We are looking forward to the July 4—all-day meeting, near Turner Falls, at a place known as Prices Falls, also the camp meeting at the same place conducted by Brethren Orvel Johnson and W. H. Hilton, July 1-13. The camp meeting is announced elsewhere in this issue of the O.P.A. See it for directions how to reach the place.

T. F. Thomasson, Trechado, New Mex., May 6.—The little band worshipping at the Liberty School house, continues to carry on in the Lord's appointed way, in peace and harmony. In spite of all the bad weather during the winter, they never missed a Lord's day service. There are not many people here, but I never lived anywhere, that a greater per cent in the community attended the services. We have no opposition from the denominations nor from innovationists; being 30 miles to the nearest church of any kind. We are doing our best to so implant the truth in the minds of all that error will have rough sailing to get in here. I was with the little band at Portales recently for a few days. So far as I know they and we are the only truly loyal churches in the state, and I know of no other preacher, who contends scriptural way. It seems that one or more of the young preachers, who are willing to "endure hardness as a good soldier," could come out and help us.

M. Vandanam, % N. S. Railway Indian School, Nizamabad Deccan, Via Nanded P. O., Br. India, February.—I want to thank the editors very much for the valuable paper (OPA). The good articles are helping the converts very much. I am glad to let you know that we have preached in many villages, and have converted 8 people in this month. One of them is a leader from the Indian Pentecostal Assembly. He invited me to preach to his assembly. Kindly pray for us in our labor that the Lord may save many souls. Our support for the preachers is very poor. Kindly pray for us and for the work here. We send Christian greetings to all Christians everywhere, and many thanks for every favor. The wife joins me in this message to the readers of the OPA.

Homer L. King, Lebanon, Missouri, May 20.—I closed a short series of meetings with the faithful few at Hebronville, Texas, May 4. It was a pleasure to be associated with the Chapman family and others in that place. We had fair crowds and interest throughout. I shall not soon forget the spiritual feast and hospitality there. May God bless them. My next was with a congregation in North Austin, being called by

Brother Amos Allen. I met many of my old friends here, and I trust made many more. We were very glad to have visiting brethren, from Temple, Waco, San Antonio, Lampasas, Cleburne and the Rawdons, from Lawrenceburg, Tenn. There may have been others I do not recall just now. I was there preaching daily for six days to good crowds. I hope to return for another effort as soon as time and arrangements will permit. I closed at Waco (Bellmead church) the 18th inst., after six days. Although our crowds were limited until the last three services, when the house was filled to capacity. We were pleased to have visiting brethren, from Temple, Acquilla, White Hall, 4 St. church in Waco, and Tennessee. We were visited by brethren, Barney Welch, James R. Stewart, Holt, Ballard, and Rawdon. I enjoyed all the association with all very much. The Lord willing, I go to Summit, Miss., June 1, then to other points in Mississippi and Louisiana for the month of June. I hope to be at the all-day meeting July 4, near Davis, Okla., then to McAlister, Okla., for a mission meeting with Brother Fred Kirbo and Lee R. Williams, beginning July 6. We shall appreciate the cooperation of all there.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., May 14.—I closed a fifteen day meeting at Siskiyou Street church in Los Angeles, April 27, with one restoration. I directed most of my teaching during this meeting to the church. I preached five consecutive sermons on the subject of "love" one week. I believe there has been an increase of love among us. I preached at Poplar, where I established a congregation in January. They are meeting thrice weekly and the young men are developing rapidly. I preached at Corcoran, May 1, and at Sanger, May 2. I established the Sanger congregation a year ago and they are just now getting their building completed. They remain uncompromisingly for the truth. I started a meeting in Stockton, May 4, which is in progress at this writing. I will close the meeting May 18. May 21, I am to begin a four nights discussion at Sanger, Calif., with Loyd Smith of Fresno, Calif., on the Cups and S. S. Questions. Loyd Smith is a nephew of our beloved Isaac Smith of Sentinel, Okla., who passed away in recent months. May 25, I will start a meeting at Monrovia, Calif. I intend to be at the Fourth of July meeting in Oklahoma this summer. Two young men in California, Paul Nichols and Ralph Mustard, will probably be with me. I will start a meeting in San Antonio (D. V.) July 13, and then to Oregon for a meeting. I want to see as many of my old friends as possible at the Fourth of July meeting and at San Antonio. I need your prayers, brethren.

Homer A. Gay, Lebanon, Mo., May 21.—I have been helping the congregations near home, especially the home church and the new church in Lebanon, this past winter and spring. I am soon to begin my evangelistic work, however. I am to begin a meeting at San Antonio, Texas, June 7. Then to Shreveport, La., for August and September. I attended all of Bro. Kirbo's meeting in Lebanon and enjoyed the preaching and association very much. Seven were baptized. I baptized three at Lees Summit Church May 11. Let us work and pray for the cause of the Lord.

#### CAMP MEETING

As was announced sometime ago, we expect to have a camp meeting in Oklahoma this year, July 1-13 inclusive, at Prices Falls, two miles east of Turner Falls and highway 77, in the Arbuckle Mountains. It may be reached by roads leading from Sulphur, Davis, or Turner Falls.

We look for brethren from all parts of the country to attend, also a number of preachers. We request that preachers plan to attend the all-day meeting July 4 and 5th, here, or throughout the meeting.

This is a beautiful place and a wonderful way to spend your vacation. Tents and camp supplies can be rented at reasonable rates in Sulphur, and some cabins will be available near the grounds. All are invited to be with us.

—Orvel Johnson.

#### Comment

Due to being unable to learn anything definite

until too late, about when and where the above meeting was to be held or whether or not it was to be at all, and other reasons, I do not expect to assist in the above meeting, as was requested of me and circulated among my friends last summer and fall. However, I hope to be present at the all-day meeting July 4, en route to McAlister to assist Brother Kirbo in a series of meetings.

—Homer L. King.

#### REASONS FOR ONE CUP

By E. H. Miller

In 1 Pet. 3:15, we are told to "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and in Prov. 26:16—we read, "The sluggard is wiser in his own conceit than seven men that can render a reason." Now, I "hope" I am right in contending for one cup, but the two cup preacher "hopes" he is right and we are both asked the reason for our "hope" so I here give my answer.

First, what is a cup anyway? We will consult well known authorities and see. (1) Webster. "1. A small vessel, used commonly to drink out of; as, a pewter cup; a wine cup; especially, a vessel of pottery usually furnished with a handle and used with a saucer; as, a teacup; a coffee-cup. 2. The contents of a cup; that which is contained in a cup; as a cup of coffee. 3. The chalice from which the sacramental wine is dispersed; also, the wine itself."

Now from that, we find a cup is a container or something "contained in a cup." Hence, the wine on the Lord's table is a cup if it is "contained in a cup."

We will now consult Cruden's Complete Concordance to the Old and New Testaments "1. Literally, for a material cup from which one drinks; and 2. figuratively, for the contents of a cup, 1 Cor. 11:27; or, 3. for sufferings which one undergoes as one drinks a cup of nauseous medicine to the dregs, Isa. 51:17; Mat. 26:39." Here again, we find a cup to be drinking vessel or "the contents of a cup—1 Cor. 11:27." So, according to this, the cup of the Lord (1 Cor. 11:27) is the contents of a cup and not some cups.

We will now consult the "Bible Dictionary," published by the American Tract Society, 1859. "Cup—this word is taken in scriptures both in a proper and in a figurative sense. In a proper sense, it signifies a common cup, of horn, or some precious metal, Gen. 40:13; 44:2; 1 King 7:26; such as is used for drinking out of at meals; or a cup of ceremony used at solemn and religious meals, as at the passover, when the father of the family pronounced certain blessings of the cup, and having tasted it, passed it round to the company and his whole family, who partook of it, 1 Cor. 10:16." "Passover—Jewish writers give us a full description of the passover feast, from which we gather a few particulars, those who were to partake having performed the required purifications and being assembled at the table, the master of the feast took a cup of unfermented wine, and blessed God for the fruit of the vine, of which all then drank." Now, from that, we learn that a cup is a cup to

drink out of or a cup of ceremony (a drinking vessel and its contents); also, that all drank from one cup at the passover and the one who waited on the table gave thanks and drank first. Next, we go to the Greek New Testament and find the Greek word for cup is "poterion." This is the word Christ used in speaking of his cup.

So we will go to "Thayer's Greek-English Lexicon of the New Testament" which the world accepts as standard and see what this word means. "Poterion—a cup, a drinking vessel;—the contents of the cup." Here we see the Greek and English authorities both state a cup or the contents of a cup. But let us hear Thayer again, page 510. "Poterion i. e. What is in the cup 1 Cor. 10:21; 11:27—the vessel out of which one drinks, Ek Tou Poterion, Mt. 26:27; Mk. 14:23." Please notice here Cruden's Bible Concordance and Thayer's Greek-English Lexicon of the New Testament both say the cup of 1 Cor. 11:27 is the contents of a cup. Notice Thayer also states in the quotation above that a cup is, "the vessel out of which one drinks Mat. 26:27; Mk. 14:23" so from this, we learn a vessel and not vessels was used to drink out of when Christ instituted his supper. But let us read these verses and see if the Bible teaches a vessel and not vessels was used, and let us read not only the King James version but also the Revised Version and others.

First, Mat. 26:27 (King James Version) "He took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." (Revised version) "He took a cup—saying, drink ye all of it." (Cunnington Translation) "He took a cup—saying, drink ye all from it." (Diaglott version) "Then taking a cup—saying, drink all of you out of it." (Goodspeed version) "He took the wine cup—saying, you must all drink from it." So, from these translations of the Bible, we learn that Christ took "the cup," "a cup," "the wine cup," and told them to all drink "of it," "from it," or "out of it," but did they do as he told them to do? We will let Mark tell us. Mark 14:23 (King James version) "He took the cup, and when he had given thanks, he gave it to them: and they all drank of it." (Revised version) "He took a cup, and when he had given thanks, he gave to them: and they all drank of it." (Cunnington Translation) "He took a cup; and, having given thanks, he gave to them, and they all drank from it." (Diaglott version) "And taking a cup, having given thanks, he gave it to them; and they all drank out of it." (Goodspeed version) "He took the wine cup and gave thanks and gave it to them and they all drank from it." So Mark tells us he took "the cup," "the wine cup," and gave it to them and they all drank "of," "from," or "out of it" (the wine cup he gave them). Now if the one container is not essential, why would this group of men all drink from the same wine cup the night the Lord's Supper was instituted?

But back to Thayer, on page 15, we read "1 Co. 11:25; Lk. 22:20—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." Now, this makes the wine in the cup, (not in some cups) an emblem of

Christ's blood. And the cup containing the wine an emblem of the new Covenant (New Testament) but did Jesus say here the cup was an emblem of the New Covenant? Let us read from the King James version; "This cup is the New Testament in my blood." Notice Christ here said, "This cup is the New Testament." The Revised version, The Diaglott version, The Cunningham Translation, and John Wesley's translation, read, "This cup is the New Covenant in my blood," the (Goodspeed version) reads, "This cup is the new agreement ratified by my blood" and the (Moffatt version) reads, "This cup means the new Covenant, ratified by my blood." So Thayer and all these different versions of the Bible show that the one container represents the one New Testament and the wine in the one cup represents the Blood of Christ that ratified (sealed) the New Testament, so with all these dictionaries and all versions of the Bible upholding or teaching only one cup was used by Christ and the Apostles, I feel I have plenty of "Reasons" to contend for one cup. I do so because Christ used one and Paul said in 2 Tim. 3:14—"continue thou in the things which thou hast learned and hast been assured of." And I have consulted well known authorities Webster, Cruden, Thayer and all versions of the Bible I can find and they all teach the apostles all drank, of, from, or out of one cup (container) and the word cup means a cup to drink from. If the wine had been in a bottle, he would have called it a bottle for the word bottle means (Webster) "1. A hollow vessel of glass, wood, leather, or other material, with a narrow mouth, for holding and carrying liquids. 2. The contents of a bottle." So I say let us use a cup, not a glass or bottle. But now, I ask the two cup man for his "reason" 1 Pet. 3:15—Prov. 26:16, is it because he thinks the Bible teaches us to use more than one? No. Is it because he wants to be sure and play safe? No. Is it because he don't want to offend his weak brother? No. Is it because he can prove by the dictionary or Bible two is safer than one? No. Is it because he wants something we can all unite on? No. Is it because he is too proud to drink after his Brothers and Sisters? Yes. Is it because he is in a hurry to get the supper over with? Yes. Although Christ suffered on the cross for six hours, he is not willing to spend twenty minutes a week showing forth that death until he comes again. So, to all, I say search the scriptures and the meaning of words and step on the side that all agree is safe, so that we can all walk by the same rule and mind the same thing and have no division among us (Phil. 3:16-17; 1 Cor. 1:10).

Once I was a two cup man  
But found my house was built on sand,  
Found I had no place to stand  
And could not meet the one cup man.

I found division I did cause  
Contrary to the God-made laws  
Found I could not give one clause  
Justifying the division I had caused.

And since on one side, I must abide,  
I chose the one no one denied,  
For the One and two cup man agree  
One cup is safe, for you and me.

And now I do not have to run  
From no man living under the sun,  
But find the cups man runs from me,  
For he's still where I used to be.

—1003 Truitt Ave., LaGrange, Ga.

#### VIEWS AND REVIEWS

Here is a thought provoking item which came to our table from the pen of Judge W. M. Ives when the World War was at its height in 1917: "My reason for believing that this is not the last war will be found in the 14th chapter of Revelation and in the prophets, Ezekiel 38 and 29; Zechariah 14; Isaiah 2:17; 30:14-18; 63:4-6; Hag. 2:6-21; Joel 2:10; 3:16; Mic. 5:15; Nahum 1:2-6; Heb. 12:26; Rev. 6:15-17; 15:19; 18 and 19. There will be two reapings Rev. 19:15-20. The Jews in Palestine will be rich enough to entice the taking of spoil of cattle and goods, which will require time, in the latter years. And the last fighting is to be around Jerusalem. We cannot hurry up the coming of the Saviour. Be assured he will keep his word." —P. T. M. (Adventist)

Yes, it surely is thought provoking to know that all these Scriptures were in the Bible when Miller and those before him and those after him were preaching the heresy of the "imminent coming of Christ." They should have had the "Judge" there to show them these Scriptures and tell them it would not be till after the "World War," at least—and then some, for this is 1935. And they have gone down as falsifiers.—H.

#### BORN AGAIN

You say: "Paul tells us in the great resurrection chapter of Corinthians that we all die in Adam. We have the Adamic nature. What is it? It is a cursed nature, not only mortal but sinful. . . . We find Paul telling us that this mortal must put on immortality and this corruptible must put on incorruption. Now the word mortality refers to our physical bodies, the word corruptible refers to our natures." (P. T. M., Adventist, Feb. 15, 1934)

Reply: Now you have fixed it: If the word corruptible refers to our natures, and our natures are sinful, then it follows:

I. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

(Then so long as one "corruptible" nature or one "mortal" body remains death is not conquered.)

II. But "The last enemy that shall be abolished is death," verse 26.

III. Therefore, in the resurrection every "corruptible" nature will "put on incorruption." And you now teach Universalism, for every corruptible puts corruption; and your "conditional immortality," too, is a fake.—H. C. Harper.

# 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).

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#### THE HOME

By Homer A. Gay

I especially appreciated Bro. Thomasson's article in the June issue of the OPA. For many years I have tried to get people—both saint and sinner—to appreciate HOME and home-life more. And I am always glad, when any one tries to uphold the sacredness of the home.

God's arrangement in the beginning was that one man should marry one woman and that these two thus became "one flesh" (Gen. 2:24, Matt. 19:5), and that these two should remain husband and wife until death separated them. This is not a "church ordinance," as some would have us believe, and only applies to Christians; but this is an ordinance of God—as old as the human race. God recognized Adam and Eve as husband and wife after their disobedience as much so as He did before they fell.

Civilization is perpetuated by the home, and without proper respect for the marriage law there can be no home—just merely a pretense.

The importance of the home as a divinely appointed center of all human life has always made it a target of the devil. From the very beginning he has tried to overthrow the home, and his efforts seem to be redoubled in our day. Books, magazines, plays, all contribute their filthy efforts to break down all sense of moral responsibility. Sex is magnified, and not in any useful or normal sense, but rather for the stimulating of unholy desires and purposes, the breaking down of Christian standards and of the ultimate prostitution of the most sacred of all human relationships to a level, of which animals might well be ashamed.

The Jews, in Christ's day, had lowered the standards of the home to about where it is today, that was for a man to put away his wife for "every cause." Only, that both the husband and the wife put away their companions at will and marry as many times as they want to, now. Jesus plainly taught that Moses because of the hardness of heart allowed husbands to put away their wives, and that for one cause only. That cause, kind reader, was fornication, not adultery. I shall try to have more to say of these two words in another article.

Both Christ and the Apostles teach plainly that God intended from the beginning that one male and female, husband and wife, should constitute the foundation of a home. At marriage they become one flesh, and this union is to continue for life (Rom. 7:1-4, Matt. 19:5, Mk. 10:1-12).

One of the most pitiful sights that I have seen in my work as a preacher is homes where the children are wearing one name and their mother another, or, where there are two or three sets of children in the same family caused by divorce and remarriage. Think of (as is the case many times) fathers going to another man's home to visit his own children! Children calling some other man, than with whom their mother lives, "Daddy"!

I believe that every boy and girl should be taught early in life to look upon marriage as being an honorable pursuit of home-building. "Marriage is honorable in ALL, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

Surely, no one can deny that the divorce evil is one of the most degrading in our land today!

I am aware of the fact that the laws of our land are very lax upon divorces; but to me the disgraceful thing is when our church members, who are the "light of the world," begin to practice it, and still worse when preachers try to uphold it!

May God speed the day when preachers of the church of Christ will lift their voices against this divorce evil as a God dishonoring, character-destroying, home-wrecking, nation corrupting practice, to be hated, fought and outlawed. Only then can we hope to stand justified in the sight of God in the matter, and only then, can we have of our nation coming up out of the moral degradation into which it has fallen.

I want the world to know that as a Christian, a citizen, a preacher, a husband, a father, I am opposed to this awful divorce evil, and I here pledge my help as one of the editors of the Old Paths Advocate in fighting this evil and trying to restore the home to where God intended it should be. And I believe that my brethren will join me in this plea for the sacredness of the home, what say all of you, brethren?

#### TRY JACOB'S REMEDY

By Fred Kirbo

On returning from Padanaram and finding his brother, Esau, in peace, Jacob went down to Shechem and turned his children loose to "frolic" with inhabitants of the land. His girls stepped out into "society," and soon there was a scandal out on one that caused a great social "stink."

This is the trouble he got into by letting his children run with the wrong crowd, and it has happened to a lot of fathers and mothers since Jacob's day.

Then God appeared to him and called him back

to Bethel, and calling his family together, ask them to purify themselves; change their garments, and bring Him their earrings and other trappings. "And they gave unto Jacob all their strange gods that were in their hands, and all the earrings that were in their ears; and Jacob hid them under the oak which was by Shechem." He dug a grave for the idols, smudge pots, earrings and other worldly and cumbersome trappings. That was a mighty fine thing to do. They had caused him and his family enough trouble, heartache and worry, hence he put them out of sight.

Perhaps, some of you and your families have been "stepping out into society" like Jacob's children. Perhaps, they or you have been dressing like the children of the land, or bowing down to some false god, forgetting your vows to God, and it has caused you heartache, scandal, causing you to "stink among the inhabitants of the land" (Gen. 34:30).

If so, try Jacob's remedy. Dig a grave and bury your dice, cards, dance slippers, strong drink flasks, lottery tickets, snuff, cigarettes, etc. Bury your hatred, jealousy, grudges, failures, evil associates, picture shows, shorts, bathing suits, slacks, and write on their tombstone in undying colors "No resurrection!"

If you will do this, dear reader, instead of a "stunk among the inhabitants of the land," God will make you a power for righteousness. That is just what happened to Jacob. "And the terror of God was upon the people, and they did not pursue after the sons of Jacob" (Gen. 35:5).

Would it not be a wonderful cause of rejoicing, a power for good, if the "beer guzzling, dram drinking, snipe sucking, snuff dipping, hair bobbing, picture showing, etc., etc., and evil associating church members would just do this very thing? What a power for good in the hands of God we could be, and what a terror we would cast upon the evil forces of our country! Will we not have the courage to rise above all this filth and unrighteousness, that the name of the Lord may be revered and respected by the inhabitants of our land, and that the church, bought with the precious blood of Jesus, may shine forth in the splendor of a "city set on a hill, whose light cannot be hid"! Try Jacob's Remedy!

### THE FIRST RESURRECTION

By E. A. Lowry

The Scriptures are so plain on this subject, that I see no reason for controversy. One brother seems very positive that Christ is the "first resurrection" because He rose first, but as one rose does not make a summer, so the resurrection of Christ does not make the resurrection spoken of in the scriptures.

Our proposition is, that there are two deaths and two resurrections. And that there can be no resurrection without a previous death, or sleep. All nature proves this, in both "fauna, and flora."

We find man since Adam's fall "dead in sin" (Eph. 2:1, 2). "And you hath He quickened, who were dead in trespasses and sin, wherein ye walked in time past according to the course of this world, etc." Col. 2:13, "And you being dead in

your sins, and the uncircumcision—of your flesh, etc." This was before they heard the gospel, and understood the plan of salvation. When they were begotten of God, through the preaching of His word, it produced spiritual life in their hearts then they "died TO sin." Rom. 6:1, 2, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Also verses 11, 17, 18, 22, 23.

When a person dies, they are generally buried. So there is no exception in this case. Rom. 6: 3, 4, "Know ye not, that so many of us as were baptized into Christ, were baptized into His death? Therefore we were buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should live a new life." (Verse 11) "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (1 Cor. 15:20, 21) "But now is Christ raised from the dead and become the first fruits of them that slept. For since by man came death, by man also came the resurrection of the dead." (Col. 2:1, 2).

"Buried with Him in baptism, wherein ye are risen with Him." This is the FIRST resurrection. For we were "dead IN sin," then we were "quickened by the gospel" next we "died TO sin," were buried, then raised to a new life as Christ was. Why would not this be our FIRST resurrection?

Now read the longest verse in the Bible, and find that those who were IN Christ, lived and reigned with Christ a thousand years, or till the end of the millennium, which began on the first Pentecost after the ascension of Christ, and will end when He comes for those who have loved, served, and obeyed Him.

So the "second death" will have no power over those, but it will be bad for those who have continued in the first death IN sin till He comes. My brother, sister, are you reigning with Christ, or are you "bucking" against Him with all your might. You must remember He is the HEAD, the "BOSS". If you are not, with all willingness of heart following Him, you had better quit and make friends with the devil, for he has it in for all hypocrites, and the "Second death" will get you. While the few are in His Kingdom prepared for them "before the foundation of the world." will escape that awful ordeal, and awake to eternal felicity.

(Rev. 20:6), "Blessed are they who have a part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

"Well," says one, "I don't understand about the saints ruling in this world." We will first examine Matt. 19:28, A plain statement of Christ, "Verily I say unto you, that you who have followed me, (see that comma?) in the regeneration when the Son of man shall sit on the throne of His glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel." Well, He sat on the throne of His glory on Pentecost, and at that time the Twelve became authority for the whole world to get into, and live in Christ, so then, they became

judges for us all as that was the beginning of the Regeneration. So, if we reject their authority, we reject Christ.

Not only did the twelve Apostles become judges then but the Saints also became judges. (1 Cor. 6:2, 3). Please read it for the old man is tired. And may God bless, and lead you into all TRUTH.

—E. A. Lowry,

101 Manning St., N. Chattanooga, Tenn.

### ANOTHER COLORED PREACHER SPEAKS OUT

Brother King, please allow me space in your paper for a statement. I was a Baptist preacher for four years before I learned the truth. I knew nothing, to speak of, but to "bray and bellow" like a donkey as the others were doing, and I can now see why we were called "Jack-leg preachers" by the older ones. I can now see why they carry on like that, since they know nothing about the truth, nor how to tell a sinner what to do to be saved.

The first gospel preacher I ever heard was Brother G. A. Canfield (colored), of Marion, La., who was sent to this part by Brother Carlos B. Smith and other white brethren, to preach to the colored. I was further instructed by Brother Smith, and was later baptized by Brother Alfred Walker, of Brookhaven, Miss., upon the confession, "I believe that Jesus Christ is the Son of God" (Acts 8).

It has been two years and four months since I obeyed the gospel. I have baptized six since that time, and I have helped build the new church for the colored, seven miles from Brookhaven, in which we now worship God as the Bible directs. The name of the new building is "Jericho." One of the sisters (Katie Nelson) died a few months past, and her funeral was preached by Brother Canfield.

I am fully convinced there is but one way to be saved, since Christ died and gave us that way through the teaching of His apostles, and if we do not comply with that way, we shall be lost. The denominational preachers taught us to "get religion," and I thought I "had it," but after I learned the truth, I found that it was a "do religion" (Jas. 2:20), and that if you do not do it you are wrong. Our hope must be based upon our faith in the Lord and obedience to His word.

And, now, may we all continue to declare the whole truth, that the world may know the one right way. I ask the prayers of all the faithful everywhere.

—David Gordon, Rte. 1, Wesson, Miss.

### IN THE HOSPITAL

Brother Howard King, (17), only son of Brother Homer L. King, underwent an operation for acute appendicitis, June 4, being in a serious condition. The appendix was partially ruptured and in a seeping condition, which delayed recovery and prolonged the serious condition until the present time (June 22). His condition is still questionable, as the drainage continues, and he will be confined to his bed for an unknown time.

Brother King was away in Mississippi, in meetings at the time, being called home by an urgent telegram, bearing the serious condition of Howard.

Operations and hospital bills are always very expensive, and the fact that Brother King was called away from his meetings, makes the burden all the more expensive and heavy. Without Brother King's knowledge or consent, I am making this request, that brethren who know him, and where he has labored, help him bear this burden. I am certain that the many congregations, where he has labored, loved and appreciated, will be glad to lend a helping hand in such trying times, and God will be pleased by your expression of appreciation and liberality.

—Homer A. Gay.

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### THE CLARK-KING DISCUSSION

Have you read this discussion on the number of drinking vessels we may use in the Communion in one assembly? Order a number of these tracts to hand out to your brethren in error. Many have already been converted to the truth by reading it. The price is very reasonable—10c per copy; \$1.00 per dozen. Send all orders to Old Paths Advocate, Lebanon, Mo.

### PASSED ON

Tew.—Brother Daniel Tew, of Esto, Ala., was born January 3, 1870; departed this life, June 6, 1941.

Brother Tew was baptized by Brother Van A. Bradley in 1915, and has since lived a faithful Christian life, being an elder of the church at Esto.

He leaves to mourn his passing, a wife, one son, and a host of other relatives and friends. May the Lord comfort the bereaved.

The writer was called to conduct the funeral services, June 7.

—Chas. DeWitt Palmer, Kinston, Ala.

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### "THAT ORDER OF WORSHIP QUESTION" (No. 3)

By Ervin Waters

In my first two articles on the above question I have repeatedly called attention to the fact that there is no unvarying routine for the observance of the five items of worship on Lord's Day. I have shown that Acts 2:42 does not contain an order of worship at all, singing not even being mentioned or implied in that verse, and that all congregations would not have the same order of worship if they followed the presumption of these order advocates on Acts 2:42, since the time of singing would be discretionary and all congregations would not have the same discretion. I went even further and showed that it could not be proved with certainty that Acts 2:42 contained even four items of worship, since we would have to oppose the two best translations we have, the A. V. and the A. S. V., and the two best Greek lexicographers, Thayer and Robinson, to translate *Koinonia* "contribution" instead of "fellowship."

It does not require an observing person to see that the entire line of arguments used in favor of "that order of worship" is presumptive and assumptive. I want to point out another strained argument used in an attempt to draw an order of worship from Acts 2:42. With an air of triumph one will say, "Didn't you know that Luke wrote Acts in consecutive chronological?" I will reply, "No, I didn't know that, but what if he did? Acts 2:42 does not contain an order of worship anyway." Reader, GET THIS. Since we have proved that Acts 2:42 does not contain an order of worship at all, it doesn't really matter whether Luke wrote Acts in consecutive chronological order or not. Whether he did or didn't is not germane to the question under consideration, but I would still like to know who told these brethren that Luke wrote Acts in consecutive chronological order. I have read Acts through several times and I can't find where Luke affirmed that he did. I have over a dozen different translations and not one of them mentions Luke writing Acts like that. I challenge any man to produce from the internal evidence of the book of Acts the proof that it was written like that. It isn't there and I am not going to assume and presume about the matter.

But says one, "Didn't Luke say that he was going to write the book of Luke 'in order' (Luke 1:

3)?" Yes, but WHERE did he say that about Acts? Brethren, be careful that you don't stretch the truth. Let's examine Luke's statement in Luke 1:1-4, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." We note here that the things that Luke said he would write "in order" were the things concerning which "many" had written and "wherein Theophilus had already been instructed." Luke wrote to verify the former accounts that Theophilus "mightest know the certainty of them." But, reader, Luke was the only writer to write on "ACTS OF APOSTLES." Where are the "Acts of apostles" that "many" had written before him? Echo answers, WHERE? Can't you see that Luke's statement cannot be stretched to include Acts anyway since the "many" before Luke had written only of the life of Christ?

If Luke DID write Acts in consecutive chronological order, it would not in anyway prove the order of worship contention. If Luke wrote the book of "Luke" in consecutive chronological order, it does not from his own statement apply to Acts. But I sincerely doubt that the book of Luke is even written in consecutive chronological order. Did you notice that Luke said in Lk. 1:3, "It seemed good to me also . . . to write unto thee in order"? If Luke wrote in consecutive chronological order, then the "many" (verse 1) "also" (verse 3) wrote in consecutive chronological order. But the books of Matthew, Mark, Luke and John do not have the same chronological order. In fact, NO TWO OF THEM HAVE THE SAME ORDER. Yet Luke said that he "also" would write "in order." Space forbids me from detailing the many different orders in which they all relate the same incidents. According to Luke's own statement I don't know whether his account is any more consecutive than the others.

In fact I believe I can prove that Luke did not write in consecutive chronological order. Luke mentions in Luke 3:19-20 the imprisonment of John, the Baptist, by Herod the tetrach and then afterwards mentions in Lk. 3:21 John's baptism of Christ. Did John baptize Christ after he (John) was thrown into prison? Again, Luke records that Christ healed Simon's mother-in-law of a fever (Luke 4:28) before Christ even called Simon, James, and John to follow him in Luke 5:1-11. Mk. 1:16-20 shows that Christ called Simon, James, and John first, that "they" (Mk. 1:21) then went to Capernaum together, and returned together to Simon's house (Mk. 1:30) where Christ healed Simon's mother-in-law. Luke mentions Christ's being in Capernaum (Luke 4:31) before he even called these disciples in Luke 5. YET, Mark clearly shows that they were with him in Capernaum. John shows that they were with Christ in Capernaum (Jno. 1:41; Jno. 2:12). Matthew has Christ's calling John, James, and Simon

## From The Fields

(Peter) in Matt. 4:18-22, before healing Peter's mother-in-law in Matt. 8:14. I could multiply these differences but I believe that this will sufficiently enable you to see that Luke didn't even write the book of LUKE in consecutive chronological order much less the book of Acts. I believe that you will be able to see just how strained are ALL of the arguments set forth by the order advocates.

Dear brethren, I love the Lord, His church, and His cause. I hate to see men within the church who, like the Athenians (Acts 17:21), are seeking "some new thing" to cause trouble over. The essential things, the matters of faith, come from the Word of God (Rom. 10:17). The "things pertaining unto life and godliness" (2 Pet. 1:3) were given unto us by his "divine power." Let's be satisfied with those things. Let's stay within the bounds of what is revealed and not legislate ourselves, for to do so is to assume a divine prerogative. If God had intended that the church have an undeviating order of worship, he most assuredly would have given it to us in unmistakable language. I have written these articles and expressed my views on this subject in the spirit of love. May they be received in the same spirit. I pray that what few ripples this "order contention" has caused will be stilled by level-headed Christians. Surely, reader, you cannot expect me to believe the absurd arguments that have been advanced by the order advocates. I say concerning their contention in the words of A. Campbell, "Credat Judeas Appella, Non Ego!" "Let Appella the Jew believe it, not I!" Brethren, "May the God of peace and consolation grant us to be like minded."

422 Whittier Blvd.,  
Montebello, Calif.

### PROPOSITIONS FOR DEBATE

The following propositions have been agreed upon and signed for discussion, near Marshall, Texas:

1. Be it resolved that the Scriptures teach that blood, fruit of the vine, wine, is the cup to be used in the Communion, regardless of the number of vessels.

2. Be it resolved that the Scriptures teach that the bread used in the Communion must not be broken into many parts, and these parts passed to one assembly at the same time.

3. Be it resolved that the Scriptures command and exhort teaching without restricting the method, hence the class system does not violate any principle of the Scriptures.

4. Be it resolved that the Scriptures teach that one cup (only) (drinking vessel) may be used by one assembly in administering the Lord's Supper.

G. P. Bowser affirms propositions numbers 1 and 3; Abe Young denies. Abe Young affirms propositions numbers 2 & 4; G. P. Bowser denies.

The above debate is to be conducted nine miles northeast of Marshall, Texas, on highway 54; July 10-12, inclusive.

Should there be any of the white brethren, who are loyal, in this part at this time, we shall be glad to have them.

—Abe Young (colored).

W. F. Orten, Lawrenceburg, Tenn., June 17.—The church at Chapel Grove is getting along very well, and the attendance is fair. We are looking forward to a series of meetings by Brother King, beginning the first Sunday in August, after which at Long Branch the latter part of August.

W. I. Blanton, Stockton, Calif., June 13.—Brother Ervin Waters just recently held a meeting here. While there were no visible results, yet the church seems greatly strengthened by the good lessons given us. We all enjoyed the preaching very much. Too, we enjoy the good articles in the OPA very much.

Chas. DeWitt Palmer, Kinston, Ala., June 10.—My home church (Lowery) is doing very nicely. I preach for them each 4th Saturday night. Since my last report, I baptized two at Graceville, Fla., and one was restored at Wildfork, Ala. I intend to assist in some meetings in July in this part. We all are anxious for Brother King's return here in September.

Lynwood Smith, Wesson, Miss., June 16.—We all were very sorry that Brother King was forced to close out his work in this part, due to the illness of his son, Howard. I am certain that we cannot express our thanks for the great lessons he taught us, and we hope he may be able to return sometime. Pray for me that I may ever continue faithful.

Robert Falvey, Wesson, Miss., June 16.—I am just a young man, but I desire to be a gospel preacher, for if there ever was a time that the world needs Jesus, it is certainly now. It is very sad to know that even the members of the church are turning aside after the world, such as picture shows, etc. Send me sample copies of the OPA.

G. W. Tolar, Monroe, La., June 2.—A few (8) of us meet regularly for worship in the home of Brother Williams, according to the word of the Lord. Twenty-five were out last Lord's day. We are all poor in this world's goods, but we would like to have a meeting this summer and we need one very much. We would like to hear from some of the stronger congregations, who are able to help us. Write me as above, General Delivery.

W. H. Purlee, Pekin, Ind., June 8.—I have done a lot of preaching in this state, but due to my stand for the Bible way in the last few years, I have been turned down by many of the churches. So far as I know, I am the only preacher in South Indiana, who opposes all innovations, but I thank God that I am on the Lord's side.

F. K. Reeves, Marion, La., May 26.—We are progressing right along in the church work here, and conditions are looking more favorable for the right way, for which we are contending. We are looking forward to Brother Homer A. Gay's coming to this part for a series of meetings the latter part of July. Pray for the work in this part, brethren.

Clyde Penner, Vanzant, Missouri, June.—We are sorry we did not get to arrange for Brother Kirbo to be with us, while he was in this state. The church here seems to be getting along better than in the past. The new church at Drury meets regularly for worship. A brother and sister, from Nebraska, have recently moved into this part, and we are very glad to have them.

M. J. Buffington, Box 354, Sabinal, Texas, June —I visited my home church, in San Antonio, June 1. They are looking forward to a new church house by the time their meeting begins July 13. Brother Gay began his meeting at Fairview the 7th inst. I hope to be with him through it all. I have enjoyed the fine sermons thus far, and I am certain more are in store for us. Pray for me; I need the prayers of all the faithful.

Burley F. Black, Ottumwa, Iowa, June 11.—A meeting here of two weeks duration closed June 1, with Brother H. E. Ro-

bertson doing the preaching. We all enjoyed the many good lessons presented on Christian duty. He is a private worker as well as a preacher. The results (visible) were 3 restorations and a better spirit manifested generally by the church. May the spirit of love and unity prevail throughout the brotherhood.

L. B. Badgett, Port Arthur, Texas, June 19.—I will leave soon for a mission meeting at Bonita, La.; then to Bigfalls, Ark., beginning July 6 or 12; after which I go to Vinita, Okla., July 19. In August I am to be at Joy, Okla., and Gravit, Ark. As the rain has hindered so much in this part, I shall wait until fall for further efforts here.

Fred Kirbo, Wilson, Okla., June 3.—I closed after one week at Roscoe, Okla., near Seminole, with 5 baptized and 8 confessions of faults. I am now in a meeting at Fort Worth, Texas, with 3 restored. I go next to Healdton, Okla., my home church. I hope to be at the all-day meeting July 4. After the Healdton meeting, I expect to be with Brother King in a mission meeting at McAlister, Okla., the first half of July.

J. C. Jones, Shreveport, La., May 28.—The work here is moving along nicely. Since Brother Gay was here last year, we have continued with our song practice each Friday evening. We have services each Lord's day at 10:30 a. m., also Lord's day night and Wednesday night. Our young folk have improved much in their singing. On Friday night we had about 75 present. I preached Saturday night to a good crowd. I recently visited Crossroads church. We are looking forward to Brother Gay's work in July.

E. H. Miller, 1003 Truitt, LaGrange, Ga., June 18.—Brother J. C. Hunt, of Deatsville, Ala., was formerly a cups man, but having read my article in the OPA, June issue, says to put him down now as a "one cup man". He is a preacher of the gospel, 53 years of age, widely known and respected for his work's sake in Ala. He has just closed a very successful meeting here in Ga., drawing the best attendance in many years. All were very much impressed with his Bible knowledge and manner of presentation. He came out from the Christian Church a number of years ago, and later gave up the S. S., as it could not be found in the Bible, and now the plurality of containers for the same reason and as a "way that cannot be wrong".

Geo. J. P. Masser, 418 Jeanette St., Abilene, Texas, June 16.—To the readers of the OPA, I will be passing through Arkansas and Southeast Missouri into Illinois, and that I expect to make stops at Walnutridge, Ark., a place near Doniphan, Mo., and from there to White County, Ill. Should anyone desire my services along the way, you may let me know at once, as I mean to be in that part the latter part of July. I would be glad to hold some meetings while on this trip to see my folks.

C. W. Van Stavern, Lebanon, Missouri, June 19.—We were glad to have Brother Homer L. King with us the last two Lord's days. He helped us much in the teaching. We all are very thankful that Brother Howard King is improving from his operation sufficiently to be removed from the hospital. We now have song practice each Wednesday night, with short talks from the younger brethren, who have done real well. We appreciate the attendance of some from the Lees Summit church.

Geo. Rozzell, Rte. 3, Box 363, Okla. City, Okla., June 16.—We had Brother Orvel Johnson with us the 4th Sunday in May. He gave us a good lesson on the Communion, and one was restored. We are just about the same in progress—not much change, and we are thankful that we are able to do this well, with all the handicaps in this part, and with so little co-operation from the preaching brethren. Our invitation is still open to all loyal preachers coming our way. We hope to meet many at Prices Falls, July 4.

W. E. Shockley, Box 95, Sanger, Calif. May 27.—The church here is still pressing on in the work. We have 29 loyal members, 9 of whom are men. We have baptized 4 during the last month. We now have our house just about completed, except painting, and everything is paid for. By next year we hope to be able to help support another evangelist in this field. The Waters-Smith debate on the cups and classes closed May 24—4 days. The truth was well defended by Brother Waters. May the truth continue to prevail.

H. E. Robertson, Phillipsburg, Mo., June 19.—Since my last report I held a meeting at Ottumwa, Iowa, beginning May 18, and continuing two weeks. This is a loyal congregation, in which are some excellent brethren. Last Lord's day Brother C. H. Lee and I visited the church near Crane, Mo., where they seem to be going forward with zeal. I would like to admonish the leaders of all congregations to send in reports of their work.

Gareld Stumpff, Rte. 1, Galena, Mo., June 18.—The new congregation at Clio, near Jenkins, on highway 39, is still pressing on, having services at 9:00 a. m. Sunday, except on the 3rd Sunday, when it is at 11:00 a. m., with preaching. We certainly enjoyed the visits of Brethren Lee and Robertson last 3rd Sunday. They gave us some good lessons, and with the help of Brother Lee, we had some good singing. We are looking forward to meeting Brother Fred Kirbo and hearing him in a meeting, beginning September 20.

J. H. McKaig, Huntington Park, Calif., May 23.—One of our coming young evangelists is Ralph Mustard, of Montebello, whose zeal and labor are noteworthy. He baptized two in El Centro recently, and has preached to good audiences at Siskiyou, Monrovia, and Montebello. He is to be in the field some this summer with Brethren Ervin Waters and Paul Nichols. In a recent sermon he was heard to say that he had enjoyed his life as a Christian more than anything else in the world. It was a fine and noble thing to say, and should have a cheering and uplifting effect upon both young and old alike.

Joe Castleman, 401 E. Hart Ave., San Antonio, Texas, June 18.—The meeting at Fairview, conducted by Brother Gay, was a great success, in spite of the rain and bad roads. Brother Gay did some very fine preaching, with one baptized and a good interest throughout the meeting. The church there seems to be growing stronger, and they plan to meet each Sunday night. Brother Buffington preaches each month for them. Visiting brethren were, Jesse James and family, Ralph and Everett Perkins, Ben Fintropp and Jim Castleman, all of San Antonio; Brother Ervin Finto and family, of Pleasanton, and others from Birdeye and Charlotte. The lunch at noon was also enjoyed. I go to Sand Grove over the 5th Sunday inst. Pray for me.

C. C. Rawdon, 1401 S. 11th. St., Waco, Texas, June 5.—We have been visiting different congregations for the past month. We had the pleasure of attending meetings held by Brethren King and Ballard in Waco. While there were no visible results, yet there was some good preaching by both. Brother Ballard is a fine young man. While in Brother Ballard's meeting, I met another young preacher, Theron Morris, who is a cups man and contends for an "order of worship," which has prayer "first of all." It would be well for all brethren to "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). We have just such men, posing as gospel preachers, who cause contention and division in the church by their sowing seeds of discord, generally privately.

Carlos B. Smith, Wesson, Miss., June 11.—We recently had the pleasure of hearing Brother Homer L. King in a series of meetings, near Summit. We were sorry he was called away so soon, due to the illness of his son. I am glad to know that Brother King still preaches the uncompromising gospel in its purity and simplicity. I am thankful, too, that some will still receive it. His work this time was mostly with the Red Oak Grove church, where Brother L. L. Red is the leader. I believe Brother Red stands out for the truth against all innovations. To my mind he has the best organized home I have ever seen, and I believe Christianity prevails therein. Brother King was scheduled to be baptized Mr. and Mrs. Brown, of Wesson, but was prevented by his leave, and we attended to it, instead. We pray Brother King will continue the good fight in the face of persecution and misrepresentations.

Homer A. Gay, Lebanon, Mo., June 20th.—I closed the meeting at Fair View Church, near Floresville, Texas, Sunday night, June 15th, with one baptized. We had good crowds at all services, except for being rained out one night. I believe the church was greatly strengthened and more determined to go on in the Lord's work with more zeal. The brethren, from San Antonio, were good to come and visit us. This church (San A.) has bought a lot, and are starting a meeting house this week. On my way home I was met at the depot at Tem-

ple by brethren J. R. Stewart, and family, Barney Welch, W. H. Hilton, and J. E. Jones and family. Then, at the depot at Waco, I was very much pleased to see my old friend, Bro. C. C. Rawdon and his good family, also Bro. Byford's family. I leave Saturday for Omaha, Ark., for a mission meeting. I go to Shreveport, La., for the month of July, and to Ottumwa, Iowa, for August and September. While money is more plentiful, let us not forget the cause of Christ. Too, it would be a good time to double the OPA mailing list.

Clovis T. Cook, Spring Hill, W. Va., June 15.—I am at present in a good meeting at Stop 12, Spring Hill, W. Va. The attendance has been very good and the Church is doing fine, being in better condition by far than in previous times. I baptized Morris Murphy, a fine young man, of this community, who bids fair to make a strong Church worker. This Church has been blessed in the past twelve months with the addition of several male members, some of whom, are able to take part in the leadership, and others are developing fast. Among this number is our young preaching Brother, Clarence Kessinger, whom I baptized last year. He is doing splendidly and is to preach at Mallory Chappel this Lord's Day. (June 15th). Having disposed of some of the things that have had the Church paralyzed, and pushing both new and young talent to the front, we anticipate a bright future for the Church here. I hope that I can meet many of my friends this summer and especially some of my preaching brethren.

Homer L. King, Lebanon, Missouri, June 23.—The last Sunday in May, I was with the home church, Lees Summit, and enjoyed association with all the brethren. The first Lord's day in June, I was with the good brethren, near Summit, Miss. We had a wonderful all-day meeting, with many of the New Salem brethren attending. I continued here until Thursday, intending to continue over another Lord's day, but was called home suddenly to be at the bedside of Howard (my son, 17), who had just undergone a serious operation for acute appendicitis and was in a serious condition, and still is. We think he is a little better, but the results are still doubtful. We ask the prayers of all faithful brethren. I was sorry I had to leave the good brethren in Mississippi so suddenly and without warning, disappointing them, but I am certain they understood. The interest was growing rapidly, and two were already persuaded to be baptized. I think we have some of the finest Christians in that part, I have ever met. No sacrifice is too great for them, and they are willing to go beyond their means to support the cause of Christ. I would to God we had many more like them. I have been unable to get away from Howard since coming home, hence must give up my proposed visits to Louisiana and East Texas, for the present. I am praying that he will be able for me to attend the all-day meeting July 4, and to assist in the mission meeting at McAlister. I am booked at Lawrenceburg, Tenn., for August, and at Kinston, Ala., in September. I am to be at Axtell, Texas, about the middle of July.

L. L. Red, Summit, Miss., June 12.—The meeting at Red Oak Grove, conducted by Brother Homer L. King, last week, was taking on increased interest, when he was suddenly called home due to his son's operation for appendicitis. We regretted very much his leaving, but we felt it was his duty to be with his wife and son in such serious illness. Brother King has not failed nor slackened in his ability to preach the simple gospel, but has increased his talent in the noble work. We are very thankful for him and his patient endurance in the work of the Lord. The good brethren of the New Salem church took an active part in the meeting. Brethren King, Carlos and Sam Smith had visited a man and his wife, in Wesson, having persuaded them to be baptized, and we baptized them last Saturday. On Sunday we had a fine all-day meeting at Red Oak Grove. We are looking forward to the arrival of Brother Clovis Cook in July at New Salem for a singing school before beginning his meetings here in August. New Salem has a wonderful band of young members, who are giving their lives as a sacrifice for the cause of Christ. How unusual for these evil days! We are looking for Brother Cook to begin our meeting the second Sunday in August. Pray for us and the work.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., June 13.—I closed the meeting with the church in Stockton, May 18, and began a debate with Loyd Smith of Fresno, Calif., at Sanger, Calif., May 21. I affirmed the first two nights that only one cup should be used in the Communion. He affirmed

on the Class and Women Teacher Questions the last two nights. We had the discussion under a tent. A Bro. Smith at Sanger, Calif., whom I baptized a year ago, moderated for me. I began a meeting May 25, at Monrovia, Calif., and closed it June 8, with four restorations. June 9 and 10, I preached in a Mission in Arcadia, Calif., but the people there didn't seem to want "sound doctrine." Paul preached anywhere opportunity permitted and I think that we should do the same. June 11, I was at Siskiyou St., L. A. I will start a meeting at Oceanside, Calif., June 15. July 13, I will start a meeting (D. V.) at San Antonio, Texas, continuing fifteen days. The brethren there are erecting a new church building and hope to have it completed before the meeting. It is located on Catalina and Vienda in the Los Angeles Heights addition. Paul Nichols of Hollywood, Calif., will be with me in this meeting. I hope to see many old friends there.

#### OUR HELPERS

Here are our helpers for the month ending June 20, and opposite their names the number of subs. received by us. Accept our sincere thanks for your cooperation in helping us to keep the OPA making its monthly visits. This is our way of meeting the expenses of publishing the paper. Will you not send us a nice list every month?

Burley F. Black—6; Homer L. King—4; Ervin Waters—3; Mrs. Earl Neely—2; Fred Kirbo—2; H. E. Robertson—2; Chas. DeWitt Palmer—2; W. H. Purlee—2; Mrs. W. E. Lowe—1; Claude B. Smith—1; Woodard Clouse—1; Robert Falvey—1; Mrs. Nola Milner—1; Mrs. Pete Sumpter—1; Homer A. Gay—1; William Galyon—1; F. K. Reeves—1; Total 32.

#### LEADERSHIP

By Ralph E. Mustard

It seems to me that the Church today is at low tide, when it comes to functioning according to New Testament teachings. Every Church seems to lack scriptural leadership. I have asked many preachers who have traveled from East to West, and from North to South if they know of one Church having scriptural elders and they say, "not one." Question—Do they advocate it much?

I know it is impossible to have a New Testament Church without scriptural leaders. Why can't we have men today who can qualify for elders, and deacons? I see nothing in the qualifications that man could not accomplish if he so desired.

Let us examine some of the New Testament teachings on leadership. In Tit. 1:5-9 there is something wanting and it was elders. Much more, Titus was admonished to ordain elders in every city. So, to absolutely New Testament type we must have them.

Who takes the spiritual oversight; the preachers? Let us hear more from the Leaders. Then there won't be so many idle preachers. We need to get off the "LIQUID DIET" and the "Milk Bottle," and get some solid food. Let us do something about this and do it NOW, for the TIME IS SHORT. Every one should make a SUBSTANTIAL CONTRIBUTION IN, TIME, EFFORT AND \$\$\$\$, (money) to the end that "God" shall be glorified through Jesus Christ our Lord, whose is all the Honor and all the Glory for the ages of the ages.

(Titus 1:5-9) "For this cause left I thee in crete that thou shouldst set in order the things that are wanting and ordain elders in every city as I had

appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

For a Bishop must be blameless as the steward of God; not self-willed not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

Holding fast the faithful word as he hath been taught that he may be able by sound doctrine and both to exhort and convince the gainsayers. (verse 6) If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." (These are direct commands to the leaders or deacons of the church.)

(II Pet. 3:14), "Wherefore, beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot, and blameless."

Our leaders must be blameless and free from iniquity and sin. I'm afraid our leaders fail to realize the significance of the great command they are given to follow in order to qualify for the position of a leader. Their minds are oftentimes polluted and contaminated with too much foolishness, but yet they fail to realize the strength of the holy scriptures. They are deceiving the people (Gal. 6:7), "Be not deceived God is not mocked." In order to have good qualified leaders they must be free from criticism and foolishness, and above all be without spot and blemish.

I would to God that we had a pure and uncontaminated leadership in the Church today.

(Continued)

#### WORDS OF ENCOURAGEMENT

"The OPA is certainly a wonderful paper. May its truth ever shine out."—A. G. Phillips, Calif.

"Enclosed is my renewal for another year and one subscription for a neighbor."

—Oscar Johnson, Kansas.

"We enjoy reading the good reports in the OPA. May the Lord be with and bless you all is our prayer."—W. F. Orten and Family, Tenn.

"Find our renewal for the OPA. We can't get along without it. God bless the good work is our prayer."—Mr. and Mrs. Pete Sumpter, Okla.

"We are always looking forward to our paper each month, and we feel that we cannot get along without it."—Daniel A. Moore, Alabama.

"We certainly do enjoy reading the OPA. I wish that I could do more for it. I think it is getting better all the time."—W. I. Blanton, Calif.

"We sincerely hope Howard will soon be well again and that you will be able to be out again in the wonderful work."—Mrs. S. W. Lea, Miss.

"We are thinking about you often, but of course, when the OPA arrives it is rather like a visit with you, Homer."—J. H. McKaig, Calif.

"We are well pleased with the paper, and we would like to have a meeting by a loyal preacher here."—Oscar Miller, Texas.

"We thank you so much for such a fine publication as the OPA. We want others to get it."

—Jesse Miller, Calif.

"Find enclosed my subscription, and please send me sample copies, for I want to be a worker for it. May God bless every effort you are putting forth to teach the truth."—Robert Falvey, Miss.

"We are sending our renewal. We certainly would regret missing a single issue. The last two were especially good."—Woodard Clouse and Wife, California.

"The OPA was very good this month (June). Brother E. H. Miller's article was good. We are anxious to see and hear you."—C. D. Palmer, Ala.

"I am sending our renewal to the paper, and I want to send our contribution to help out in any way profitable."—Mrs. Hugh Milner, Ohio.

"I read a copy of the OPA, and I think it is a fine little paper, hence I am sending my subscription."—Mrs. Minnie Foster, Texas.

"We are sending our renewal to the OPA. We have missed it a lot. Bro. King, we appreciate you and your work more than words can tell."

—Inez Cope, Texas.

"Here is my renewal to the OPA. I hope it will continue along the same old way. I look forward to its great help. May you be steadfast and unmoving in the work, knowing you labor not in vain."—John Rankin, Calif.

"I am sending my subscription, also my brother's. He says he likes it very much, and I enjoy it very much."—Mrs. Earl Neely, Calif.

"We feel that we owe much to you, Brother King, and the faithful in California, also the OPA, which has helped us to learn the truth and to have it brought to a few in this part."

—Geo. Bowman, Arkansas.

#### WISE AND OTHERWISE

Do you not know that the words "immortality" and "eternal life" are synonymous? You can prove this for yourself by using them interchangeably. (Adventist)

Reply: You have "put the cart before the horse," my friend. You must show first by good authority that words are synonymous, and when words are synonymous, you can not always use them "interchangeably." It is the definition of a word and the word that may always be used interchangeably. The synonyms love and like will illustrate this point. I like bread. Now, is it also true that I love bread? Now, what good authority says that athanasia ("immortality,"—Thayer) or aptharsia (incorruption) or apthartos (incorruptible) and aionios zoeee (eternal life) are synonyms or that they may be interchanged, as definition and word defined, may be? Neither is the denotation of a word its connotation.

Im, prefix meaning not, so immortal signifies not mortal. Mortal denotes "subject to death." Now, what, concerning man, is mortal?

—H. C. Harper.

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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LEBANON, MISSOURI, AUGUST 1, 1941

No. 8

#### VIEWS AND REVIEWS

By H. C. Harper (Lamented)

"How much more consistent with our own intelligence and our conception of the nature of God, is the doctrine of Conditional Immortality, which teaches that the impenitent who fail to appropriate Christ, are eternally lost, they simply cease to be."—P. T. Messenger, Sept. 6, 1934.

Well, if "our own intelligence and our conception of the nature of God" is to determine the matter, "how much more consistent" is it to have all saved at last and made eternally happy! Is not the "conception of the nature of God" held by the Universalist as valid as is that of the Adventist? Are we to ignore what the Bible teaches and take the "conception of the nature of God" held by some man or set of men, to determine this matter? No. Such a sophism may beguile some, but not the ones who take God at his word. We say with the old prophet, "What hath the Lord answered? and What hath the Lord spoken?" (Jer. 23:35). This determines the matter with the prudent.

In the light of Bible teaching, it is as sane to talk about conditional resurrection as to talk about Conditional Immortality, for "the dead" shall be raised incorruptible (1 Cor. 15:52). And "the dead" includes "the just and the unjust" (Acts 24:15; 1 Cor. 15:21, 22, 35, 42, 52-54). And "The last enemy that shall be abolished is death" (1 Cor. 15:26). When is death abolished? "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." (v. 54). Then so long as one corruptible, mortal body remains unchanged to incorruption, immortality, death is not conquered. Hence, all shall be changed to incorruption, immortality. All go down in death and mortality unconditionally through Adam (1 Cor. 15:21, 22; Rom. 5:12), and all come forth changed to incorruption, immortality, unconditionally through Christ (1 Cor. 15:21, 22, 35, 42, 52-54). Hence Jesus says, "but fear him who is able to destroy (apolumni), 'to devote or give to eternal misery.'"—Thayer, p. 64) both soul and body in hell (gehenna), Mt. 10:28. And he says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41).

"And these shall go away into everlasting punishment" (v. 46). And the "punishment" is "tribulation and anguish" (Rom. 2:9). You say "are eternally lost, they simply cease to exist." Does a thing that is "lost" thereby "simply cease to exist"? You certainly know better. The fa-

ther said of the prodigal, "He was lost (apollumi), but is found" (Lk. 15:24). When "lost" (apollumi), did he "simply cease to exist"? And when Christ said to fear him who is able to destroy (apollumi) both soul and body in hell (gehenna), is that "simply cease to exist"? If so, the sheep (Lk. 15:4) and the son (v. 24) that were apollumi "simply ceased to exist." But they did not. Neither do those who are "eternally lost" simply cease to exist, as you have it. They are simply not recovered, as the son and the sheep were: they remain "eternally lost," truly; but that is far from "simply cease to exist." Hence, the "longsuffering of God" "to us-ward" (2 Pet. 3:9) has gone by with them, and now it is said: "He that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22:11), not "simply cease to exist." And "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," not "simply cease to exist," by a long way. Hence, Thayer's N. T. Lexicon says of apollumi (p. 64), "to devote or give over to eternal misery; Mt. 10:28" and "to deliver up to eternal misery; Jn. 3:15." "Fear hath kolasis, torment" (1 Jn. 4:18). "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). "And these shall go away into everlasting kolasis, punishment, torment" (v. 46). How long is the "punishment"?—"everlasting." 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). The punishment is "everlasting" and it is "tribulation and anguish." Take the witness!

#### WORSHIP

(Jno. 4:23, 24)

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." This word of Christ at the Samaritan well seems to me to cover the whole system that God and Christ have spoken and written for His people for all time to come.

There is so much carelessness, formality, and "any way will do" in the churches of today, it seems relevant to investigate, and to study seriously the situation pertaining to this question, that we may see whether we are "traveling the right road, or a 'byway into the woods.'"

Our text says we must worship God "in the Spirit." But you may ask the very pertinent question, "What is it to, or how do we worship God?" Or, "what is worship?" We think it is to rever-

ence! to pay divine honors to God by doing what He says for us to do in as humble a manner as we know how; to kneel before Him in the assembly, and at all times prefer, and do His will in preference to the will of man. This is what Christ meant by worshiping Him in Truth. To prefer and uphold His teaching above the teaching of man. Matt. 15:8, 9, Jesus says "This people draweth nigh unto me with their mouth, and honor-eth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Please let us look about us and see if we are guilty of this. In most public assemblies, what are the people doing? Well, a few are singing to begin the service. Yes, but that seems to be, "a lip service." Many are "chewing gum, others are examining the new styles, and others are whispering, some wanting their cigarettes, and a few seem to be really spiritually minded. Then, "Let us pray." Here is the TEST. A precious few reverently kneel and pray, but the great majority do not feel like thanking God for his blessings during the past week, and feel that He was under obligations to so give them those things because their names were on the CHURCH BOOK. "They are of the ELECT, and God will always take care of the ELECT." But "The king of kings, and Lord of lords "said you must worship Him in SPIRIT. Where is your spirit?

Yes, and He (that has all authority) said "we must worship him in Truth."

But says one, (or one hundred), I don't exactly know what that means." What is your "PASTOR" for except to explain these "mysterious" things? Well, now listen, and I believe I can make it plain. It is to just do what Christ and His Apostles said do, and do it just like they said to do it. And. Love to do it that way, and substitute nothing for it.

For nearly nineteen hundred years the Churches of Christ did it that way, but cigarette smoking, and other things not quite as bad, took the spirituality out of the church and substituted formality, and "Might as well" instead, so we are just waiting for Nebughednezzar or a shorter name to take us into captivity till we learn that the God of Heaven means just what He says.

Why should we obey and exalt Christ? Read Phil. 8-11, "Wherefore, God hath also highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven, and things on the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Now, brethren and sisters, when are you going to begin to "bow the knee"? Can you say "I love Jesus Christ and are unwilling to kneel even in prayer? "But my pastor says, "there is nothing in the attitude." Well, I will say that and I want you to think about it. If you had rather listen to your "pastor" than Christ and Paul, follow it up, and you and your pastor will land in the same HOT place. I am past 82 years and I am glad to say that my mother and grand mothers will not be of that number, because in their time you could tell the difference between those who were in the church and those without,

when it came to "let us pray." Thank God for those old times. If I should have been raised in the twentieth century I think I should be an infidel. Ah you say "old man Lowry is a hobby rider." That is true, for my hobby is "Jesus Christ and His word against the devil and modern Christianity."

May God help us to THINK.

—Emmett A. Lowry.

#### CHURCH MEMBER EXPLAINS TO GOD

You see, God, it is like this: We would attend church more faithfully if your day came at any other time. You have chosen a day that comes at the end of a hard week (of course, I get Saturday afternoons off) when we are all tired out. Not only that, it is the day following Saturday night. Saturday evening is the one time when we feel that we should enjoy ourselves, so we go to the movie or a party and often it is after midnight when we reach home. So it is almost impossible to get up on Sunday morning. You have chosen the very day when we want to sleep late; in fact, the children are often late to Sunday School because it is inconvenient for us to get up and get them ready to go. It is usually after 10 o'clock when the dishes are done and then it is time to think about Sunday dinner, not to mention the Sunday paper. I mean no disrespect to you and do not claim my judgment equal to yours, but you must realize that you have chosen the very day on which the morning paper takes the longest time to read thoroughly and also the day on which we have the biggest dinner.

Then, too, we must think of John. Besides having picked the time when dinner must be prepared, John is cooped up in the office all week, and Sunday morning is the best and only time he has to tinker with the car. The whole week offers no time so good to wash and clean the car and do odd jobs around the place as Sunday morning during church time. When John gets into his old clothes and gets his hands all greasy you can not reasonably expect him to even think about getting dressed for church. If you did not want him to tinker with the car you should not have permitted him to get one.

Then, too, we must go visit our folks; there has been no time during the week, you see. I am telling you all these things because I want you to see our point of view and that it is not our fault that we are not able to get to church on Sunday morning and, of course, you know we cannot go to church Sunday night and be at our bridge club or revel in some spicy sex-obsession at the theatre.

Really, God, we would like to go, and we know we ought to go, but it must be clear to you now that the real reason we cannot go is because you have chosen the wrong day. If you will select any other day but Sunday, while we cannot promise definitely (you know I never make promises unless I'm positive that I can keep them), we shall be glad to give further consideration.

Self-excusingly yours,

THE MAJORITY.

—Windsor Gazette.

#### MISSION MEETINGS

Bro. M. J. Buffington, of Sabinal, Tex., writes me that he wants to hold some mission meetings this year. He says that he doesn't want the brethren to support him until he has proven himself, and that he is ready to do that proving now. He would like to hold two or three mission meetings where the gospel is needed, and where there is no promise of support for such work.

This surely is a noble and liberal offer. I know Bro. Buffington well, and I gladly recommend him as a faithful and loyal Christian boy. He has not been a member of the church long, but has been working in the church ever since he was baptized. He is capable of doing much good. Brethren, let's arrange with him to hold that meeting somewhere. If all of the boy preachers would show that willingness to spread the gospel it would be great, and, maybe, they would if more of the older preachers would set the example for them. But, if one preacher, who works hard for his living, can hold three mission meetings at his own expense, how many could a congregation of fifty or seventy-five members hold? How many have you held? How many are you going to hold this year?

Bro. and sister Elbert Phillips, of Council Hill, Okla., supported me in the mission meeting at Omaha, Ark., also, Bro. and Sister Hugh Milner, of Camden, Ohio; and Bro. and Sister L. N. Byford, Waco, Texas, donated to this work, and Sister Bama Foley, of Omaha, and a few other members around there contributed to the work. All together they gave me a good support. Many such meetings can and should be held.

—Homer A. Gay.

#### A GOOD LETTER

Eola, Texas, July 16, 1941.

Dear Brother King:

For the past three years I have been working in a grocery store and doing what preaching I could in and around Eola on Sunday and Sunday night. But, beginning April 1, 1942, I will, the Lord willing, be available for protracted meetings anywhere I may be called. I feel that it is my duty to preach the gospel. I love the truth, and I hope to preach it the remainder of my life, leading lost souls to Christ.

"The field is white to harvest and the laborers are few," and I want to be one of the few in the harvest field. I believe I will be blessed in giving my time to laboring in the vineyard of my Lord. I find that I cannot devote 12 to 14 hours per day to manual labor and have much time to study and preach, hence I am giving up my job to go out into the evangelistic field. If any of the brethren desire my services they may write me at Eola, Texas.

—T. R. Chappell.

#### Comment

I am very thankful to the Lord that Brother Reed Chappel has made up his mind to enter the field as an active evangelist, for there never was a time that we needed loyal, faithful, uncompromising, well-balanced gospel preachers than right now. There are a number of sections of the country that do not have a faithful gospel

preacher, nor can they get one to do the work that needs to be done. Truly, the fields are white to harvest and the laborers are few." May the Lord send forth more laborers into His vineyard. We need men with conviction, and courage to carry out that conviction. We need God-fearing men, with clean hands and pure hearts, who are neither afraid nor ashamed to "cry aloud and spare not"; men who love the truth and are willing to "endure hardness as good soldiers of Christ"!

I believe that Brother Chappel is a good clean Christian boy, who will do his very best to come up to the qualifications the Lord requires of him, and I freely commend him to the faithful brotherhood.

—Homer L. King.

#### Waters-Cryer

June 29, I solemnized the rites of matrimony between Ervin Waters, of Temple, Texas, and Jean Cryer, of San Angelo, Texas. This marriage took place in the home of Jean's parents, Bro. and Sister L. T. Cryer, of San Angelo, Texas. Ervin is a well known evangelist and has been labouring with the California churches for over a year and a half. Jean is a virtuous Christian girl from a good family. We pray God's richest blessings upon this union.

—Paul O. Nichols.

#### OUT OF THE HOSPITAL

I am very thankful to report that my son, Howard, who underwent a serious operation, has been out of the hospital for about a month, and is steadily gaining in strength and health, being now able to be out of bed and go about at will. Many thanks to all who have so kindly inquired concerning his condition, written him letters or cards of encouragement, visited him, sent flowers, etc. But, we especially thank the following who have been so kind and liberal as to send material help of relief in the financial burden, which has been quite heavy:

Church in Lebanon, thru Bill Vanstavern	\$15.00
A good brother in Lebanon, Mo.	10.00
Chapel Grove, J. W. Weeks, Lawrenceburg	20.00
Church at Ada, Okla., by Pauline Rowlett	6.00
Church, Alta Vista, Kansas, Mirl E. Jones	10.00
G. H. Turnbull, Marquand, Mo.,	10.00
Irvin R. Boss, Pekin, Indiana,	5.00
H. E. Thompson, Los Angeles, Calif.	5.00
Mrs. L. J. Early, Sr., Samson, Ala.	2.00
Good brethren, near Brookhaven, Miss.	15.00

While the above is far short of the expenses, yet it was a great help in such heavy burdens, and I appreciate it more than words can express. May God bless all for their liberality.

Then, as a further expression of kindness and consideration, Brother and Sister Byford, of Bellmead, Texas, who were saving money to support me in a mission meeting this summer, immediately sent the money right on to me in advance, which was to the amount of \$50.00. May God bless them for their thoughtfulness in trying times.

We do not forget to thank all for their sincere prayers to the Heavenly Father for Howard's recovery, which prayers are being answered.

—Homer L. King and Family.

## Old Paths Advocate

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### "THAT ORDER OF WORSHIP QUESTION AGAIN"

By Ervin Waters

During the last several years the above question has been introduced to the churches in the middle west and west. Some contend that there is an unvarying order in which the items of worship must be observed and that Acts 2:42 contains an order. In my former articles I have exposed in the manner which I thought it deserved the fallacy of this position. I have pointed out repeatedly that Acts 2:42 does not contain an order of worship at all, singing not even being mentioned or implied there. This thorn certainly has the order advocates worried. They have been driven to occupy absurd positions in their frantic effort to patch up their absurd contention.

Bro. J. D. Phillips, the leading advocate in this new movement, has tried to slip the singing into Acts 2:42 by making it a part of the "doctrine" or "teaching." Of course the brethren are amused since they know that a woman is not supposed to teach in the church (1 Cor. 14:35; 1 Tim. 2:11-12), and therefore, she could not sing if his position be true. Consistency would demand that he prohibit the women from singing, but he doesn't. He is not even willing to accept the consequence of his own doctrine. Then, too, the brethren know that he teaches that we are to "speak one by one" (1 Cor. 14:31) in the teaching service but he permits congregational singing. If singing is a part of the teaching, then we will have to sing "one by one" and the "women keep silence." Behold, brethren, the drowning man clutching at the proverbial straw!

Bro. W. H. Hilton, our erstwhile fellow soldier, has taken up this new doctrine. He quickly saw that Bro. Phillips' position on the singing wouldn't hold enough water to cool his parched tongue, and so he runs to another extreme. He says that singing is no part of the worship and we can do without it altogether. Just because some cannot well sing does not give him sufficient reason to try to pull the singing out of the worship. Paul said, "When ye come together, every one of you hath a psalm, hath a doctrine, etc." (1 Cor. 14:26). Paul mentions the singing with prayer in 1 Cor. 14:15, saying, "I will sing with the spirit, and I will sing with the understanding also." He com-

mands us to sing in Eph. 5:19 and Col. 3:16 but Bro. Hilton will reject this because he is trying to get an order of worship out of Acts 2:42, and he just can't find the singing there. I wonder why he doesn't reject faith because he can't find it in Acts 2:38. If brethren were willing to believe this absurd position because "he himself said it," they would be badly in need of being rooted and grounded more firmly in the truth.

These brethren have tried to "pull a rabbit out of the bag" by arguing thusly, "Why not use our order of worship for unity? You beg other brethren to give up the I. M., S. S., and Cups for unity." Brethren, if that is the best I can put up against the above mentioned innovations, I will never oppose them again. If I cannot prove the S. S. to be wrong and sinful, I will not ask brethren to give it up to humor my whims and fancies. If I cannot prove the Cups to be wrong and sinful, I will not set myself up as a "law-maker" and demand that brethren satisfy me. I oppose the S. S. and Cups because they are **Wrong**. I contend that we have the truth on these questions and that we can only have unity on the truth.

Contending, as I do, that the S. S. and Cups are wrong I will not "touch, taste, or handle" them (Col. 2:20-23). Do these brethren contend that our worship is **wrong** and sinful because we don't acquiesce to their demand concerning an unvarying order? I have not heard a one of them that was bold enough to make that accusation. **WHY?** Because these preachers worship with congregations throughout the country which use different orders.

We have asked them time and again if they are doing **WRONG** in using these different orders. They have evaded that question and will not reply to it. **WHY?** Because if our worship is wrong, they stand condemned before God for using it, and if our worship is right and acceptable then they are forced to admit that they are causing division and trouble in the brotherhood over something which is not essential to salvation. Paul said, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). "Thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:21). I beg these brethren in the name of all that is holy and good to give up their contention if they don't think our worship is wrong. I beg them, if they think it is wrong, to become consistent because I admire consistency even in those with whom I disagree.

I emphatically deny that we can submit to their demands and have unity. They are trying to bind something on us which God did not bind. A heresy" is a "religious opinion tending to schism and strife." This contention of their's is a heresy, it is an opinion not found in the scriptures, and it has caused division and strife in the church. The church can never unite on a heresy. I charge that the contention (get this, I say contention) which these brethren are making is a heresy. "Heresies" are condemned in Gal. 5:20 and furthermore Paul concludes by saying, "That they which do such things shall not inherit the kingdom of God." (Gal. 5:21). The Bible teaches us how to deal

with heretics in an unmistakable manner. "A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Tit. 3:10-11). These brethren have left a path of contention behind them.

Neither of them, to my knowledge, have ever denied that the time will come when they will make the order of worship a "test of fellowship." They want to sow this heresy in every church which will let them preach for them and get just as many with them as possible before they are forced to take a stand. Brethren, are you going to help them along their destructive way by supporting them and calling them for meeting? I love both of these men as I have loved few men in this life but love for the unity of the church and the truth forces me to draw the line where the scriptures have commanded me to.

I had been preaching two years before I ever heard of the order of worship question. I was nineteen years old, and was with one of them at Cleo, Texas. He gave me a manuscript on the order question, saying, "Read and study this question. It is a coming issue." Brethren, I DID NOT KNOW it was a coming issue. Others did not know it but HE KNEW IT. HOW DID HE KNOW IT? Because he knew that he was going to make an issue of it. I will say that I did "read and study" this question, and the longer I continue to do so the more I am convinced that it is wrong.

Bro. Orvil Johnson was such a promising young preacher in Oklahoma. I was surprised to learn that he had also taken up this contention. I recommended him for a meeting in Tex. last summer. He held that meeting. I have had to go to those same brethren now and "dis-recommend" him. I am making no charges against the character of these men. I simply charge them with "heresy" and beg them to come back to the truth. A brotherhood, bleeding from the mangled condition caused by these brethren, causes us to say with uncompromising words, "THEY SHALL NOT PASS!" Soldier of God, will you remain with us in this and all other battles for the truth?  
—422 Whittier Blvd.,  
Montebello, California.

### OUR HELPERS

Below are the names of our helpers for the month ending July 20, and following their names the number of subscriptions received by us. Many thanks to all for the hearty cooperation in assisting us to keep the OPA making its monthly visits to about 1,000 homes. Will you not keep up this good work until its teaching goes into every Christian home, if possible?

J. A. Moore—9; Chas. D. Palmer—5; Homer L. King—4; Homer A. Gay—3; Clovis T. Cook—3; Burley F. Black—2; Woodard Clouse—2; Everett Franklin—2; T. F. Thomasson—2; Barney Welch—2; Pauline Rowlett—2; H. E. Robertson—1; Tim Dougherty—1; Mrs. L. L. Ladd—1; W. K. Orendorff—1; James W. Russell—1; Lee R. Williams—1; J. C. Waters—1; Mrs. Marvin Teeters—1; John Rogers—1; Mrs. Earl Butts—1; Ervin

Waters—1; M. J. Buffington—1; Mrs. Warwick—1; Total—49.



Edgar Claywell, Placentia, Calif., June 26.—We attend worship at Montebello. The Siskiyou, Monrovia, and Montebello congregations are working together and doing nicely.

L. L. Ladd, Claunch, New Mex., June 23.—The little congregation Brother Waters established here two years ago this August remains faithful, and I feel that we are growing stronger, even though we have not grown in number.

Barney Welch, 309 S. 22nd St., Temple, Texas (Since earlier report).—I am now visiting with Bro. King at Axtell, assisting in the task of editing the OPA for August. I now realize more than ever the responsibility upon his shoulders and his untiring patience. Brethren, let us be prompt with our reports and articles, and let us work harder than ever for the paper.

James W. Russell, Rte. 3, Box 4, Fresno, Calif., July 12.—We meet regularly in Sanger to worship God, and are growing in the Lord. Our meeting place is on West Ave., near 6th St. If passing this way stop with us.

Geo. Bowman, Alpena Pass, Ark., July 5.—Brother Homer A. Gay preached for a week at Omaha, about 15 miles from here, baptizing one. We heard him part of the time, and we think he is a wonderful preacher. We think much good was done. We are expecting Brother King with us this fall.

Van Shanon, (colored), Rte. 1, Wesson, Miss., July.—We are a little flock, trying to serve the Lord in the true gospel way, meeting each Lord's day for worship. We stand together in unity for the Bible way. Pray for us that we may ever hold on to the right and grow stronger each day.

Lee R. Williams, 234 W. Cherokee, McAlister, Okla., July 14.—Brother Fred Kirbo closed our meeting July 10, with three baptized and one restored. We think much good was done, as the attendance has increased more than double since. Our meeting place of worship is 304 W. Chicasaw. If there is a preacher in reach who can visit us once a month, write me.

Mirl E. Jones, Box 58, Alta Vista, Kans., July 9.—The church at Moss Springs, near here, is still pressing on in the Lord's services. The attendance has gained some recently. We plan to have a series of meetings of ten days or two weeks duration in the near future. We are sorry to learn of the illness of Brother King's son.

J. C. Waters, 1522 S. W. 23rd St., Oklahoma City, Okla., July 8.—We are still striving and doing our best to keep the cause growing in this city. Although we are few in number, we are holding on to the Bible way. We are asking the prayers of the faithful that we may grow in grace and number and remain faithful unto the end.

Chas. D. Palmer, Kinston, Alabama, July 12.—I have just closed two meetings in Florida, with 1 baptism and 3 confessions of faults. I am to hold a meeting at Newton, Ala., in the near future. We look forward to Brother King's meetings in this part in September. Let us work while it is day.

L. B. Badgett, Bigfork, Ark., July 14.—I closed a good mission meeting near Bastrop, La., with 11 baptized, and many old members came back. I am to return in September for another effort in this part. Brother Franklin was song leader and a good one. Brother J. T. Galbert, of Bonito, La., is a good gospel preacher and a good man. I can recommend him to the brotherhood. I go next to Winita, Oklahoma.

Ralph Mustard, Montebello, Calif., July 16.—I recently preached for the loyal brethren at Crockett, about 500 miles from my home, two nights, to splendid crowds. I found them working in peace and unity. On my return I stopped over Lord's day with the faithful at Corcoran. Brother T. M. Hoover and I did the teaching. I was sorry that I could not attend the camp meeting in Okla. The Lord willing, I join brethren Ervin Waters and Paul Nichols in August, on a preaching tour to Oregon and Canada.

L. L. Red, Summit, Miss., July 19.—The work at Red Oak Grove is progressing nicely, and we are looking forward to Brother Clovis Cook's coming in August for a meeting. Bro. Carlos Smith and I were with the brethren at Baton Rouge, La., last Friday over Sunday. They gave us a hearty welcome. Everything in the worship was well in line but the drink element, which I think could be corrected by a little teaching. Brethren Crum and Haggood are the leaders, who seem very sincere. Glad to hear Brother King's son is better. Pray for us.

M. J. Buffington, Sabinal, Texas, July 19.—I enjoyed meeting with my home congregation in San Antonio last Lord's Day. Bro. Ervin Waters began a meeting there that day, which is to continue over two more Sundays. Since my last report I have not done much preaching, however, I am to begin a meeting at Sand Grove, Texas, on August 2nd. I have the time and am willing to hold three or four mission meetings this year if my services are wanted. If interested write me at the above address.

J. B. Spradley, Rte. 3, Wichita Falls, Texas, July 13.—I, along with a number of others from here, attended the all-day meeting at Prices Falls, Okla., July 4th. I believe that most of the brethren enjoyed the day, being associated with so many brethren from various parts of the U. S. A. Also, the discussion of the "order of worship" question. We are looking forward to the next 4th of July meeting which is to be held at Healdton, Okla.

Barney Welch, 309 S. 22nd St., Temple, Texas, July 21.—I have been enjoying many spiritual feasts since last report, by attending meetings, including the all-day meeting July 4, at Prices Falls, Okla. Brethren, the time is here, when we must get off the fence and stand firm for the truth in the face of approaching opposition. I am now in San Antonio enjoying the fine association of Bro. Ervin Waters and Paul Nichols, of Calif., also the fine brethren in San Antonio. They are really growing in zeal, knowledge, and number. I plan to visit a number of churches before my meeting at Ramsey August 1, including a visit with Brother King at Axtell, Texas, this week.

Joe H. Howard, Diggins, Missouri, July 14.—I began a series of meetings here July 12, with good crowds and interest. I am meeting some opposition with the Adventists and Holiness sects, but that makes it all the more interesting. My next will be at Flippin, Ark. August 1 then, to Berryville. I intend to push the OPA in those meetings, as I believe we can do a good work through the paper. Pray for me and the cause for which I am laboring.

H. E. Robertson, Phillipsburg, Mo., July 18.—I want to endorse the article by Brother Gay in the July issue of the OPA, relative to the home and divorce, and I think we should have more teaching along this line. I was with the church at Drury, over the fifth Sunday in May. They began last winter, but are growing rapidly. July 17, Bro. Lee and I visited Brother Joe Howard in his meeting at Diggins, Mo., with good crowds. He is an excellent preacher. Brethren, why not report your work, that brethren may know where you are and what you are doing?

T. R. Chappell, Eola, Texas, July 16.—The church here is getting along nicely. We are now in a series of meetings, with Bro. W. H. Hilton doing the preaching. We are having good crowds and interest, and we are hoping and praying for a great harvest of souls during these two weeks. I plan to be out in the field preaching the gospel during 1942, if it be the Lord's will. Should anyone desire my services after April 1, 1942, I would be very glad to assist you in any way that I can.

Chas. H. Lee, Rte. 2, Lebanon, Missouri, July 19.—Since my last report Brother Robertson and I were with the church at Drury (Douglas County). Then, with others, to the big meeting on July 4, at Prices Falls, in Okla. I think great good was done for the cause of Christ, in the association and the discussion of the "order of worship" question. I was gladly surprised to see so many take their stand against the theory of a "set order" and so few who came out for the man-made theory. Brethren, why not honor the silence of the Bible? We go next to Lick Branch, near Alpena Pass, Ark. Pray for us.

H. W. Wood, Gravette, Ark., July 11.—I held some meetings, near Jay, Okla., from last of May to July 3, with one baptism. Three of these meetings were mission efforts in sectarian strongholds. I think my next effort will be near Mountain Home, Ark. My plan is to hold one meeting for the church, then to mission points, as I have no one to care for but myself. Should anyone need my services, let me hear from you.

C. C. Rawdon, 1401 S. 11th St., Waco, Texas, July 10.—My family and I attended the all-day meeting July 4, at Prices Falls, where we met many of our old friends, whom we had not seen for many years, also met many of the preaching brethren. The "order of worship" question was discussed and threshed out pretty well, but not settled entirely. May the time come, when brethren will cease disturbing the church over untaught questions and take God's word alone. We went from here to McAlister to be with Bro. Kirbo in his meeting for two good sermons. We need more like Bro. Lee R. Williams there, who is a live wire.

T. F. Thomasson, Trechado, N. M., July 1.—We had two services last Lord's day, with lunch on the ground, and large crowds in attendance. All seemed to enjoy it and good interest was manifested. I delivered two discourses, which seemed well received. Prospects for the cause look good here. Our protracted meeting is to begin August 10, and if any are planning a trip this way at that time, they will find a hearty welcome with us, or you will find good places to camp. We are 60 miles off highway 66 from Grants; 30 miles off highway 60 from Pielown.

Clayton Fancher, 1304 N. 5th St., Wichita Falls, Texas, July 15.—I am sorry, but it seems the church here is still going backward instead of forward, under the leadership of brethren advocating a "set order of worship." I attended the all-day meeting at Prices Falls, July 4. I believe much good will come from the meeting. The "order of worship" contention was threshed out and completely defeated, though not admitted by the advocates. My prayer is that they will give it up. Pray for me that I may ever "contend earnestly for the faith once delivered to the saints."

D. A. Murry (colored), Columbus, Miss., July 5.—I was called to Alabama last month to hold a meeting for the S. S. people. When Lord's day came, I refused to commune with them, due to a plurality of cups, and I was called in question by the elders. When I gave my reasons, the fight was on. We talked for about four hours, and while I didn't thoroughly convert them, yet they called me back for another meeting in August. I am now in Delhi, La., where there is no Church of Christ. Wife and I have been here for a week. I have three confessions and will baptize before I leave. Brother Carlos B. Smith, of Wesson, Miss., sends me some support in this sin-stricken place. We thank him so much. He certainly is a friend to the work. I was in Healdton, Okla., in May. The Smith brothers there encouraged me very much. With the help of the loyal brethren, I hope to establish some loyal churches in Ala., Miss., and La.

Fred Kirbo, Wilson, Oklahoma, July 14.—I held a good meeting at Healdton, Okla., with fine crowds and good interest. Eight fine girls were baptized and one confessed faults. From there I went to McAlister, Okla., to assist Brother King in a mission meeting, but unfortunately he was forced to remain home with his son Howard, who was very sick, and I had to do all the preaching. Three were baptized and one restored. Some from the S. S. people said they were going to worship the true way. They have a very competent leader, Brother Lee R. Williams, who is making a great sacrifice to have the gospel preached. I shall never forget the kindness shown me in his home. I am now in a meeting in Sentinel, and I go

from here to begin a meeting at White Hall, near Temple, Texas, August 1.

Paul Nichols, 2122 Santa Monica, San Antonio, Texas.—Since my last report I have preached at several different congregations in California and Texas. I was blessed with the opportunity of being at the fourth of July meeting which was held at Price Falls, Oklahoma, where I met many who are fighting for the cause of Christ. Sunday, July 6, Barney Welch, Ervin Waters, and I, preached at Live Oak, Texas, where I baptized a woman who had been a Baptist for twenty years. Wednesday, July 9, I preached at Temple, Texas, where Bro. Waters preached the preceding two nights. Sunday, July 13, I preached to the faithful in San Antonio in the newly erected building, which some of the brethren have been working on for the past two weeks. At this writing I am at San Antonio with Bro. Waters in a series of gospel meetings. I am to be with him and his wife for the remainder of July and most of August, the Lord willing. May the Lord help us to forever "fight the good fight of faith, and lay hold on eternal life."

Tom E. Smith, Box 893, Healdton, Okla., July 8.—Brother Fred Kirbo closed our meeting here June 29, with 8 baptized and 2 restored. I think every member was strengthened by the good teaching Fred did, and I appreciate his fearless, yet kind manner of presentation. My family really had cause for rejoicing as our daughter, Olive Bell, was among the number who obeyed the gospel. There was a large crowd at the annual all-day meeting at Prices Falls, July 4. I was gladly surprised to see so many of my old friends and to meet a number of good brethren I had not seen before. The "order of worship" question was really threshed out, notwithstanding the leaders of that faction did all they could to keep it from being discussed, after Brother Orvel Johnson (one of the leaders) told me about three weeks before the 4th, that they expected it to be threshed out at that time. I want to say just here I am for the OPA and its publishers one hundred per cent, because I think they are God fearing men, "contending earnestly for the faith once delivered to the saints." Brethren, let us get behind the OPA, as never before and see that it does not lack for subscriptions!

M. Vandanam and Wife, care N. S. Railway Indian School, Nizamabad, Deccan, Via Nanded P. O., Br. India.—Thank you very much for the OPA. Kindly note the change of address. Glad to let you know we have returned to this place, after successful meetings at Lassagnda and Secunderabad. We had 15 conversions at the former place and 25 at the latter. This was made possible by the fellowship and prayers of a few brethren and three churches for which we are grateful to the Lord, and we thank our brethren and the churches. As it is we have very little support for the work. Kindly pray that the Lord will supply the needs from His bounties. We are praying for your efforts for the Lord. Kindly pray for us and for the work of the Lord with Christian greetings and thanking you for the paper very much.

Homer A. Gay, Shreveport, La., July 16.—I held a meeting at Omaha, Ark., the last two Lord's days in June. After the first few services we had nice crowds and a good interest. I baptized one into Christ, and I believe the seed was sown that will produce a harvest of souls some day. The 3rd of July, I, along with Brethren Lee, Robertson, King, and Cook drove to Ada, Okla., where we attended services that night and went on the next morning to the all-day meeting, at Prices Falls (elsewhere reported in this issue). I enjoyed meeting so many of my old friends again there, also met several whom I had not met before. I believe the discussion of the "order of worship" question will result in much good. I believe it is high time for brethren to speak out plainly against the theory of Acts 2:42 being a "set order" to follow on Lord's day. I began at the Cross Roads church, thirty miles from here, July 7th, and continued until the 12th, with increasing crowds and interest. Here I taught a two hour session of vocal music, in the mornings and preached at nights. I began at Velva St., Sunday, 13th, and am to continue until the 27th, thence, to Marion for a week, and then to Ottumwa, Iowa. Let us all press the cause for truth and righteousness, and work while it is day, for the night soon cometh.

Clovis T. Cook, Lebanon, Missouri, July 18.—The last Sunday in June I concluded a month of preaching the gospel in West Va. I enjoyed the work very much, and I believe the

cause is prospering now. In company with Brethren King, Gay, Robertson, and Lee, et al, I went to the all-day meeting July 4, at Prices Falls, Okla. I believe that much good was done in that meeting. In addition to the association and meeting new faces, the "order of worship" question was threshed out in the afternoon. It was plain to be seen by all present that a great victory for truth was won that day. There were many speakers, who presented many arguments supported by the Scriptures against a "set (unvarying) order" of the items of worship, which was troubling some of the churches in Texas and Oklahoma, having been advocated by three preachers present at the meeting. Brethren, let me plead with you to turn from this error, which will divide and kill the church wherever it is advocated, just as it was in W. Va. and just as it is doing in one church (at least) in Texas. The leaders of that church should know that this contention is killing that church, yet they keep right on talking and advocating the very thing that is killing the church, in the face of all these facts. May we drop all this contention and wrangling, and turn our attention to building up the church in song, in gospel teaching, in prayer, and in Bible practice, which will bring us back to the "Old Paths," where we may walk together therein.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., July 15.—I closed a meeting with the faithful few at Oceanside, Calif., June 22, and preached at El Centro, Calif., June 24, baptizing one. June 26, I left California, accompanied by Bro. Paul Nichols. We worshiped with the church at Eola, Texas, June 29. On that day I took one of the most important steps of my life. Bro. Paul Nichols solemnized the rites of matrimony between me and Jean Cryer, of San Angelo, Texas, in the home of her parents. Pray that God will bless us in our life together. I preached at Cedar Gap, near Tuscola, Texas, June 30. I had not seen these brethren in over three years. July 3, we went to Oklahoma to the Price Falls meeting, where I preached that night. On July 4 we had the largest crowd that I have ever seen at such a meeting. I suppose that twenty preachers were present and brethren were there, from Missouri to California. In the afternoon we had an open forum on the "order of worship question"; each speaker being given ten minutes in which to express his views. Although this arrangement was made by the order advocates they complained because there were more speakers against their position than for it. We knew that it would be so and insisted to the last that they allow two or three speakers on each side to divide the time equally and thrash the question out, but they refused. In fact, it was with difficulty that we could even get them to bring up this question, which they have been disturbing the brotherhood over. They like to talk it privately when we haven't a chance to expose their fallacy before the public. It deeply hurt them to have their contention so thoroughly demolished as it was July 4 before such a large crowd. They were shown up in their true light, when they refused to say we were wrong in our worship, and refused yet to give up their divisive contention. The brethren will bear me witness that Bro. W. H. Hilton, who for years has set himself up as a debater, first mentioned signing propositions to me and then for two days absolutely refused to affirm a fair proposition embracing his full affirmative position. Their position just will not stand rubbing, brethren. July 6, we worshiped at Live Oak congregation, near Buckholts, Texas. Bro. Barney Welch and I preached a "double-header" in the morning, resulting in the baptism of a woman who had been a Baptist for years. Bro. Paul Nichols did the baptizing and preached for us in the afternoon. I preached again at night. July 7 and 8, I preached at my home congregation in Temple. July 13, I began a meeting at San Antonio, Texas, preaching the first sermon in their new church building which is nearing completion. This church has sustained a steady growth for several years, and I expect much of it in the future. August 10, I am to start a meeting, near Hood River, Oregon, after which I shall return to California for more work there. I shall spend several of the summer months of 1942 in Texas and the surrounding states.

Homer L. King, Lebanon, Missouri, July 22.—While at home with Howard in his illness, I was with the home church, Lees Summit, and with the new congregation in Lebanon, over Lord's days. I enjoyed the all-day meeting July 4 very much, in meeting so many of my old friends and preaching brethren. Too, I enjoyed the discussion of the "order of worship" by all. I think a good spirit prevailed generally throughout, and much good should be the results, for much light was shed on the subject. Many were heard to say that they re-

ceived much information, which cleared up their confused minds, and that they were now convinced that there is nothing to the contention by the advocates for a "set order" of the items of worship. It is my sincere desire and prayer that good brethren, who have been confused on this subject, will now cease all contention, that we all may work together in unity. I am now in a mission meeting in Axtell, near Waco, Texas, with three baptized to date. The interest and crowds seem to be gaining some. I am very glad to have Bro. Barney Welch with me a few days in this meeting, also Bro. Bill Milner and family, of Wilson, Okla. Others from Temple and Waco have been in attendance. The first Sunday in August, I expect to be with the faithful at Chapel Grove, near Lawrenceburg, Tenn. After which I go to Long Branch. Early in September, I am to be at Kinston, Ala., for two meetings in that part; then back to Davidson, Okla., the first part of October. I anticipate a visit with Brother Ervin Waters before he returns to California.

#### WORDS OF ENCOURAGEMENT

"We want to send the paper into two more new homes. We appreciate the paper and the good articles. We think Bro. Waters is doing a good job in the 'order of worship' question."—Bro. and Sister W. Clouse, California.

"I am sending a new subscription to the OPA. Good luck to the paper and to all who are connected with it."—Mrs. L. L. Ladd, New Mex.

"The OPA is fine. Keep the good work moving along. I want to get out in the field again preaching."—T. R. Chappell, Texas.

"We received our paper in June, and we enjoyed it more than ever. We think you are doing a wonderful work."—Edgar Claywell, California.

"I want to say that I am 100 per cent for the OPA and its publishers, because I think they are God-fearing men, contending earnestly for the faith once delivered to the saints. Brethren, let us get behind the OPA and see that it does not lack for subscriptions. Let us work for it as never before."—Tom E. Smith, Oklahoma.

"I am sending my renewal for another year to the OPA. We enjoy reading it very much, and hope it continues doing good."—Tim Dougherty, California.

"I intend to push the OPA in my meetings. I believe we can do a good work through the paper."—Joe H. Howard, Arkansas.

"I am sending four other subscriptions with my own to the OPA, and I hope this finds you and yours well."—Chas. D. Palmer, Alabama.

"I received one of your gospel papers, and I love to read it very much."—Guy Adams, Iowa.

"I am sending a subscription to the OPA. We really do enjoy the paper and think it is wonderful. I wish we could persuade everyone to read it."—John Rogers, Oklahoma.

"We are sending you a donation. We are glad to help in any way that we can. We are wishing you and yours all of God's blessings."—Mirl E. Jones, Kansas.

"We enjoy reading the good reports in the OPA, and we are sending our renewal for another year."—Mr. and Mrs. J. C. Waters, Oklahoma.

"The OPA grows better all the time. I don't think I could get along without it. Long may it live."—Mrs. L. J. Early, Alabama.

"Many thanks for sending the paper to our son in the Air Corps, Rantoyl, Ill. I wish I could be free to go daily to find subscriptions to the OPA. Best wishes for the recovery of your son." Mrs. I. D. Russell, Texas.

"Here is my renewal. We get a great amount of inspirational good from the OPA."—James W. Russell, California.

"Here is a donation, also two subscriptions to the paper. We hope this finds Howard improving."—Pauline Rowlett, Oklahoma.

"We are sending you a contribution. We sympathize with you in your trouble and hope for a speedy recovery."—J. W. Weeks, Tenn.

#### "THE HEART" FROM A BIBLE STANDPOINT

Very often we hear someone say, "God has saved me, I have received the spirit, and I can feel it down in this old heart of mine." Then they pat that region of the body which is over the physical heart. These people misunderstand what the Bible heart is. I insist that their conception of the Bible heart is wrong. From the following scriptures we will find what the heart does.

1. The heart thinks (Matt. 9:4).
2. The heart reasons (Mk. 2:6).
3. The heart understands (Matt. 13:15).
4. The heart believes (Rom. 10:10).
5. The heart intends (Heb. 4:12).
6. We obey from the heart (Rom. 6:17).
7. The heart knows (Prov. 14:10).
8. The heart doubts (Mk. 11:23).
9. The heart purposes (2 Cor. 9:7).
10. The heart devises (Prov. 16:9).
11. The heart desires (Rom. 10:1).
12. The heart loves (Matt. 22:39).

The heart may be impenitent (Rom. 2:5). We may possess a "double heart" (I Cor. 12:33). To be "double hearted" is to be "double minded." Jas. 1:8, "A double minded man is unstable in all his ways."

One who is willing to take the scriptures cannot fail to learn what is meant by the word "heart" in the Bible. The spiritual heart is the mind. The Lord opened Lydia's heart (Acts 16:14). He opened, not the physical heart, but the mental heart, for if the physical heart is opened the blood pours out and the body becomes dead. When the word of God is preached to a man who has never heard the gospel, his heart is opened. He thinks, reasons, understands, and believes. His mind is changed from evil to righteousness. He immediately asks, "What must I do to be saved?" Shall we tell him to pray to God for salvation? No. Let us answer in Peter's words, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). If your heart is not right with God, I insist that you get it right and keep it right for then you will have the promise of a home in heaven beyond this vale of sin and tears.

—Lester Cullem, Ardmore, Okla.

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. XIV

LEBANON, MISSOURI, SEPTEMBER 1, 1941

No. 9

#### "MARK THEM"

By Ervin Waters

The above command was delivered by one who was qualified both by experience and inspiration to deliver such an admonition. Paul knew that the well being of the brethren demanded that they be careful concerning their teachers. He did not mince words but "hit the nail on the head" when he said, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

The Lord came to bring division between right and wrong, truth and error, his people and the devil's people. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Lk. 12:51). The Lord did not come to give "division contrary to the doctrine" but division between truth and error. When we, today, bring about a separation between the faithful and the unfaithful, we are obeying the scriptures. We are commanded to do such. Hear Paul again in 2 Thes. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Wouldn't this "withdrawal" be a separation in harmony with God's will and, on our part, done "in the name of our Lord Jesus Christ?"

Disobedience to the above commands has led the church into apostasy time and time again. A spirit of compromising tolerance of false teachers and their heresies is one of the most dangerous attitudes which can envelop churches. Such an attitude led Israel into idolatry numerous times. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies" (2 Pet. 2:2). Don't deceive yourself into believing that a false teacher can't get some disciples to follow him. If he couldn't, then Paul and Peter were mistaken in their statements and were simply trying to scare us with an imaginary "buggaboos." Paul shows that even some of the elders at Ephesus would depart from the truth and shows the subsequent result, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

Did Paul mean what he said when he commanded, "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Tit. 3:10-11)? A "heretic" is a man

who "teaches a religious opinion which tends to schism and strife." A man has the freedom of opinion as long as he does not have an opinion which causes schism and strife in the Church.

Paul is very explicit concerning the kind of teachers we are to "mark." "Then which cause divisions and offences contrary to the doctrine which ye have learned." Does Paul mean that we are to call such men for our meetings, send such men to do our mission work, or support such men in their ministry? No, for he says, "MARK THEM . . . AND AVOID THEM." WHEN will brethren learn that we must pay the penalty every time we depart from God's way?

Those who advocate I. M., S. S., or Cups, have a "religious opinion which tends to schism and strife." We must "mark and avoid" such preachers. There are some who invade the sacred silence of God's word and try by "binding something on us which God has not bound." Among that number are those who try to bind this new doctrine of an unvarying order of worship on us. The scriptures do not deliver us any one exclusive order of worship which must be followed. IT JUST IS NOT THERE. They who would try to bind ANY ORDER EXCLUSIVELY on us are guilty of causing "division and offense contrary to the doctrine" which we find in the Bible. The Bible tells us to "mark them . . . and avoid them." ARE YOU DOING THAT? Some may say, "Bro. Waters, are you trying to bind an order of worship on us?" NO. Since the Bible is silent concerning a set order of worship, I am SILENT. I leave it to each congregation to choose and decide what order they desire to use. Am I guilty of causing trouble on this question? WHERE have I ever caused any? WHO ARE THE GUILTY ONES? Brethren, the ones who are teaching their opinions on this question and who have introduced this contention into the congregations.

I hope that all the brethren will awake and realize that we cannot sleep on the job. Some say, "It's alright to call these men if they will not preach this heresy in the pulpit." Brethren, is that obeying the commands of Paul? Of John (2 Jno. 10)? I can find a lot of preachers who endorse the S. S. and Cups who will be glad to hold you a meeting and never mention these innovations publicly. Of course, they may mention them "privily" (2 Pet. 2:1). Do you want THEM? I wouldn't support them if they would not mention these innovations, EITHER publicly or privately. They still aren't FOR THE TRUTH. "He that is not with me is against me" (Matt. 12:30). If we do not keep our source of teaching pure, HOW

ARE WE GOING TO KEEP THE CHURCH PURE? It is so easy for brethren to misunderstand us when we oppose things that are wrong and when we try to guard the church from division. I hope that I am not misunderstood. I HAVE NOTHING AGAINST THESE MEN PERSONALLY. IT IS THEIR DOCTRINE THAT I AM AFTER. Let us resolve to remain uncompromisingly for truth and say concerning these and all other false teachers, "THEY SHALL NOT PASS."

—422 Whittier Blvd.,  
Montebello, Calif.

#### THE WAY IT SEEMS TO ME

Many have discussed the question as to "The Order Of Worship," and have satisfied themselves perhaps, but have come to no definite conclusion. I believe if we are seeking the truth, unbiased by our former ideas, and will take what the scriptures say, we can, if we will, see it in the same way.

So, with the "order of worship," if there is any order, we can find it. We should examine the peculiarities of the writers on the subject, (I mean inspired writers), take the cases given, examine them carefully and honestly, and then form our conclusion.

We will first examine Acts 14:23; "And when they (Paul and Barnabas), had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord in whom they believed." One of our famous writers in Nashville says he cannot "find out how elders were ordained." Well, it has always seemed to me that when the Holy Spirit did anything at one time it would do the same thing the next time in exactly the same way. Am I right? Then if we turn back one chapter to Acts 13:1-3, we read that "When they had fasted and prayed, they laid their hands on them and sent them away." Is it difficult to understand? Then the same three things were done in Acts 14:23. But you say they were done in a different order? I believe that if you will take a ten year old boy with ordinary intelligence, give him the two passages, he will say "Of course the Holy Spirit did not lead Paul to do the same thing in two different ways. Then why the statement in Acts 14:23? Why do you sometimes say to your son, "Johnnie, go put on your coat and vest, or, put on your shoes and socks"? You mean for him to put on his vest and coat, and his socks and shoes, do you not? Then why can you not allow Luke to use the same form of speech? He just puts "the first last, and the last first." Other like expressions are used in Acts 5:20; 10:30, also in Acts 2:42.

Now let us examine the items in Acts 2:42, and see which is the MOST important. Preaching, fellowship, communion, or prayer? Well I think it would depend somewhat upon who is deciding. We must call on a Christian and no other. A preacher might say, preaching is the most important. The good old elder would say, "My communion with God is far ahead of everything else." One who seldom goes to church, or goes late, will say, "If I can only get there in time for the supper I am all right." But I said a Christian must

decide it. These are only three quarter, half, and quarter Christians.

Now, let us get some more scripture on the subject. (I Tim. 2:1, 2), "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and all that are in authority, etc." This instruction is general in its application, and includes all human beings, and the expression First of All, means just what it says, and says what it means. It means that Prayer Is First. (8th verse of the same chapter) "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath or doubting." What could be more general, more important of all men with the God who made them? We might trace the people of God back to Solomon, and prayer is first. Did Christ give the bread and wine to his Apostles and then offer thanks, or did He offer thanks first? This proves by itself that Christ considered prayer first. So there is where we must put it.

Next, we will let you decide whether the Lord's Supper is, or is not more important than preaching? Acts 20:7, tells us "That the disciples met on the first day of the week to break bread." And that means just what it says. It does not mean that they met to hear Paul or anybody else preach, and the preaching was merely accidental, but the taking of the Supper was no accident, and as some have asserted was taken after Paul preached. Brethren, I can hardly restrain myself from using stronger language here, when I see what little importance most people attach to the Lord's Supper.

Second in order, is The Lord's Supper. Who says nay?

Now you had better put Fellowship, third, for fear those Quarters, Halves, and Three-fourths, slip out and get away. And now you are ready for preaching are you? Or would you still prefer to squeeze the Supper in between preaching and your desire for your own dinner? Brethren there will be a great reckoning on that Great Day, for the disgraceful way you have treated our Lord and King.

Suppose now in conclusion we admit that Acts 2:42 is in the correct order what have we?

Preaching first; collections second; Supper, or as J. D. P. would have it "The Lord's Dinner" third; Prayer fourth and last. What are you praying for now after you have already had "it". May the Lord have mercy on perverters.

—Emmett A. Lowry.

#### WANTED

Qualified men, women, and children, for positions of elders (bishops), deacons, and their wives and children (brought up in the nurture and admonition of the Lord).

PLACE: The Lord's Church in every city.

DUTIES: Taking care of the Lord's House or the flock.

We find in Titus 1:5 that elders are to be ordained in every city and that they must fill certain requirements before they are qualified. Today there is a crying need for men with these qualifications due to the fact that false doctrines are sweeping the nations. We need these men that

they may by "sound doctrine convince the gainsayer" (Titus 1:9), and that they may "feed the flock" (1 Pet. 5:2).

QUALIFICATIONS: I Tim. 3rd Chapter.

1. Must be "blameless." Not the cause of divisions and contentions as borne out in I Cor. 1:8-11. In Col. 1:22-23 we read then that we may be "unblamable and unreprouvable by being grounded and settled and not moved away from the hope of the gospel." (Written to and for faithful brethren.) In Eph. 1:4, we read that the saints and faithful in Christ should be "holy and without blame before Him in love."

2. "The husband of one wife."

3. "Vigilant" (attentive to discover and avoid danger; alert, cautious).

4. "Sober" (or modest) — We must act soberly and seriously. We do not have this qualification if we do not dress modestly and require the same of our wives and children.

5. "Of good behavior" (behavior as becometh saints). Just what would we expect in "as becometh saints"? I might suggest those aforementioned points.

6. "Given to hospitality." For the qualification read Romans 12th Chapter and I Cor. 13:4-7.

7. "Apt to teach." What? Sound doctrine. Why? To "convince gainsayers" (Titus 1:9-10).

8. "Not given to wine" (not ready to quarrel and offer wrong, as one in wine).

9. "No striker" (or striver). "A servant of the Lord must not strive; but be gentle to all men, apt to teach and patient" (II Tim. 2:24).

10. "Not greedy of filthy lucre." "Feed the flock which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being Lords over Gods heritage, but being ensamples to the flock."

11. Must be "patient" (with calmness, continuance of labor, persevering, waiting with calmness — Webster).

12. "Not a brawler" (one who quarrels noisily or is of an uproarious nature).

13. "Not covetous" (lust after, indulge in inordinate desire, greedy of gain).

14. "Rule own house" — "one that ruleth his own house having his children in subjection with all gravity; for if a man know not how to rule his own house how shall he take care of the Church of God?" (I Tim. 3:4-5).

15. "Not a novice (a novice is one new in the faith) lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6).

16. "Of good report from without."

If we have these qualifications we are capable of being elders, bishops, or overseers of the flock; and all saints, all the elect, all the called out, should see to it that there are men in the various congregations who have these qualifications. Would it be overdoing things if all men try to accomplish these things within themselves?

—James W. Russell  
1906 Orange Avenue  
Fresno, California.

#### MY POSITION ON SOME ISSUES

By W. H. Purlee

I have recently learned through a kind brother, that it seems that some brethren do not understand my position on certain issues, and I wish to make myself clear and be understood, so that if I am wrong, I may be corrected. I believe everything taught in the Bible, but since I am human and subject to error, I may misinterpret the Scriptures. I do not want anyone to think that I believe that we can dispose of any writer of the New Testament or any book therein. I use them all. I believe Jew and Gentile must obey the same gospel in order to become a Christian. I believe they must worship God in the same way, doing the same items of worship. I believe the Gentiles had to be taught all the items of worship, but since the Jew was a worshiper of God before Pentecost, having sung praises to God in that worship, therefore, did not need to be taught to sing. But the Gentile had to be taught to sing, not having learned this item of worship as the Jew had. I further believe that each body of worshipers should use but one cup (drinking vessel). I believe the church assembled for worship should kneel in prayer, and that it is sinful for the preacher to ask the church to stand while prayer is being offered. This should clear up any misunderstanding as to where I stand on the above issues.

—Pekin, Indiana.

#### PROPOSITIONS FOR DISCUSSION

The following propositions have been agreed upon for a public discussion, at Diggins, Missouri, beginning November 10, 1941, continuing for four days:

1. The Scriptures teach that an assembly of the Church of Christ for the Communion may use two or more cups (drinking vessels) in the distribution of the fruit of the vine.

2. The Scriptures teach that when the Church of Christ assembles for the Communion, that one cup (drinking vessel) only should be used to distribute the fruit of the vine.

3. The Scriptures teach that, when the Church of Christ assembles together for worship on Lord's day, we may divide the assembly into classes for teaching, using uninspired literature and women teachers if desired.

Sterl A. Watson affirms numbers 1 and 3; Joe H. Howard denies. Joe H. Howard affirms number 2, and Watson denies.

—Joe H. Howard.

#### DEFINITION OF "CUP"

(By Encyclopedia Britannica, Vol. 7-8)

Cup—"a drinking vessel, usually in the form of a half sphere, with or without a foot or handles. The footless type with a single handle is preserved in the ordinary tea-cup. The cup on a stem with a base is the usual form taken by the cup as used in the celebration of the eucharist, to which the name "chalice" (Lat. calix, Gr. a goblet) is generally given."

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### REPLY TO JOHNSON

By E. H. Miller

In the August issue of the Church Messenger, appears an attempted reply to my "Reasons for One Cup," by Brother Alva Johnson. I suggest that all who can, read that, and notice just how much like the Sunday school brethren, these cups brethren are, in twisting the Scriptures and the statements of people with whom they differ. They cannot show from the Bible, history, standard authorities, and lexicons, that two or more cups were ever used in the days of the apostles, nor for many years afterwards. Nor, do the different versions of the Bible hint at such a thing. When it comes to baptism, they want to run to the above mentioned information, but on the cups question, they cry out against such information.

Johnson says: "Anyone contending for two cups on the Lord's table is sure to cause division, and therefore, is a heretic (1 Cor. 11:19)." He accuses me of contending for two cups, because I showed from Webster, Cruden, Thayer, and Bible dictionaries, that the word "cup" means "a drinking vessel," or may refer to its contents in a figurative sense. He wants to know which of these two cups I am contending for—the container or the contents? "They twain shall be one flesh—what therefore God has joined together, let not man put asunder" (Matt. 19:5, 6). In this a man and his wife are joined together and they two are one. Christ took a cup (drinking vessel), and in this cup was the "fruit of the vine," which in some references is referred to (by its figurative use) as a "cup," because it was in a cup (drinking vessel). This is a common usage in English. Hence, it is a cup (drinking vessel) and its contents ("fruit of the vine), one cup, for which I am contending, as it is taught in the Bible. If Bro. Johnson sees two cups here, his car has two radiators, for he will say, "My radiator boils," meaning the contents boils, yet but one radiator is involved. Furthermore, when he argues for two cups, according to his reasoning, he would be contending for four cups—the vessels and their contents. "A cup of coffee" is one cup, not two cups, yet the vessel and its contents are involved in the statement. His trouble is his failure to distinguish between the literal and the figurative use of words. In the accounts of the Communion in the Bible, the word "cup" is used both in its

proper (literal) and figurative (as a metonymy) sense. Webster defines the word "pot" to mean, "A vessel more deep than broad, made of earthen ware or metal" (1, literal); "The quantity contained in a pot" (3, figurative). Notice, "a pot of ale" does not mean two pots, yet the container is a pot and the contained is called a pot, so long as it is in the pot. But, if you pour the ale into a cup, it is the pot. But, if you pour the ale into a cup, it is then called "a cup," because it is in a cup.

In an effort to "muddy the water," these cups brethren will contend that if you should fill a cup the second time, you would have two cups. But, Webster gives "cup-full" and "cup-fulls"—the first, one cup filled once, and the second, one cup filled more than once, while for two cups, it would be "cups-full." However, there is no necessity for either practice, when we follow the Scriptures.

For "individual cups," see Jer. 35:5, as used in their feasts, while in the Communion or in the Lord's hand, we simply find "a cup" (Ps. 75:8; Lk. 22:17-20). Note that the Lord gave them "a cup" and told them to "divide it" among themselves, but the cups brethren do not believe in doing this way. They want to "divide it" and then give to them. Some of them want to give thanks while the wine is in one vessel, and then divide it into two or more vessels before giving to them. But, if as they contend, the vessel has nothing to do with it, why not divide it first? Do they reply that Christ gave thanks first? That is true, but it is equally as true that Christ did not "divide it" before He gave "it" to them, but handed "it" to them, saying, "divide it among yourselves," and they did so. How? "And they all drank of it" (Mk. 14:23). Drank of what? The cup He gave them. And, no man can prove that "individual cups" were ever used in the Communion, until after the Sunday school and instrumental music were introduced into the churches.

Therefore, I still contend for one cup as used by our Lord and His disciples, which was simply a cup (drinking vessel), containing the "fruit of the vine." No cups man can show where Christ or His apostles ever used more than one such cup. I will give \$50.00 for such proof. Read 2 Tim. 3:14; Matt. 26:27; Mk. 14:23, and abide by a "Thus saith the Lord."

### AN O. P. A. LIBRARY

In the OPA office building, which was erected last winter, we are making room for a library of useful books in the study of the Bible. Brother King and I, with some others, are putting our books together, so that they will be accessible to all who want to go there to study. Sister Ashley, wife of our beloved and lamented Wm. Guy Ashley, let us have about 15 volumes of Brother Ashley's books for this purpose. In this way, we hope to build a good library, which will be of great value to many young men who wish to become preachers or teachers, as well as much aid to those already in the work. The door will be open to all who may want to study.

No doubt there are others in the brotherhood who have useful books, such as commentaries,

lexicons, dictionaries, histories, translations, books of sermons, debates, etc. If any would like to put these books where they could be of service to someone, just write your name and address in them, and mail them to the OPA, and we shall take good care of them, until such time as you may wish them returned. Upon request, we promise to return them.

We wish to complete the office room this fall or winter, so as to make it comfortable and convenient for work on the paper or study. But, to do this we will need a little more money. We need to complete the ceiling, wire for electric lights, build space for the library, and add some more furniture, consisting of chairs and writing desk, etc. Hence, we really need about \$35.00 to complete the office. If good brethren will donate the money, Brethren King, Robertson, and I will see that the work is donated, if we have to do it ourselves. We shall be very glad to hear from anyone, relative to books or donations.

—Homer A. Gay, Rte. 2, Lebanon, Mo.

### ACKNOWLEDGEMENTS

Since the July number of the OPA, I have received the following donations to help in the burden of the expense of Howard's operation and hospital care, for which we are, indeed, thankful to the brethren and to the Lord:

The brethren in the Lowry and the Early churches, near Kinston, Alabama, by Brother F. T. Harrison, \$10.00; The Murphy family, South Charleston, W. Va., \$5.00.

—Homer L. King.

### THE CLARK-KING DISCUSSION

Have you read this discussion on the number of drinking vessels we may use in the Communion in one assembly? Order a number of these tracts to hand out to your brethren in error. Many have already been converted to the truth by reading it. The price is very reasonable—10c per copy; \$1.00 per dozen. Send all orders to Old Paths Advocate, Lebanon, Mo.

### ARE YOU IN NEED OF SONG BOOKS?

"Crowning Praise," Our new, 1941, all-purpose song book, is, by far, the best all-purpose book we have ever produced. Twenty-seven cards and letters of praise and commendation have been received to date. 192 pages, 100 new songs, 96 old songs and hymns. Shape notes. 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid.

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OLD PATHS ADVOCATE  
Lebanon, Missouri



James W. Russell, 1906 Orange Ave., Fresno, Calif., August 10.—The church at Sanger, where we meet for worship, is holding out faithfully. Pray for us.

E. O. Baldwin, Sanger Calif., August 12.—I wish to correct a mistake in our place of meeting in the last OPA. It is at 230 W. Ave., about one block from 4th St. All passing this way are welcome.

The Warwicks, Axtell, Texas, August 14.—We are meeting each Lord's Day for worship in this place. Brother James R. Stewart was with us last Lord's day, but our crowd was rather small. Pray for us that we may continue faithful.

B. M. Massengale, 1515 E. Belknap, Fort Worth, Texas, July 28.—I have been meeting for worship the past few weeks, with Brother Covey and others, at 2704 Vaughn St., which is a nice and roomy place. I shall continue to be with them, when I can.

H. E. Robertson, Phillipsburg, Mo., August 15.—I began a series of meetings at Gilliland, Texas, the 2nd inst., and closed after two Lord's days, with one confession of faults and a number promising to go to work to try to build up the cause. They have been fighting innovations for years, under the leadership of Brother Oscar Miller. I go next to Council Hill, Okla.

L. B. Badgett, Jay, Okla., August 11.—We had a good meeting and large crowds at Bigflat, Ark., with one baptized. I closed near Vinita, Okla., last night, 16 days, large crowds, good attention, but no baptisms. I am to begin here soon, after which a few nights at Gravette, Ark., and on to South Ark.; then to Bastrop, La., before returning home in October.

Robert Falvey, Wesson, Miss., August 10.—Brother Clovis Cook continued for nine days here, with nine baptized and two confessions of faults. Bro. Cook delivered some wonderful sermons, which I am certain will benefit the church, as well as outside the church. I believe he is one of our strongest young preachers, and will give satisfaction wherever needed.

L. O. Jones, Alta Vista, Kansas, August 16.—The church here is still pressing on, doing our best to follow the teaching of the divine word of God, and fighting against all the innovations of men, in the worship.

John Tim Davis, Rte. 3, Vinita, Oklahoma, August 19.—Brother L. B. Badgett closed a meeting at a school house, near here, with good attendance. He spends most of his time in destitute places, and is doing much good. He is loyal, so let us help him, brethren.

C. W. Van Stavern, Lebanon, Missouri, August 18.—Yesterday we had Brethren C. H. and Robert Lee and families with us. Brethren Simon Gay and C. H. Lee gave us a lesson from the Bible, and Bro. Lee preached at the night services. We are having good attendance at most of our services, and the boys are doing fine in the lessons on Wednesday nights. Bro. H. E. Robertson is to begin a meeting here the last Sunday in September.

C. H. Lee, Rte. 2, Lebanon, Missouri, August 18.—I was with

Bro. H. E. Robertson at Lick Branch, near Omaha, Ark., where we found some fine folks who are willing to worship as the Bible directs. After a few days I drove to Texas County, Mo., where I baptized one, 86 years old. The first week in August, I was with the faithful at Cable Ridge, Mo., baptizing 6 and 5 were restored. I was with the church in Lebanon the third Sunday, inst. They seem to be getting along fine.

G. W. Bowman, Alpena Pass, Ark., August 9.—Brethren Robertson and Lee preached for us at Lick Branch, over two Lord's days, beginning July 19. We think both are humble godly men, and we hope they can come back in the near future. Much good seed was sown, which we hope will bring forth fruit. The preaching was good, and we all were strengthened by it.

Carlos B. Smith, Wesson, Miss., August 17.—Brother Clovis Cook was with us about a month, holding three meetings, with nine baptized and three confessed faults. We certainly do appreciate Brother Cook's labor. He is humble in manner of life, yet able in his teaching, being willing to sacrifice and preach at mission points. We plan to have him return next summer for more work, also the brethren in Marion, La., plan to use him. He was uncompromising with error, even among our own brethren.

Joe H. Howard, Lone Rock, Ark., July 31.—I have just returned home from Diggins, Mo., where we had a good meeting, baptizing five and restoring two. I had a discussion for one night with a Bro. Crews, on the cups question. I have arranged a debate with Sterl A. Watson, on the S. S., women teachers, and cups, beginning November 10; four days. Due to my failing health, I am forced to cancel some of my meetings.

James R. Stewart, Rte. 2, Balton, Texas, August 12.—I held two mission meetings last month, at County Line school and at Moffat, where we established a church last fall. We had fair crowds and interest, both places, with visiting brethren, from White Hall, Temple, Belton, and Waco. We intend to hold another mission effort in a sectarian community, near Moody. I am now attending Brother Kirbo's meeting at White Hall, with good sound preaching. We were glad to have him and wife visit in our home. On with the work.

Mattie M. Loyd, 1073 W. 3rd., Pomona, Calif., July 29.—I have to go to Monrovia to worship, 23 miles away, but it takes about two and one-half hours to drive it through Los Angeles. I am wondering if there are other members in or around Pomona. If so, let me hear from you. We have been enjoying good Bible lessons by Brethren Travillion, Chester King, and Inzley who recently came over from the S. S. Let us put forth every effort in His cause, brethren.

Joe Castleman, 401 E. Hart Ave., San Antonio, Tex., July 18.—Our new church house, located on Catalina and Vienda St., in San Antonio, is near completion, and we are now in our meeting, with Bro. Ervin Waters doing some good preaching to both saved and sinner. We have had a number of visitors to date, including preaching brethren, Bernie Welch, of Temple, and M. J. Buffington, of Sabinal. The cause of the Lord seems to be growing here and the out-look seems bright.

Tom E. Smith, Healdton, Oklahoma, July 20.—I was at Washington, Okla., yesterday, and I found them at peace and stronger than ever for the truth as it is written. I failed to mention in my last report that I was with Bro. H. C. Welch a few nights in his meeting at Sulphur, which I enjoyed very much. Brother Barney Welch is to be with us next Friday night.

Fred Kirbo, Wilson, Oklahoma, August 15.—I closed a meeting with the brethren at Sentinel, Okla., recently. Although there were no visible results, yet we believe much good was done. We have some very fine brethren there, and we shall never forget their kindness toward us. My next was at White Hall, near Temple, Texas. We had large crowds and good interest, with five confessions of faults. I go next to Washington, Okla., for a meeting. Pray for me.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., August 16.—At this writing I am with Bro. Ervin Waters in a meeting

at the Mt. Hood Church of Christ, in Mt. Hood, Oregon. To date there has been one confession of faults. July 27, we closed the meeting at San Antonio, Texas, with three baptisms and one restoration. The brethren were strengthened by the good teaching of Bro. Waters, and were left in high spirits. Tomorrow afternoon I am to preach for the brethren at the Mt. Hood. Brethren, may we continue to fight for the cause of our Lord Jesus Christ.

Gareld Stumpff, Rte. 1, Galena, Mo., August 18.—We want to announce our meeting, beginning September 20, with Brother Fred Kirbo doing the preaching. We believe he is able to give us some real encouragement and instruction, and we extend a hearty welcome to all visiting brethren, who may be able to come to hear the preaching and to visit in our homes. We are still meeting for worship each Lord's day, at Clio Community building, on highway 39, near Jenkins, Mo., and 15 miles east of Cassville. The hour for worship is 9:00 a. m.

Neal Russell, Rte. 1, Box 498, Pittsburg, Calif., August 14.—I am the son of Alma Russell, of Muskogee, Oklahoma, and was baptized by Brother Homer L. King, in 1930, at Springdale, Ark. I am now attending services at the Crockett, Calif., congregation, and Brother Reynolds has aided me much. I have heard Brother Chester King preach several times, and I believe he is a sincere young preacher. I have also heard Brother Ervin Waters a number of times, and I love him dearly. Crockett, in cooperation with a number of other places, is building up a fund to support a preacher in Northern California.

M. J. Buffington, San Antonio, Tex., Gen. Del., August 12.—I closed a meeting last Lord's day, with the church at Sand Grove, Tex., with one added to the body. We had fine crowds and good attention throughout the meeting. I am booked to return there for another effort next year. I am to begin a mission meeting at Gause, Tex., August 15. I believe there is an opportunity to do much good at this place. I am to hold two more mission meetings in south Texas this fall. Brethren let us work and pray for the cause of the Lord.

D. A. Murray (colored), Columbus, Miss., August 18.—From Brookhaven, Miss., I went to New Orleans, en route to Mobile. But I found the church in New Orleans tied up with the Sunday school and cups people so strong, that I considered it hopeless of getting them lined up for the truth, having been there last fall. But to my surprise, when I began to reason with them about the error into which they had fallen, they all agreed to give it up and accept the whole truth. The white church there refused to cooperate with me this time, due to the Sunday school and cups questions, but the colored brethren took their stand against these innovations, nevertheless.

W. H. Reynolds, Box 631, Winter Garden, Fla., August 15.—I returned from Alabama about two weeks ago, having held three meetings while away, which were Pansey, Ala.; Graceville, Fla.; and Colquitt, Ga. I have preached at Pansey for several years without visible results, except for our daughter, husband, and children. But this time we baptized three, a man and his wife and another man about sixty years of age, and we left others very much interested. Brethren, what are we going to do about the work in Fla., where there is not a loyal church in the state? I fear someone will be lost for the neglect of this field.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., August 16.—Since my last report, I closed a meeting at San Antonio, Texas, July 27, with 3 baptisms and one restoration. July 28, I visited with Bro. Homer King, at Waco, Texas, just before his departure for Missouri and Tennessee. July 30, Paul Nichols, my wife, and I, left Texas and stayed that night with our beloved Bro. and Sister Milner, of Wilson, Okla. Leaving there, we went to British Columbia, Canada, and then to Oregon, where I began a meeting with the church at Mt. Hood, Oregon, August 10. This meeting will probably close August 24, after which we shall return to California. Bro. Paul Nichols is in charge of the song service during this meeting and is rendering valuable assistance. He will preach for us tomorrow afternoon.

Barney Welch, 309 S. 22nd St., Temple, Texas, August 19.—I have just returned from a tour through Texas and over part of Oklahoma, visiting and preaching. I visited Brother Waters meeting in San Antonio, Brother King's at Axtell, Texas.

From there to Healdton, Oklahoma, for two nights. We had a good singing one night and I preached one night. My next was at Wichita Falls, Texas, where I preached twice. After visiting around for two weeks, I held a meeting at Ramsey, with two baptized and the congregation much strengthened and encouraged to keep pressing on. I heard Brother Kirbo at White Hall one night, and visited with him. I go next Lord's day to Axtell, where Brother King held a mission meeting, and a new congregation is being built up. My wife and I enjoyed the hospitality shown us by the faithful we visited. I have just received a call to go to W. Va. for several months, maybe a year, and I am considering seriously making the move.

Clovis T. Cook, Lebanon, Mo., August 16.—I closed a fine meeting at the New Salem, Church, near Brookhaven, Miss., with large crowds in attendance throughout the meeting, (results reported by others in this issue). I met many fine brethren and have enjoyed few meetings as this one. I taught a short singing school before the meeting which created a keen interest for a longer one next year. On Sunday night before the meeting began, I preached to a nice crowd, among whom was Bro. N. L. Clark, (of the cups brethren). I came next to Bro. L. L. Reds, where I am at this writing. We have had a good meeting and I have learned to love Bro. Red and his family. He is truly making a brave fight. We close here tonight (August 14th). We will preach at a mission point near by, August 15th and 16th. I go next to Crosshollows, near Cassville, Mo., to begin the last Sunday in August, and the first two Lord's Days in October, with the home Church.

Homer L. King, Lebanon, Missouri, August 23.—I closed a meeting at Chapel Grove, near Lawrenceburg, Tenn., August 17, with three baptized and thirteen confessions of faults, and it seemed the church was built up in the faith, being determined to do more for the Lord. We were assisted much in song and otherwise by Brother Chas. Rawdon and family during this meeting. The brethren here are considering trying to move a preacher into this part and support him in mission work. I hope they do, for it is much needed. I closed August 23, after one week at Long Branch, about 10 miles from Lawrenceburg, with ten confessions of faults, and we believe the church was strengthened in the faith. We should have continued longer but were forced to close, as we are beginning at Henryville, Tenn., the 24th inst., to continue for a week. After this I go to Kinston, Ala., for two meetings in September. During October, I am to be at Davidson, Okla., and at Ada, Okla. The first half of November, I expect to be with the faithful few at Alpena Pass, Ark., in a mission effort. Howard, my son, seems to be convalescing as well as could be expected. Pray for me and mine.

Homer A. Gay, Ottumwa, Iowa, August 15.—After closing the meeting at Shreveport, La., I taught vocal music for a week and then went to Marion, La., beginning July 29th, continuing over the first Lord's day in August, baptizing two. I was sorry to find a divided condition over the drink element in the communion, caused by some brethren (preachers outside the congregation), agitating the use of fermented, intoxicating wine. After the meeting closed I stayed and debated the wine issue with Freeman Jones for two nights, August 4th and 5th. I believe that some honest hearts were taught the truth during the discussion. I was at home only two days, but had the pleasure of attending the services of the church in Lebanon and at my home congregation, Lees Summit. I was much impressed with the courage and zeal of the younger members at both places. I began here in Ottumwa, August 10th, and will preach until Lord's day, then begin a tent meeting in Bloomfield, Iowa, about twenty miles south. I will likely continue for three weeks, after which I am to come back to Ottumwa with the tent for a meeting, as long as interest will justify and weather will permit. I am to hold a meeting at Drury, Mo., after this meeting.

#### WORTHY OF HELP

I have just recently learned through correspondence with Brother Joe H. Howard, of Lone Rock, Arkansas, that he is in failing health, and unless he immediately improves, he will be forced to cancel much of his work booked for the remainder of this year. I am informed by good authority that Brother Howard's financial ability is very

low. I believe that he is a good, clean, faithful gospel preacher, with ability to both preach successfully and defend the truth in public debate. Furthermore, he has been working in destitute places for the past few years, in North Arkansas and South Missouri, where there is much need for such work, and where he has accomplished much good. I believe it is the imperative duty of the brotherhood to support him and his family, and to see that he has the proper medical, etc., care. In this trying time of sin and digression, we are much in need of faithful gospel preachers, and we cannot afford to lose one, when we may avoid it by financial help. I urge upon my home church to "send to his necessity once and again" and that others do likewise. Too, send up a prayer for him.

—Homer L. King.

#### CASTLEMAN-McNIEL

On August 10, 1941, I united in matrimony, Bro. Joe Castleman, of San Antonio, and Sister Annie Laura McNiel, of Sand Grove, Tex., in the home of the bride's parents.

Bro. Castleman is a fine Christian boy, and is studying hard to become a preacher. Already he can preach some good sermons. The bride is a fine modest Christian girl, loyal and true to the faith. We pray God's richest blessings upon them as they go forward, hand in hand, in the Lord's work.

—M. J. Buffington.

#### PASSED ON

Middleton.—Sister Jane Middleton was born in Angeline County, Texas, December 18, 1849, and died August 6th, 1941, lacking a few months being 92 years old. She was the wife of Richard Middleton, a Confederate soldier. She obeyed the gospel under the preaching of the late J. A. Lincoln, a pioneer gospel preacher, and lived a faithful Christian life until death claimed her. She was the mother of ten children, five of whom survive. Sister Middleton for some time had made her home with her daughter, Sister Mae McNiel, of Sand Grove, Tex. She had lived the most of her life in this community and was known and loved by all, being one of Milam county's oldest residents. Surviving, besides her five children, are 49 grand children, 79 great grand children and seven great, great, grand children. A total of 145 descendants. The writer spoke words of comfort and consolation at the funeral of this grand old saint.

—M. J. Buffington.

#### THAT SPECIAL PRICE

Yes, the special price to new subscribers is still 50 cents per year, but the regular price of \$1.00 the year continues to all but new subscribers. We are doing this to increase our readers. We would like to make the special price to all, but it just will not pay all our expenses of publishing the paper at that price. We want to urge upon all to help us double our mailing list, which is now close to 1,000 paid up subs. This in spite of the misrepresentations of some enemies of the paper, who go about with false reports, saying we have but two or three hundred. Brother, what are you

doing to help? Do you ever mention the paper in your meetings, publicly, and in the homes? You appreciate what the paper does for you and the cause, so why not do something for the paper? Can we depend on you?

#### OUR HELPERS

Below are the names of our helpers who have sent us subscriptions from July 20 to August 20, and beside their names the number received by us. We want to express our thanks and appreciation for their hearty cooperation in helping us to increase the circulation of the only paper of its kind. Please, continue to help us put this medium of truth into every Christian home.

Clovis T. Cook—8; Homer L. King—6; Mrs. M. F. Warwick—4; H. E. Robertson—3; Amos Allen—3; Fred Kirbo—2; Mrs. Mae Sammons—2; George W. Bowman—2; B. M. Massengale—2; Joe H. Howard—2; Barney Welch—2; E. O. Baldwin—1; Clint Sargent—1; E. H. Miller—1; L. T. Cryer—1; Tom E. Smith—1; E. E. Wright—1; Mattie M. Loyd—1; Mrs. C. G. Simpson—1; Ervin Waters—1; George Hogland—1; Homer A. Gay—1; Neal E. Russell—1; Total 48.

#### SOLILOQUY IN QUESTIONS ON POSTURE IN PRAYER

There's need for teaching the divinely given body posture in prayer. This item of service can not be innocently set aside, all divine law being of equal value in serving God. (Jas. 2:10) Men say: the hearts desire alone is prayer. But Jesus and Paul teach: its's to be spoken to be prayer. (Lk. 11:1; Rom. 10:1) And while thanks-giving is essential to acceptable prayer, (Phil. 4:6) it alone requires no special body posture, (Acts 27:35) as does our petitions for mercy, which is shown to be so by the following questions. (Eph. 3:14).

Q. 1. If there's no divinely given body posture law to guide our approach to God's mercy throne, how can it be acceptable, as "whatsoever is not of faith is sin." (Rom. 14:23) Then to Squat, Sit, Stand on one knee or the Feet to pray, supersedes sinfully the Spirits teaching; would it not? (2 Jn. 9).

Q. 2. Seeing that kneeling is the divinely given approach to the throne of mercy; noted in; Eph. 3:14; Acts 7:60; 21:5; Ps. 95:6). Is it not presumption to Squat, Sit, Stand on one knee or the Feet to pray?

Q. 3. "Now the Just shall live by faith." (Heb. 10:38) Are those who kneel the just, or those who Squat, Sit, Stand on one Knee or the Feet to pray?

Q. 4. "But if any man draw back my soul shall have no pleasure in him," (Heb. 10:38) Are those who kneel drawing back, are those who Squat, Sit, Stand on one Knee or the Feet to pray?

Q. 5. Should we observe Paul's teaching, to lift up holy hands by the one leading in the assembly prayer (1 Tim. 2:8) with Wives and Children, All kneeling. (Act 21:5) Or should we all with hands down, Squat, Sit, Stand on one Knee or the Feet to pray?

Q. 6. "If turning away the ear from hearing the

law," makes prayer an abomination to the Lord, (Prov. 28:9) why not it be an abomination to Squat, Sit, Stand on one knee or the Feet to pray; it's turning from the law?

Q. 7. If we set aside one item of prayer service may we not with equal propriety set aside all of them? (Jas. 2:10) In that event what is left but to Squat, Sit, Stand on one Knee or the Feet to pray?

Q. 8. Is not the prayer of Paul and Silas being heard while fast in Stocks (Acts 16:24, 25) an emergency prayer precedent showing that God will answer those who cannot choose prayer posture to correctly Kneel or to incorrectly Squat, Sit, Stand on one Knee or the Feet to pray?

Q. 9. Now if "receiveth us not" (3 Jn. 9) means that Diotrephes set aside Apostolic teaching: will not our setting aside divine teaching in; Ehp. 3:14; Phil. 2:10; Acts 7:60; 9:40; 20:36; 21:5; Ps. 95:6. Then Squat, Sit, Stand on one Knee or the Feet to pray, make us equally guilty with Diotrephes? See Mk. 5:9; and think it over.

Q. 10. Now if we follow Campbell who taught, there is no divinely given law of approach to God's mercy throne, (when there is, Eph. 3:14) and Squat, Sit, Stand on one knee or the Feet to pray; Should we not properly be termed Campbellites? You think this over, also.

B. M. Massengale,  
1515 East Belknap.

#### WORDS OF ENCOURAGEMENT

"I wish you and your associates every success in the publication of the paper, and I shall be on the alert for prospective subscribers. Here is my renewal." —Neal E. Russell, California.

"I still enjoy the OPA. One of the best articles I ever read on the cups question was that by Brother E. H. Miller."—L. O. Jones, Kansas.

"We enjoyed reading the good articles in the OPA for August, especially the one by Brother Ervin Waters."—Robert Falvey, Miss.

"Here are four subs. for the OPA, as my daughter sent some money for this purpose." —Mrs. Warwick, Texas.

"Here is my renewal to the paper. I will be glad when it can be enlarged, for I certainly do enjoy the good lessons from the brethren, and I pray that the good work can continue." —Mattie M. Loyd, California.

"I am sending my renewal to the OPA, as I cannot do without it. I think it is one of the best religious papers ever put out. I hope you will live long to preach the gospel in many places." —E. E. Wright, Texas.

"Here is my renewal to the paper. We certainly enjoy reading it." —E. O. Baldwin, California.

"I would like to take the OPA, if you will send me the price, as I would like to employ this periodical to aid me in keeping up with the work in various places." —Byno R. Rhodes, Tenn.

"We sent you fifty cents last week for our subscription to the OPA, but here is fifty cents more, as we do not wish to be counted a new subscriber, since we have been reading Jean's (our daughter) paper for about three years. We like the paper very much." —L. T. & Mrs. Cryer, Texas.

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

# OLD PATHS ADVOCATE

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

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

Vol. XIV

LEBANON, MISSOURI, OCTOBER 1, 1941

No. 10

#### BIBLE GROUND

That many things are being taught in the religious world that are unauthorized in the Bible is almost universally admitted. Great religious denominations exist now that were not founded by Christ and the Apostles, but that were established by uninspired men since New Testament times. And, it must be confessed, candor and frankness force us to admit, that, even among churches of Christ there are institutions and organizations that were unknown to the apostolic age, and that much of the work of the church, instead of being done through the local congregations, as was done in apostolic times, is now being done through these unauthorized institutions and organizations that are unknown to the New Testament. Such is a simple statement of conditions as they now exist in the religious world; and that such a condition is a consequence of an apostacy—a "falling away"—from the primitive ground upon which the early Christian stood does not admit of doubt or controversy.

We submit, that, if such a condition is justifiable and proper, and that, if things that are unauthorized in the Bible, and that, were unknown to apostolic times may rightfully and properly be introduced today, then the Bible is not what it claims to be—an all-sufficient standard of Christian faith and practice. "All scripture," says Paul, is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) And the Apostle Peter says: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Peter 1:3).

We also submit that a radical and vital reformation is much needed today and that it is incumbent upon us to get back to the teaching and practice of the primitive churches, as they taught and practiced under the leadership of the Apostles. We cannot justify the inventions and institutions of this machine age with the plea that conditions have so changed as to make the ancient order of things, as once for all instituted in the churches of Christ by inspired men, inapplicable to conditions as they exist today. "All things that pertain unto life and godliness" were fully and completely revealed by the Holy Spirit, through inspired men, and are as perfectly adapted to conditions as they exist today as they were to conditions that existed in New Testament times. We

can but feel our very spirit stirred within us to hear any man seek to justify the existence of things today that the Apostles did not establish and set in order, upon the ground that the teaching and practice of the Apostles, as they were guided by the Holy Spirit, does not embrace conditions as they now exist.

We candidly and unhesitatingly take our stand upon apostolic ground. Nothing is Christian, or can enter into the work and worship of the churches of Christ, that was not instituted and set in order by the inspired Apostles. "The things," said the Apostle Paul, "which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4:9.) "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." (2 Thess. 2:15).

But just as the divine Founder of the church says, "I was wounded in the house of my friends," so Christians, members of the church themselves, have done more to repudiate it and give its honor and glory to human institutions than all its enemies put together. We must arouse from slumber and strive to redeem "the time, because the days are evil." We must deny "ungodliness and worldly lusts" and disdain to be conformed to the world in any of its fashions and ways; and we must unreservedly throw all of our energies and might into an effort to "live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

—J. A. Allen

(In Apostolic Times)

#### Comment

We are glad to note that the writers of The Apostolic Times have recently begun to speak out against departures from the "Old Paths," but it is especially encouraging to hear the editor and publisher of this religious journal come out so boldly against such departures as obtain in many of the Churches of Christ. And, we agree with him whole heartedly, when he says: "We also submit that a radical and vital reformation is much needed today and that it is incumbent upon us to get back to the teaching and practice of the primitive churches, as they taught and practiced under the leadership of the Apostles." But, we wonder if Brother Allen realizes that such a move-

as that would "junk" the man-made "pastor system," the Sunday school (class system with its women teachers), the Bible colleges, "individual communion (?) cups," or "two or more cups for convenience," etc.? And does he realize just how unpopular such a move as that would make him? If so, and he has the courage of his conviction, we want to say, "Amen"! We are with you, Brother Allen, in that fight. So, let us see more of such teaching from you, and come right on out and name the things wherein that "a radical and vital reformation is much needed today."

—Homer L. King.

#### WHENCE THE SUNDAY SCHOOL

Seeing as I do the trend of the Church into "away which seemeth right unto a man" (Prov. 14:12), suggests in my soliloquy the need of exposing such a wayward Bible teaching method by the light of divine truth. This apparent need impels me to enter the task, however crude the effort, it likely will do some good, if no more it will clear myself of an obligation I may have as watchman upon the walls of Zion.

William Fox, a Baptist Deacon, of London, England, has the credit for founding as a movement the class system of Bible teaching (Sept. 7, 1785, S. S. History by B. W. Spilman, p. 63). It is the order in all churches with few exceptions. Some Christians seek to camouflage the method by calling it other names; but use the same method; the class system of Bible teaching.

Many people who claim loyalty to the truth take part in this class system of Bible teaching. Yet one of themselves, even a prophet of their own (C. M. Stubblefield) said truly: "The class system of Bible teaching is wholly of men. So it being wholly of men is perverse. Therefore, the perversity of this class system of Bible teaching is herein exposed by the light of divine truth."

Each teacher in the early Church spake under divine guidance, "one by one" to the Church for its up-building in the faith (1 Cor. 14:26, 31; 1 Pet. 4:10; 1 Thos. 5:11). This divine method fulfilled God's eternal purpose of teaching the Church (Isa. 14:24, 27; 26:10, 11; Eph. 3:10, 11; 4:11, 17). Then to emulate this, God's purposed and exemplified method of teaching the Church is to "walk by faith." But the class system of Bible teachers are not under divine guidance, nor do they emulate this, God's purposed and exemplified method of mutual teaching. Therefore, the class system of Bible teaching is not of faith.

"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. 10:5). But, the class system of Bible teachers cast not down imaginations and every high thing that exalts itself against the knowledge of God nor bring into captivity every thought to the obedience of Christ. Therefore, the class system of the Bible teaching method is of the imagination.

"When He the Spirit of truth is come He will guide you into all truth" (Jn. 16:13). But, when He, the Spirit of truth, came He guided not into the class system of Bible teaching. Therefore,

the class system of Bible teaching is not of the truth.

"God's divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3). But, God's divine power hath not given unto us the things that pertain unto the class system of Bible teaching. Therefore, the class system of Bible teaching pertains not unto life and godliness.

—B. M. Massengale.

#### "A LETTER OPENLY ANSWERED"

Rt. 1, Batesville, Miss., August 9, 1941.

Mr. Ervin Waters,  
Montebello, Calif.

Dear Bro. Waters:

I have before me the four latest issues of Old Paths Advocate, each issue carrying an article by you under the caption of "That Order of Worship Question." I have read and re-read these articles, but am unable to harmonize your "No Order Theory" with certain New Testament scriptures. Viz. 1 Cor. 1:10; Phil. 2:2; Jno. 4:24. If you will harmonize these scriptures with your "No Order Contention," I am sure it will do much toward clarifying "That Order of Worship Question." Please answer through O.P.A. The Truth will also carry your reply if you so desire it.

Yours for the truth,

A. H. Pinegar.

\* \* \*

422 Whittier Blvd.  
Montebello, Calif.  
Sept. 13, 1941

A. H. Pinegar,  
Batesville, Miss.

Dear Bro. Pinegar:

I have before me your letter of August 9, in which you refer to the position taken by me in the series of articles in the O.P.A. under the caption of "That Order of Worship Question" as a "No Order Theory" and a "No Order Contention." I am sure that a correct interpretation of those articles would not lead you to believe that. You are laboring under a misapprehension of my position. I do not contend that there is "No Order" of worship which can be followed by churches of Christ. My contention is not a "No Order Contention." You should have referred to it as a "No Exclusive, Undeviating Order of Worship Contention."

If I contended that there was, according to the scriptures, no exclusive and undeviating number of songs to be sung when the church comes together for worship, would you refer to my contention as a "No Number Contention"? Would you accuse me of contending that there was "no number" we could sing, and say that you could not harmonize my contention with 1 Cor. 1:10; Phil. 2:2; Jno. 4:24? Those scriptures say just as much about the number of songs to be sung as they do about an order of worship. They say exactly nothing about either. Is that the best you brethren can produce; scriptures which say nothing about an order of worship, to bolster your sinking cause? I venture the assertion that it is. Your reasoning is as good as any can produce in

favor of an undeviating, exclusive order of worship. You just cannot "get blood out of a turnip," can you?

If I contended that there was, according to the scriptures, no exclusive and undeviating posture in which the communicants must be, when we observe the communion, would you refer to my contention as a "No Posture Contention," because I said we could either recline, sit, kneel, or stand to commune. Would you accuse me of contending that there was "no posture" in which we could be and say that you could not harmonize my contention with 1 Cor. 1:10; Phil. 2:2; Jno. 4:24? Those scriptures say just as much about posture as they do about order. They say exactly nothing about either.

If I contend that there is, according to the scriptures, no exclusive undeviating place for putting our contribution on Lord's Day, would you refer to my contention as a "No Place Contention," because I said we could put our contribution in a box on the floor, on the table, or in a receptacle passed to the audience? Would you accuse me of contending that there was "no place" to put the contribution and say that you could not harmonize my contention with 1 Cor. 1:10; Phil. 2:2; Jno. 2:24? Those scriptures say just as much about a place for the contribution as they do about an order of worship. They say exactly nothing about either.

I will now notice specifically the scriptures you mentioned but made no arguments. 1 Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Does this contain an exclusive and undeviating order of worship? Can you see it there, Bro. Pinegar? Surely your vision is better than that. How can we all "speak the same thing" when some of you brethren speak about an "unvarying order"? The way to "speak the same thing" (1 Cor. 1:10) is to speak "as the oracles of God" (1 Pet. 4:11), but the "oracles of God" say nothing about an "exclusive order of worship." There would be no "divisions among us" (1 Cor. 1:10) concerning an order of worship if some brethren hadn't introduced this heresy. Why the churches in Texas, my home state, never heard about this question until some preachers introduced it. Who is guilty of causing the "divisions" among us? We didn't start this thing, but, when we began to oppose it, all manner of misrepresentations are hurled at us.

Phil. 2:2, "Fulfil ye my joy, that ye be like-minded, having the small love, being of one accord, of one mind." Bro. Pinegar, if you can see anything about an order of worship here, you had better have your eye-sight tested. How can we all be "like-minded" when some brethren try to bind an exclusive order on us which the "oracles of God" did not bind? I could quote Phil. 2:2 as an argument against any man who did not agree with me, but I could not prove that he was violating it until I proved that his contention was wrong. Where is that "unvarying order" in the

scriptures? If you can't find it, then someone else is violating Phil. 2:2.

Jno. 4:24, "God is a spirit: and they that worship him must worship him in spirit and in truth." Bro. Pinegar, if you will show me that I do not worship God "in spirit and in truth," I will be eternally grateful to you. But you could not prove that I do not worship in spirit and in truth, as pertains to order in a thousand years, until you show where God bound an "unvarying order" on us. Can't you see that? The above scriptures, which you cited to me, say no more about an order of worship than they do about the "price of cotton."

Both your letter and my reply will be printed in the O.P.A. You may print them in The Truth, if you desire to. If you think you have some evidence concerning that "unvarying order" and will give it to us in a reply to this, we shall appreciate it. If you have some TRUTH that we don't have, we want it. May God help us all to be "one" and to study all questions with unbiased minds.

In love of the truth,

—Ervin Waters.

#### BEGINNING A GOOD WORK

I spent the month of August around Lawrenceburg, Tenn., with three congregations, Chapel Grove, Long Branch, and Henryville, all about ten miles out of Lawrenceburg. We had good meetings at all places, and the brethren were inspired with the good intentions of locating an evangelist in that part, that he may do mission work in that field. I gave my whole hearted support to this idea, as I believe Tennessee affords one of the ripest fields in the U. S. for that kind of work. There are many Churches of Christ in that state, but, with only a few exceptions, they use the class system of teaching and a plurality of cups in the worship. However, many of these churches have never heard the difference brought out, and are therefore unprejudiced against the truth. If the right man could be supported in that field, eternity alone could reveal the good which could be accomplished.

However, as I pointed out to the brethren in Tennessee, an evangelist who gives all his time to preaching, must have adequate support in a financial way. I am certain the brethren in that part will do about all they can to give the preacher a living, and in as much as that is a farming country, and all the brethren live in the country, with an abundance of vegetables, fruits, chickens, cows, etc., they can furnish much of the groceries, etc. Too, they have promised about \$35.00 or \$40.00 per month by the home forces for this purpose. This, of course, would be inadequate for the support of an active evangelist. Therefore, they must depend upon help from elsewhere by individuals or congregations. Now, if you want to have fellowship in this good work, write at once to me, telling me how much you can send per month for this much needed work. So far as we can learn there is not an active loyal preacher in that state.

—Homer L. King.

## Old Paths Advocate

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### WHERE DO YOU STAND?

I appreciate the number of preaching brethren and a few leaders of congregations, who reported in the O. P. A. relative to where they stand on the "set order" question.

I am like Bro. Fred Kirbo said he was at the meeting July 4. I have nothing personal against the brethren who advocate the "set order" of worship; but I am opposed to the doctrine they teach, and the factious spirit they manifest. Under existing circumstances I do not think that loyal congregations should use them.

I have made many mistakes since I have become a Christian, but I feel that the greatest mistake that I have ever made was trying to be tolerant, when I should have been vigilant.

Bro. Homer Gay warned the brethren against the set order of worship as far back as 1935, stating that it would cause trouble sooner or later, and the warning was ignored by many of us, which resulted in a few congregations being torn asunder. Who knows how many souls will be lost as a final result? Brethren, it is bad to make a mistake, but it is sad, indeed, not to correct the mistake, when it has been discovered.

The O. P. A. staff have been faithful in contending for the faith, warning and teaching the brethren against the false practice of this age. And there remains much more to be done yet. They need the cooperation of every loyal Christian.

Don't you think they, and the brotherhood, are entitled to know where you stand? "And having done all the stand, stand therefore" (Eph. 6:13-14). Brethren, where do you stand?

—Tom E. Smith, Healdton, Okla.

### MY VERSION OF ALL-DAY MEETING

Wichita Falls, Texas, Aug. 15, 1941.

Dear Brother King:

After I read the last issue of the OPA, I have made up my mind to write my version of the 4th of July meeting, that was held at Price Falls, Oklahoma, and I trust you will publish this article in the next, or coming, issue of the OPA.

Should I have known that the meeting would be carried out like it was on the 4th, I would not have gone to the expense of making the trip up there. However, I have learned something by being there and that is this: I can see that those who oppose Acts 2:42 as an order of worship

weakened my faith in them, by their slurs and malice actions in the discussions. Up to then I was opposed to Acts 2:42 as an order, but the things that were said that day erased all my opposition to the order set forth in Acts 2:42. I can plainly see that those who did oppose it so strongly, in reality are just after the person who advocates it, and this is my candid opinion, since none would say that it is a sin to worship according to Acts 2:42. Furthermore, I think that the ones responsible for the meeting ending up in a debate, those who oppose Acts 2:42 as an order and are responsible for the debate being brought up, owe an apology to all of the churches represented. I was very much ashamed of the way some of our leading evangelists carried on in that discussion.

As I have said, I was opposed to Acts 2:42 as an order before the meeting, but now I am not. I can worship either way, and I can see no reason for anyone to make it a test of fellowship. I want to say in conclusion that I have no malice toward anyone, and I trust that the strife and division will soon be forgotten, and we all may work in unity, guided by the word of God. Pray for me.

—O. B. Casey.

\* \* \*

The above communication reached me too late to prepare it for the September issue of the paper. It was post marked August 17, and directed to my home address, but as I was away it had to be forwarded to me, making it still later. All articles intended for the next issue of the paper should reach the office by the 15th.

I am sorry to learn of Brother Casey's confusion in the above matter, and I trust that after careful consideration, he will become settled. I have always loved and appreciated Brother Casey, having been in his home a number of times.

As for his regretting that he attended because of the discussion, if that trip really caused him to learn the truth (?), or to be profited, as he thinks, I should think he should have been very glad he made the trip. As for any "malice, slurs," or any unbecoming words or actions upon the part of anyone who opposed a "set order," I failed to notice it. Really, I thought a very nice spirit prevailed through it all, and I heard many others express themselves in the same way. As for the "slurs and actions" of some causing Brother Casey to change his position on this question, I fail to understand how the words or actions of anyone could change the reading of the Bible. Regardless of what anyone or everyone may say, the Bible reads just as it did. I wonder if some of Bro. Casey's brethren in his home church should act as he thinks some did July 4, when in defense of the vital principles of that church, would he surrender those principles because of it? We must be stronger than that. Relative to his thinking the ones responsible for the discussion should make apology to all churches represented, Bro. Casey should remember that when he submitted this proposition to the great audience, only 3 or 6 hands went up in token of their being sorry they came to the meeting, as opposed to the several hundred others present. Furthermore, the word

had been out for a week or more from the lips of the advocates of the "set order" that it would be brought up that day and discussed, and the first speech made was in favor of the "set order." I wonder who needs to make an apology, if anyone. As for being "ashamed of some leading evangelists that day, the advocates of the "set order" seemed to have assumed the lead that day, but I don't think Brother Casey meant it that way.

As to making the "set order" a test of fellowship, if Acts 2:42 contains the order of procedure as mentioned there, then it is the exclusive order, and we have no liberty or choice in the matter. Either it is the order or it is not the order, and I would like to know who gives us authority to set aside God's order or arrangement at will? If it is not worth making a test of fellowship, it is not worth making a contention over it. If brethren have no conscience in the matter, and can "worship either way," then for the sake of peace and unity, why do they not cease all contention, forget about it, that all may work together in peace? May we ever "endeavor to keep the unity of the Spirit in the bond of peace."

—Homer L. King.



Emmett A. Lowry, Route 3, Dayton, Tenn., August 39.—I have regained my health and am moving back to my old home, with the hope of building up the church at Graysville, which is almost dead.

H. S. Echols, Rte. 1, DeLeon, Texas, August 20.—Brother Barney Welch closed a meeting for us at Rasmey recently, with two baptized, and we believe much good done. We think Barney is a good preacher and singer.

J. M. Stevens, Sentinel, Okla., Sept. 8.—Although we were hindered by sickness, yet we had a good meeting, with Brother Kirbo doing the preaching. I am sorry to have to report that we lost my sister in death two weeks ago.

J. C. Waters, 3637 N. W. 12th St., Oklahoma City, Okla., Sept. 13.—We are enjoying the good preaching, in a series of meeting conducted by Brother Fred Kirbo. While it is just the church attending the services, we believe the church will be much edified.

Chas. A. Trevillian, Monrovia, Calif., Sept. 2.—We have been having some very excellent meetings, and the work is growing nicely here, and all seem very loyal to the work. Brother Chester King has been preaching for us about once each month, and others coming in preaching keeps the work going nicely.

L. B. Badgett, Port Arthur, Texas, Sept. 18.—I have just returned home after holding six meetings, two in Louisiana, two in Arkansas, and two in Oklahoma. Thirteen were baptized, and a good number of members encouraged and edified. Too, a congregation was started. We had good crowds at all places. I shall soon enclose subscriptions to the OPA.

H. E. Robertson, Lone Rock, Arkansas, September 13.—I began a series of meetings at Council Hill, Oklahoma, August 16, continuing for two weeks. The results were three confessions of faults and one was baptized. I am now at Lone

Rock, the home of Brother Joe H. Howard, and I am enjoying the association with him.

Abe Young (colored), Hallesville, Texas, Sept. 4.—The Ash Spring church is still in the fight. We just closed a good meeting, with 7 baptized into Christ. One of whom had been a Baptist over 50 years and another over 20 years. They came to take a stand for Christ. We ask the whole brotherhood to pray for us.

G. A. Canfield (colored), Brookhaven, Miss., August 25.—I am now in this state, doing some preaching. I have two or three more meetings to hold here. I closed a short meeting at Marion, La., Aug. 15, with one baptism. Brother Alfred Walker (colored) is to help me do the preaching in Miss. We enjoyed the Gay-Jones debate on the drink element.

J. B. Spradley, Rte. 3, Wichita Falls, Texas, Sept. 4.—I have recently visited the churches at Temple, Texas; Healdton and Davison, Okla. I spoke to the brethren at all these places, which I appreciated, as I need the experience of teaching the Word, for I do not have much opportunity in my home church, since there are so many to take part. Let us all study to gain wisdom and knowledge from the Bible, rather than from the wisdom of the world.

Geo. R. Rozzell, Rte. 3, Box 363, Oklahoma City, Okla., Sept. 15.—The little congregation located at 2933 S. W. St., this city, is just about holding its own. We have just closed a meeting last night, with Brother Kirbo doing the preaching, but we had very little results; 3 making their confessions. We had good preaching, but the crowds were small. Pray for us that we may continue to stand firm in the Apostles' doctrine and the services of the Lord.

J. L. Sims, Rte. 4, Ada, Oklahoma, Sept. 15.—I know that the brethren will be glad to know that the church established by Bro. King here, meeting on West 6th St., is continuing faithfully and according to the Bible way. We have some fine young men who are willing workers, and they are rendering valuable service in building up the cause of Christ. We are looking forward to our meeting in October, by Brother King. We shall appreciate the cooperation of all loyal brethren in the singing and otherwise.

Tom E. Smith, Healdton, Oklahoma, August 23.—I was at Oklahoma City the fourth Lord's day in July and preached to a nice congregation, after which we went to the park for lunch. We enjoyed the association of the brethren very much, and after the lunch we had singing. The church there has a bright future, with the competent leadership of Brother Rozell, being assisted by a number of young brethren. Brother Fred Kirbo is to assist them in a meeting in September. Brother Milner gave a good lesson last Lord's day from 1st Peter, chapter 1, at Healdton. Brother J. D. Elmore gave a good lesson on "Endurance," Lord's day evening. I am to begin a mission meeting, near Healdton on highway 70, next week.

Tom E. Smith, September 8.—I was at Wichita Falls the last Lord's day in August and preached to a house-full. In the afternoon we spent a while discussing the "set order" question, in the home of Bro. J. C. Tate, Bro. Hambrick engaging with us. The remainder of the afternoon was spent in singing at Bro. Fancher's, where a number had gathered. I enjoyed both the singing and the visit at Bro. Tate's. I was at the Bitt Shop yesterday; last night at Healdton, where Bro. Raymond Bray gave a good lesson, with a confession for baptism. Bro. Raymond is moving to Oklahoma City in the near future. We will miss him here, but we are sure he will be a great help to the brethren there.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., August 25.—I have just closed a meeting at Woodland, Ala., with the best interest I have ever had. The house was filled to overflowing every night, and some nights there seemed to be as many on the outside. They have just put up a new meeting house, and they worship as God's word directs—one kind of music (vocal), one assembly (class), one cup and one loaf. The church here is doing fine, and I am looking forward to an increase in number soon, for there are a number who seem to be interested in the truth. I pray they do not wait too long.

W. M. Rollins, Purcell, Okla., Sept. 1.—Our meeting has just

come to a close, and we are made to rejoice, as two of our daughters were in the number who obeyed the gospel. There were 18 baptized, including an old greyhaired man with but one leg, and 6 were restored. Brother Kirbo did some fine teaching, and all were well pleased with his work. We have asked him to return next year, the Lord willing. About 80 communed with us last Lord's day, for which we are very thankful.

Joe H. Howard, Lone Rock, Ark., Sept. 13.—My health seems to be improving, although I was out of the work for four weeks. On August 23, I began a meeting, near Berryville, Ark., continuing over three Lord's days, with ten baptized and one restored. Of those baptized two were Baptists and two Holiness. I enjoyed working with the brethren very much. I am now with Bro. H. E. Robertson in a meeting at my home. We go from here to Martin Springs. I received ten dollars from the Lees Summit near Lebanon, Mo., for which I am very thankful.

Homer L. King, Lebanon, Missouri, Sept. 22.—The meeting at Henryville, Tenn., closed after one week, on August 31, with one confession of faults and one for baptism. My next was at the Lowery church, near Kinston, Ala. We continued for about 11 days, with 11 baptized and 16 confessions of faults, and one more confession of faults since then. The crowds were extra good, as the house would not hold the people, and one night it was estimated that there were as many on the outside as on the inside. I am now in a good meeting at the Earlytown church, about 4 miles away from Lowery, with fine interest. The meeting is 5 days old, and we have baptized four and five have confessed their faults. We are to close here next Lord's day. This part is the home of our young preaching brethren, Chas. Cawthon and DeWitt Palmer, and I am enjoying their association and assistance. Brother C. A. Burkett is ably leading the songs. I go next to the Carter church, near Davidson, Okla., to begin the first Sunday in October, and then at Ada, Okla., about the middle of October. May all be ready. Pray for me and mine.

C. A. Burkett, Samson, Ala., September 20.—The meeting at Lowery, which closed Wednesday night, Sept. 17, was a great success from every standpoint. We could expect nothing else, with Bro. Homer L. King doing the preaching. Bro. King is a careful, tactful preacher, being careful not to offend; being gentle toward all men, yet firm in the teaching of God's Divine Truth. He teaches a man how to become a Christian, and then, teaches him how he "ought to behave in the House of God." There were several baptisms and quite a number confessed their faults. There were large crowds, and fine interest was shown throughout the meeting. He began preaching in the Early Community Friday night, Sept. 19, to continue through Lord's Day week.

Joe Castleman, San Antonio, Texas, Sept. 15. — August 10, Bro. M. J. Buffington and I preached a double-header at Sand Grove, where he was holding a meeting, and where I was married to one of the finest young ladies in the world, Miss Annie Laura McNeil. The 24th of August, I went to Gause, Texas, where Bro. Buffington was in another meeting, and we preached another double-header. This church was S. S. and cups, etc., but now worships according to the Bible way. I have recently visited Pleasanton, Austin, Fair View, and San Antonio. Yesterday I preached at Sand Grove and baptized D. Hornsby, 81 years of age, having been a Baptist 21 years. "Lift your eyes, and look on the fields, for they are white already" (Jno. 4:35).

Clovis T. Cook, Lebanon, Mo., Sept. 19, 1941.—I closed the work in Mississippi, with good crowds and interest through the entire period of time spent there. I closed at Cross Hollows, Mo., the 14th, with three baptisms. I enjoyed the work there and plan to help them more this winter, as I believe the cause can be built up there. I go next to Alta Vista, Kan., for a short meeting; then, to the home congregation for the first half of October. I am to go to a Congregation, that I visited a few years ago, near Mitchel, Ind. (at that time called Fair View). By the help of the Harrodsburg Church I was able to hold a meeting. They fought for the truth on the cups question, etc., until they were crowded out, and they built a new church house for themselves (now called Breeze Hill). After having some few preachers in that community that preach things contrary to the inspired account. I have

been invited to hold them another meeting. I plan to be there the last Sunday in October and the first in November, the Lord willing.

Chas. Dewitt Palmer, Kinston, Ala., September 18.—Since my last report, I held a mission meeting, near Newton, Ala., with one baptized. I went by Graceville, Fla., for two services. I began at Jay, Fla., on Sunday night, to find the church there using both the S. S. and cups. I talked with the leaders about it, and they admitted that they didn't even consult the Scriptures to see if they were authorized. I taught them the danger of such innovations, and they consented to leave them off. One was baptized at this place. Brother Homer L. King has just closed a splendid meeting at Lowry, my home church, the 17th inst., with 11 baptized and 16 restored. He is to begin at Earlytown Friday night, the Lord willing. I hope to do some mission work as soon as my crops are gathered. Pray for me and the work of the Lord.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Sept. 15.—I closed the meeting at Mt. Hood, Oregon, August 24, with four restorations and one baptism. Aug. 21-22, I had a two nights debate with Bro. R. I. Gibbs of Goldendale, Washington, on the cups question at Mt. Hood. I was challenged after preaching on the Communion one night, and I agreed to defend the truth. Bro. Paul Nichols moderated for me. I preached at Crockett, Calif., Aug. 27, at Stockton, Calif., Aug. 29, at both Lodi and Stockton, Aug. 31. Paul preached at these places also. I preached in Bro. Murry's home, near Denair, Sept. 1, at Sanger, Sept. 2, and at Corcoran, Sept. 4. We started the meeting at Poplar, Sept. 7. We have had good interest thus far, with one restoration. Bro. Paul Nichols is rendering valuable assistance in the singing and preaching.

G. H. Horton, Hood River, Oregon, Sept. 7.—Brother Ervin Waters closed after two weeks here, Aug. 24, and we certainly enjoyed every sermon. He is really a true gospel preacher, with a forceful way of presenting the truth. We were glad to have Bro. Paul Nichols with us, too. He is a fine song leader and preaches well, too, for such a young brother. Brother Waters was asked to discuss the Communion question with a man, who was called from Washington, but after two nights, he backed down, refusing to continue for the third night as had been planned. Brother Waters made it so very plain what the Scriptures taught, but, of course, the other brother had no Scriptures for his contention, and ran out of arguments, being forced to fill in with other matter. We would like very much to have some loyal brethren move into this part, especially a leader, so as to help us keep the church and worship pure. This is a beautiful country. If people are willing to work, they can have a good living, as we can raise plenty to eat, especially fruits. If any are interested, write us, as above, Rte. 1, Bx. 257.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Sept. 17.—Since my last report to the O. P. A., I preached at Mt. Hood, Ore., where I was with Bro. Waters in a meeting. There much opposition was encountered with those who believe it is all right to go beyond that which is taught in the Holy Scriptures, that is, in the use of more than one cup in the worship of the Lord. The meeting closed August 24, with one baptism and four restorations. Since August 24, I preached at Crockett, Stockton, Lodi, Sanger, Corcoran, and Poplar, all of which are in California. At this writing I am with Bro. Waters in a meeting at Poplar. Thus far there has been one restoration. The congregation at Poplar is young, but in spite of this fact, the brethren will fight all innovations and stand up for the truth. This congregation was established last January, by Bro. Waters, with the help of God. After this meeting, we go to El Centro. Brethren, let us "press toward the mark for the prize of the high calling of God."

Fred Kirbo, Wilson, Okla., Sept. 12.—I recently closed a series of meeting at Washington, Okla., with 18 baptized and 6 restored. We believe much good was accomplished otherwise, as many of the sects have started reading their Bibles. The church is growing in interest and number, there being about seventy who "break bread" each Lord's day. They have asked me to return next year for three weeks of preaching. At present I am with the faithful few in Oklahoma City. Two have confessed their faults to date. We were glad to have Brother Barney Welch come by for a visit and to preach for us recently. We enjoyed his visit and his sermon. I go

next to Galena, Missouri, for some work, and then to California for about two months of preaching, where I expect to cooperate with Brother Waters and the faithful brethren to continue the good work in that field.

Homer A. Gay, Lebanon, Mo., Sept. 11, I began a tent meeting in Bloomfield, Iowa, Aug. 17th, and closed Sept. 14th, with very large crowds for the most of the time and the very best of attention all the time. Some few nights, when it was rainy and cold our crowds were small. Nine were baptized into Christ and one was restored, and a congregation of about a dozen members established, that will meet each Lord's day in the Hall of the Library. Some from the Ottumwa church will go over to help them out. Two of the Swindler boys, that Bro. Cook and I baptized there last year are growing fast into capable leaders in the church work. I am to be home for a few days this week, and then go back for a tent meeting in the town of Ottumwa for three or four weeks, then to Drury, Mo., for a meeting with a small congregation established only this spring by Bro. Robertson. I have preached almost constantly since spring. It seemed for a while in the summer that I would have to quit and rest for a while, but my health is much better since cooler weather, and so, I keep pressing on.

M. J. Buffington, San Antonio, Tex., Sept. 17.—Since last report I closed a meeting at Gause, Texas. When I went there they had the Sunday School and individual cups, but when I left them the majority of the congregation (four families) took their stand against these things and for the truth. I am to begin another mission meeting at Pleasanton, Tex., Sept. 24. I am preaching every chance I get. I received the sample copies of the OPA and will use them in my meeting. I appreciate the paper and will do all I can for it.

J. C. Jones, Shreveport, La., Sept. 16.—The church here at Velva St., is doing fine. I recently visited the brethren at Spearville. Bro. Hampton and I plan to go to Marion soon to help them out. Bro. Gay is to hold our meeting in July, 1942. He has done a great work with the church here, and all the members love and appreciate him.

Barney Welch, Spring Hill, W. Va., Sept. 18.—I have recently preached at White Hall and Temple, Texas. On my way to the above place, I preached one night at Healdton and one night at Oklahoma City, where our beloved Fred Kirbo was in a meeting. Then, to Lawrenceburg, Tenn., where I preached over Lord's day at Chappel Grove and Long Branch churches. We enjoyed the hospitality and friendliness of all these churches. I am now at Spring Hill, having preached one night. I am very thankful to have the opportunity of entering into the labor of the Lord, where I can give all my time to the work. I appreciate that I can labor with brethren who believe what the Bible teaches concerning giving for the cause as they have been prospered. Let us remember, the work that we leave undone will confront us in the day of judgment. Pray for me that I may remain humble, always manifesting the spirit of Christ, giving God the glory in all things.

#### NOTICE

During my work this year, I have evidently left one of my books in someone's home, or handed it to someone to read, and I shall appreciate it very much, if the homes where I have been will take notice, and if the book is in your home, advise me, that I may send postage for its return to me. The name of the book is "The Delineator." Prize it very highly.

—Homer L. King.

#### OUR HELPERS

Below you will find the names of those, from whom we have received subscriptions since August 20 and the number received by us. Notice this list for your acknowledgment, as we do not send individual acknowledgments. Many thanks for your hearty cooperation in giving us this encouraging list, which is a good beginning in the

drive to double our readers.

Homer L. King—22; Joe H. Howard—8; Burley F. Black—7; Ervin Waters—6; J. M. Stevens—3; Mrs. J. G. Smith—3; Walter Gray—2; M. O. Engle—2; Joe Castleman—2; Homer A. Gay—2; E. H. Miller—1; Byno Rhodes—1; W. L. Rawdon—1; Mrs. F. R. Roberson—1; Sam Smith—1; J. E. Spear—1; R. L. Chapman—1; W. M. Rollins—1; Mrs. L. N. Byford—1; E. V. Dennington—1; Mrs. Elaine Pate—1; Andrew Parker—1; Clovis T. Cook—1; Total—70.

#### PASSED ON

Mabis.—Sister Mary A. Mabis was born in Ottumwa, Iowa, June 3rd, 1876 and died there August 30, 1941, being the daughter of John and Caroline Swanson. She had lived in Ottumwa all of her life.

She obeyed the gospel Nov. 29, 1903, thereby becoming a member of the Church of Christ, at Finly and Adella St., and always remained faithful to the Lord. Sister Mabis was a sister of Bro. Burley F. Black, of Ottumwa. Her husband preceded her in death on Jan. 31st, 1940.

The writer spoke words of comfort to the large crowd who attended the funeral Sept. 1st.

The Old Paths Advocate staff join in expressing out deepest sympathies for the bereaved ones who are left behind.

—Homer A. Gay.

#### ACKNOWLEDGMENTS

In response to the appeal for help to put the OPA office in a working condition and for a library therein, we are glad to acknowledge a donation by Sister L. J. Early Sr., Samson, Alabama, of \$5.00, for which we are very thankful. We need about \$30.00 more.

Again, I wish to acknowledge receipt of a donation from Brother and Sister Hugh Milner to apply on the expense of Howard's operation, etc., in the amount of \$10.00. Many thanks and may God bless all. —Homer L. King.

#### WORDS OF ENCOURAGEMENT

"Here is another sub. to the OPA. The paper certainly is good, and I hope it will reach more homes every year, for it is certainly helpful to brethren seeking the truth, as well as encouraging to those who have the truth." —E. H. Miller, Ga.

"I am sending my renewal to the OPA, as we cannot do without it. It seems as if we have just gotten a letter from the family of God, when we receive each issue. We are wishing you the best of success." —W. M. Rollins, Okla.

"We wish you much success in your work for the Master. We hope that you and Bro. Gay can come back to preach for us sometime."

—H. S. Echols, Texas.

"Please change my address for the OPA. Let 'the old man' advise you to put plenty of church organization into every month."

—E. A. Lowry, Tenn.

"I am sending you my renewal and two others, one of whom is not able to pay for it. We want you to know we have not forgotten you."

—J. M. Stevens, Oklahoma.

"We trust you and your family are enjoying good health, and that Howard will soon be completely recovered from his illness. We thank you so much for recommending Bro. Waters to us for a meeting. We still hope you can hold us a meeting sometime." —G. H. Horton, Oregon.

"The OPA staff have been faithful in contending for the faith, warning and teaching the brethren against false teaching of this age. They need the cooperation of every loyal Christian." —Tom E. Smith, Oklahoma.

"I don't want to miss an issue of the OPA, and I enjoy reading it so much. May God bless all you faithful ones." —L. D. Thomasson, Calif.

"I am sending two subs. to the OPA. Please, don't miss an issue of it." —Barney Welch, W. Va.

"We are the only members of the church here; the others having either passed on to their reward or moved elsewhere. I love to read reports 'From The Fields,' especially those from churches where Bro. Harper labored." —Mrs. H. C. Harper, Florida.

"We cannot tell you just how much we miss the OPA. It is the only publication for us." —Jesse Miller, California.

"Here is my renewal to the OPA. I am wishing you success with the paper." —J. E. Spear, New Mexico.

"Change my address. I certainly do enjoy the paper, and I believe it is doing a lot of good." —Miss Wanda Gail Bates, Texas.

"As I have moved and do not wish to miss an issue of your good paper, change my address." —H. E. Dodd, Texas.

"Here is my renewal to the OPA. We hope your son is much improved and that all the family are well and happy." —R. L. Chapman, Texas.

"We are sending our renewal to the paper, and we trust it will not be too late for the next issue. We wish you much success in your work." —Mr. and Mrs. E. V. Dennington, Texas.

"Please let me know when my subscription expires, for I do not want to miss a single issue. I still like the OPA better all the time." —Z. J. Fancher, Texas.

"I am so happy that I can have this good paper as a monthly visitor in my home. I have been a constant reader of it ever since becoming a Christian in 1931, and I cannot do without it now. May this find you and yours well and enjoying the blessings of God. I would like to hear you preach again." —Mrs. Verdine Poteet, Oklahoma.

"I enjoy the OPA, and I hope it will continue to grow. I miss it very much if it fails to reach me." —Mrs. Mae Sammons, Texas.

"Here is my renewal to the OPA. I enjoy the good lessons from the brethren, and I pray that the good work can continue." —Andrew Parker, Oregon.

Any person who allows prejudice or love for party to prevent him from searching the Scriptures to find out what the Apostles of Jesus Christ, as they were guided "into all the truth" by the Holy Spirit, commands him to do to be saved, stands in his own light and trifles with his eternal destiny.

## THE "OLD PATHS"

(Jer. 6:16)

The "Old Paths" is the good old way,  
The way that our Savior trod;  
And unless we walk this highway straight,  
We disobey the commands of God.  
So, let us walk in this good way,  
Finding rest to our weary soul.  
Its valleys descend, its hill we'll climb,  
Until we reach that city of gold.

Lo! Many are turning from the good "Old Paths,"  
Following the ways of man.

"His examples are incidentals," they say,  
And they mock at His command;  
They sneer and jeer at the "Old Paths";  
"It is old fashioned," they say;  
But no matter how "narrow minded" they brand us,  
We'll continue the narrow way.

The Scriptures say, "Jesus took the cup,"

And I believe it is true;  
And if we would follow the Savior's way,  
This also we must do.

"What meaneth the cup?" some may say,

"Can it have a meaning at all?"  
"This cup is the New Testament in my blood,"  
Are words recorded by Paul.

Now, let us ever live for Jesus,  
And His righteous will obey;

"And see, and ask for the Old Paths,"  
And walk wherein is the good way.

For how happy we'll be in the end,  
Who did "stand ye in the way";

And did not heed nor follow men,  
Nor would any of their doctrines obey.

—Lynwood Smith.

## GLEANINGS

All that journey soon or late, must pass within  
the garden gate;

Must kneel alone in darkness there, and battle  
with some fierce despair.

God pity those who cannot say, "Not mine, but  
thine";

Who only pray, "Let this cup pass" and cannot see,  
The purpose in Gethsemane.

Oh! Mother, will you longer give your sons,  
To feed the awful hunger of the guns?  
What is the worth of all these battle drums,  
If from the field the loved one never comes?  
What all the loud hosannas to the brave,  
If all you share is some forgotten grave?

The man of pure and simple heart,  
Through life disclaims a double part:  
He never needs the screen of lies,  
His inward bosom to disguise.

The fear of God is the chief antidote of vanity.  
—A. Russell.

There were no unbaptized Christians in New Testament times. Every member of every New Testament congregation was an immersed person.

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

OLD PATHS  
ADVOCATE

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

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

Vol. XIV

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No. 11

## THE CUP

By Dr. G. A. Trott

As we gaze upon the caption of our tract, a scene most solemn arises to our mental vision, for limbed thereon we view our Prince Immanuel, the Savior of Mankind and the twelve apostles, whom He had chosen as His ambassadors, assembled in solemn convocation for the purpose of partaking for the last time of the Passover, in which was symbolized the rapidly nearing sacrifice of our Paschal Lamb —Jesus—and the passing out of the Mosaic law; "For even Christ, our passover, is sacrificed for us." (I Cor. 5:7). After having reverently observed this ceremony for the last time our Lord proceeded to inaugurate His communion service as that which is to be observed by His faithful followers for all future time in which, on the first day of every week, instead of once a year, we recall the sweet lessons of His devotion and love and the stupendous price He paid for our salvation. I cannot conceive of anything that equals the sanctity of this rite to the Child of God, and if in anything we fail to follow the example set on that solemn occasion it evidences a lack of devotion that we can hardly expect to be overlooked in our final accounting. I believe it will be conceded that nothing can compare with this rite in sanctity and reverence due it, and nothing can call for a more meticulous and devoted adherence to the example set by every act and word at its inception; they were the acts and words of Him we adore as "head over all things—the author and finisher of our faith." They bind our hearts more closely to Him with the silken cords of love; we accept His counsel more unreservedly, and strengthen our determination to follow His example and to uphold His words and ways as being as much higher than ours as the heavens are higher than the earth, every thought, word and act. If we are to be accounted faithful servants of our Divine Head we must render implicit obedience to every precept and example given us by Him and by the ambassadors to whom He committed the declaration of His will, and they must be given the right-of-way over every cherished custom or preference of our own. It is neither fair, just, reasonable, logical nor loyal to compare any act or word of Jesus, in the actual institution of His supper with such incidentals as the clothing, housing, etc., things in no way connected with the supper itself, but merely incidental to the occasion. Such methods of augmentation—they cannot be justly termed reasoning—are the cheap inventions of shysters, employed for the purpose of befogging the intellects

of those to whom they are addressed. Every word and act employed in the actual institution of the Lord's Supper is of the most vital importance to us and the more nearly we can duplicate them in partaking of the communion, the greater will be our assurance of safety. This style of dodging recorded FACTS has been used, ad nauseam, by dishonest polemicists, until all careful investigators should be familiar with it and not be deceived. "Be not deceived; God is not mocked." (Gal. 6:7).

This Passover table had been previously prepared and duly set by the Lord's command and no other container except a cup is ever hinted at in the divine record. For this reason I deny that any scriptural authority exists for giving thanks for the "fruit of the vine" in some other container—bottle, jug, flagon or what not—calling it "his cup," before it gets into a cup and then pouring it into a number of cups, still calling it "this cup," and violating every conception we have formed of the correct use of words. The wine was already in the "cup of blessing," used by the Saviour and referred to as "the cup" and "this cup."

But we are told that we do not drink the literal cup but only the contents, which we frankly admit, but want more than some man's assertion that this proves we have the right to disregard the drinking vessel from which Christ and His apostles all drank as of no significance. How come? Who said it? How does he prove it? We common people are asking for your Scripture and we are willing to accept it and nothing else. Anything that cannot be understood without the exegesis of an educational wizard is too deep for us: we believe God knows how to express Himself without the assistance of the highly educated. We all know that a cup of any liquid is the amount contained in the cup. To give thanks for coffee in a pot and designating it as "this cup" would be palpably false and to perpetrate such a blunder at the Lord's table would be ridiculous if it were not blasphemous.

But if we are privileged to use two cups the individual cups may be justified by the same rule; there is no way to escape from this conclusion. Many good and sufficient reasons could be given for the use of one cup in the communion but this will suffice for those who do not believe that the spiritual vision of Jesus was so myopic that He could not see and provide for the emergencies that would arise in future generations to be given us in due season by the wise (educated, if you please) men of the East who should arise to teach us better modes of worship than His example affords in this enlightened age. They have succeeded in con-

vincing many and may yet convince many more, but there will arise other defenders of the Lord's preeminence, as our guide and director, long after death has cast the mantle of oblivion over the author of this tract. The actual recorded facts; setting forth what was really done when the Lord's Supper was instituted are few in number and faithfully delivered to us for our edification and comfort. When this sacred meal was inaugurated the table was fully set; the wine was already in the cup from which all drank. It was not poured out of this cup into another cup much less a number of them. Jesus took the cup in His hand and gave thanks for it; gave it to His disciples and commanded them. Can we not follow His example, even though we bring upon us such odious epithets as infidels, trouble-makers and scismatics? Why should we worry as long as we know we are walking in His steps?

#### Metonymy

When a partisan debater sees no other way of escape he resorts to the big-word smoke-screen; that is, he injects into his arguments some big word, with which a majority of his readers are supposedly unfamiliar, and by skillful manipulation makes what appears to the superficial reader a plausible defense of his position. The trouble is that the smoke screen is usually too thin to hide his antics. Take that word, "metonymy," for instance. Quite an awe-inspiring word to look at, isn't it? But after all, there is no mystery as to its meaning. Metonymy simply means that two things are suggested by the mention of one of them when so intimately connected that the mention of the one naturally brings to mind the other. It doesn't prove one single thing as to the relative significance of the two, but the persistent repetition of "the cup" and "this cup," by the Lord while holding a literal drinking cup in His hand filled with the "fruit of the vine," is not a vain repetition of jangling nonsense, but is the language of Jesus Christ, Himself, and I hope never to be aligned with any faction that dares tamper with the Lord's example of His words, in instituting the most sacred rite ever given to man. They may call me an infidel, a divider of churches, or anything else in the way of an epithet that betrays a malicious spirit and a determination to please themselves. Epithets never yet proved a thing to be scriptural, which the scriptures do not mention or even hint at, but they are the common resort of those who can find no other refuge. Such methods were worn so threadbare and proved so futile in the armament of digressive Nos. One and Two, that it is surprising to see them trotted out by No. three. However, they are unique in one respect and that is, the denunciation of those whose practice they voluntarily admit to be scriptural and an exact replica of what the Saviour said and did. Can you beat that? And to denounce them as infidels, and advising withdrawal from them if they do not recant. Whoopee! All of which we are asked to accept as scriptural, not because the scriptures say it, but because men who are well educated and have always been regarded as scriptural, assert it. We dare not gamble our souls on it.

#### Conscience

A little information from those who refuse to show any lenience to a conscientious objector—even when his conscience is claiming no basis except a scriptural one, by their own admission—is evidently due. Will they please tell us in what sort of a case Rom. 14 applies, or whether it is to be ignored entirely? Let them give us a little affirmative logic right here, so we may know just when and where it should be applied. If we are to be called infidels, trouble-makers and schismatics, we are certainly entitled to know the grounds upon which it is done. As to binding any laws upon the church, we have no such desire and deny the charge. Surely, no one is going to be silly enough to indict us of so heinous a sin simply because our conscience prompts us to act and speak as nearly like the Lord as possible. Jesus said of something less important than the institution in which we commemorate His death, "For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than His Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (Jno. 1:15-17). Some servants have arisen who seem to esteem themselves wiser than the Lord and are determined to please themselves, but Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, the reproaches of them that reproached thee fell on Me. For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of Our Lord Jesus Christ." (Rom. 15:1-6). There is but one way in which this delectable unity can be accomplished and that is, perfect agreement in all matters of doctrine and practice. This can be brought about by walking as closely as possible by the word of God.

#### Jacob's Well

When every other refuge fails, these infatuated fanatics hike out for Jacob's well, hoping in it to drown the troubles they have gotten into by their illogical conclusions and violation of common and well understood usage of words susceptible of several different shades of interpretation, according to the circumstances involved in the context. For instance, no child would any more think that we pick up a well and apply it to our lips in order to drink out of ("ed") it than they would surmise that to drink out of ("ek") a cup we must draw out the contents into some other container. The laws of language are too well understood for that and yet the Jacob's well argument is used as if we would necessarily have to translate "ek" in both cases alike, but it doesn't take an educated man to discern that the same shade of interpretation is not to be used for both. Anyway, we are glad they do try to make us believe that two or

more Jacob's wells might be involved; but unless this is the conclusion they intend their argument to convey, it is pointless and untrue, and we thank God that one doesn't have to be highly educated, or even know the meaning of "metonymy," to understand: "The wayfaring man though a fool shall not err therein. God spoke in plain language that may be understood by plain people—people who understand that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1:25). In fact, the scriptures teach "that not many wise men after the flesh, not many mighty, not many noble are called." I cannot believe that God intended that wise, educated men should ever be permitted to change the Lord's words from "a cup" and "this cup" to these cups, whether two or two hundred in number, and whether the plea is convenience or sanitation. In conclusion permit to say that those who drank or watered their cattle out of Jacobs well procured the drink from a single well and those who partake of the fruit of the vine, in the Lord's Supper, must take it from one cup in order to have Bible authority.

#### Comment

We think it fit to give the above by our beloved and lamented Brother G. A. Trott, which was written among his very last before he departed this life—the parting message of a dying soldier of the Cross.

Relative to modern deceivers, he has this to say: "They have succeeded in convincing many and may yet convince many more (But, note this following message.—H. L. K), but there will arise other defenders of the Lord's preeminence, as our guide and director, long after death has cast the mantle of oblivion over the author of this tract." These are impressive and soul stirring words, which have not fallen in vain upon the ears of the readers of his dying message. They have been an inspiration to me and to many others to carry on the fight for the Bible way, in spite of all the persecution and sacrifice, we are called upon to endure. As we think of the distinguished ability of such men as Brethren G. A. Trott and H. C. Harper, who so nobly fought our battles in their day, we feel very much our weakness and inability to carry on in the way they taught us, but God being our helper, and with the knowledge that we are standing on His eternal truth, we shall, in our weak and humble way, "fight the good fight of faith," too, until "death has cast the mantle of oblivion" over us, trusting that many others will arise to carry on, that true righteousness and the blessed truths of the Bible shall never be buried beneath the rubbish of the "doctrines and commandments of men."

We are not unmindful of the warnings of Paul: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, after them. Therefore, watch and remember, that speaking perverse things, to draw away disciples by the space of three years, I ceased not to warn everyone night and day with tears." Yes, and we have seen this happen more than once, of our "own selves men arose, speaking perverse things

to draw away disciples after them." How true are these words! Why should we be surprised when it does happen? May God help us to be, loyal, true, faithful, and consecrated unto Him.  
—Homer L. King.

#### FRENTRUP-JAMES

On July 26, I was privileged to perform the marriage ceremony for Bro. Ben Frentrup and Sister Amy James, at San Antonio, Texas, in the home of Amy's parents. Ben is a talented young Christian. He is a good singer and, although he has only been a member of the church less than two years, he is developing rapidly into a capable teacher. Amy is the daughter of Bro. and Sister Jesse James who are well known among churches of Christ for their zeal and works. I pray God's richest blessings to rest upon this union. May Amy and Ben ever trust in the Lord and live in happiness together until "death parts" them.  
—Ervin Waters.

#### OUR HELPERS

Below are the names of those who have turned in subscriptions to the OPA to us, since September 20, and following their names the number of subs. received by us. Watch this list for your acknowledgment, and report any mistakes to us immediately. Thanks for every effort put forth to aid in increasing the circulation of this paper. Let every reader put forth an effort to put this paper into every Christian home.—Publishers.

Homer L. King—9; G. A. Canfield—5; Clyde Penner—5; Joe H. Howard—4; Mattie Loyd—3; Maurice Murphy—3; Paul Nichols—3; James R. Stewart—3; T. F. Thomasson—2; Miss Nola Harrell—2; John L. Reynolds—2; F. M. Cox—2; Homer A. Gay—2; Ervin Waters—2; W. H. Jones—2; Geo. McCain—1; John T. Phillips—1; Homer Smith—1; Ben Frentrup—1; W. M. Hopkins—1; F. K. Reeves—1; Miss Anna Gay Middix—1; Mrs. L. J. Early—1; Wm. Milner—1; B. F. Chastain—1; M. F. Gray—1; A. R. McMullen—1; J. E. Spear—1; Mrs. Lina Tracy—1; J. L. Sims—1; Clayton Fancher—1; Total 65.

#### SONG BOOKS

If you are in need of song books, write us your needs. We handle song books compiled by W. W. Slater, and can give you as good a price as anyone.—Publishers.

#### CLARK-KING DISCUSSION

We still have a good supply of this neat tract, containing a discussion of the number of drinking vessels that may be used in the Communion. Price, 10c per copy; \$1.00 per dozen; prepaid.

#### POSEY-KENNEDY

On October 15, Bro. G. C. Posey and Sister Jaunita Kennedy, both of Wichita Falls, came to my home, where I read the ceremony that united them in the bonds of matrimony. They are both fine young people, and we wish for them a happy married life. Sister Jaunita's parents live in Healdton.  
—Tom E. Smith.

## Old Paths Advocate

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### "THE ORDER OF WORSHIP"

There is a discussion going on in the church as to what should come first, second, third, and so on to the end. Did Luke, in Acts 2:42, give the very, and only, order to please God in His service? Let us test the matter and see if we think God is well pleased by taking things as mentioned by Luke. I am only asking truly honest, Christ loving, Christians whether they think preaching is more important than prayer? Are we taught to preach "always, without ceasing?" "First of all supplications prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." I Tim. 2:1-3. "I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." (v. 8).

When, and where are we closest to God and His Christ? It is when we are praying to God. "Ah," some one would dare say, "It is when I am standing in the pulpit, with my coat drawn around my prominent bosom and my face upturned to heaven, booming with the highest degree of eloquence and erudition the wonderful teachings of the scriptures." Well, that's just owing to how we have been taught.

Singing should come in anywhere. Now let us test our christianity again. Which is of more importance in the sight of Christ our Savior, the Lord's Supper, or preaching? That is, if it is done as Christ ordained it to be done. "And He took bread and blessed it and brake it and gave it to the disciples and said; 'Take eat, this is my body which is given for you' And He took the cup, and gave thanks, and gave it to them saying: 'Drink ye all out of it; for this is my blood of the new testament, which is shed for many for the remission of sins.' What could be more solemn and sublime?

Next to prayer, it brings the true worshiper almost into the very presence of our Master. Who would put it last, and crowd it into a ten minutes space between preaching and dinner? He that eateth this bread and drinketh this cup unworthily, eateth and drinketh damnation to his own soul."

There is a serious question between the "layman" and the Pastor" which should come next, the

collection or the preaching, which I will leave for them to settle.

Now let us examine the passages of scripture which Luke gives in reversed order. Luke here writing to Theophilus, concerning the past events in the teaching of the Apostles, and generally gives them in reversed order, giving the first last and the last first. So we claim that it is a very common way of expression in the scriptures as well as in our own time.

We shall give a few of them by the same author. Acts 14:23; we have this statement: "And when they (Paul and Barnabas), had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, in whom they believed." Now we know the correct order is given in Acts 6:6; and 13:3. So we know that they first fasted, then prayed, then ordained those men by laying their hands on them as God had taught them. And that was the way it was done till 1870 when it was abrogated by certain WISE men at Nashville, Tenn.

Luke also says (Acts 5:30), "The God of our fathers raised up Jesus whom they slew and hanged on a tree." The same expression is found in Acts 10:39. Now Brethren I claim that those who assert that the "Order of expression in Acts 2:42 is the order of procedure, must swallow all these other quotations. So, if they cannot, neither can they use Acts 2:42 in any such way. Hence, we have proven by Example in Acts 2:42, "That the first should be last, and the last should be first."

Well, I said above that we have the same form of expression. You say to your boy, whom you have taught to do any thing just as you tell him. "Son it is colder this morning, so put on your shoes and socks; also your coat and vest." Johnny goes into his room, and comes out after awhile with his socks over his shoes, and his vest over his coat. He has done just what you said, and the way you said it. But he doesn't look so good. Well he looks just like those who keep up this "order" contention.

"Study to show yourself approved of God, rightly dividing the word of truth."

Respectfully submitted,

—Emmet A. Lowry.

### THE MYSTERY REVEALED

Bro. Waters, along with a number of others, was made to wonder why Brethren Hilton and others refused to sign a fair proposition, affirming their contention on the "order of worship" question, in Oklahoma, July 4th. It seemed strange to me that these men who have always coveted controversy, and were always willing to debate with anybody, should change so completely. But, I am in possession of a letter from Bro. Rue Porter, of Neosho, Mo., August 21, 1941, that reveals the "mystery."

Bro. Porter, who is a strong advocate of women teachers, classes, cups, dividing the loaf, etc., etc., says in this letter: "Bro. J. D. Phillips recently visited with me, and while we talked matters over in the very friendliest possible manner, and did not agree on every thing, we were agreed



F. T. Harrison, Kinston, Alabama, October 6.—Since Brother King's meeting here, we have decided to have singing and preaching alternately with the Early church, Saturday night about, and we are ordering new song books.

Maurice Murphy, South Charleston, West Va., October 1.—Brother Barney Welch is now conducting a series of meetings at Mallory Chapel, with very good attention. We believe he will do much good here for the cause of the Lord.

B. N. Ruebush, Oceanside, Calif., Oct. 8.—The church here is slowly progressing in the work. We may have Bro. Kirbo for a meeting while he is in this part. Bro. Ervin Waters and wife were with us for a short visit, on their way to San Diego. We feel much encouraged.

L. R. Cullum, Equal Rights, Okla., October 1.—Bro. James R. Stewart closed a good meeting here Sept. 29, with one restored to Christ. We believe the preaching did good among the brethren, at least. We think Bro. Stewart is a good preacher, and we have asked him to return in 1942.

Geo. W. McCain, Montebello, Calif., Sept. 14.—The three congregations near here, Montebello, Monrovia, and Los Angeles, are doing very nicely, with at least three services each week; Lord's day worship, services Sunday night, and a midweek meeting. My health is as good as could be expected.

John L. Reynolds, Crockett, Calif., Sept. 27.—The Crockett church has been blessed by the Hoover family, of El Monte, moving into our midst. Bro. Hoover is really a true worker in the vineyard of the Lord. We appreciate the articles by Bro. Waters, showing the evil of a contention of some for a "set order" and their tendency to cause division. We need more like him.

W. H. Jones, Alta Vista, Kansas, October 6.—We have enjoyed a message from God's word, delivered to us by Brother Clovis T. Cook. While we had no visible results and the crowds small, yet the attention was good throughout the meeting, and we believe much good was done in the short series of meetings.

A. A. Patterson, Ada, Oklahoma, Oct. 21.—I visited Bro. Homer L. King's meeting, at Carter church, near Davidson, Oklahoma, where I lived for many years. I was glad to see all again. Bro. Clyde Middick and wife, of Davidson, brought Bro. King over to Ada to begin our meeting the 17th, inst. We are having good crowds, attention, and of course, good preaching. There was one confession for baptism last night, and the prospects look very favorable for a profitable meeting. We meet regularly for worship at 10:30 a. m. and 7:30 p. m. Sunday, also on Thursday nights. The place is 405 W. 6th St. All loyal brethren will find a welcome with us.

G. A. Canfield, (colored), Marion, La., September 23.—I am just home from Miss., after being away for about a month, preaching at five different points, with three baptized and others almost persuaded, and all the brethren seemed strengthened. This is a good field for mission work. The white brethren in the New Salem church are making a great sacrifice to have the gospel preached to people of my color, which is much neglected in many places. I am sending some subscriptions to the OPA from this part.

J. B. Spradley, 512 So. Jennings, Fort Worth, Texas, September 26.—Since my last report, I have moved from Wichita Falls to the above address. There are but a few loyal brethren here, but they seem determined to keep the worship of God, as is pleasing unto Him, rather than turn aside after the doctrine and commandments of men. May all the brethren everywhere ever continue to fight for the Lord and the right, that the world may know that we stand fast, not willing to be tossed about by every wind of teaching.

that discussions among brethren, over such matters were hurtful and only gave the sectarian world a club with which to batter us." So, there you have it brethren, the "set order of worship" makes us so sweet spirited that we, like the S. S. and cups brethren, do not believe in debating with "brethren." That is true, for the sectarian world can see that you have no more authority for the classes, women teachers, cups, divided loaf, or a "set order" than they have for baby sprinkling, and of course, they will take that "club and batter you" with it.

In the January (1940) issue of the Truth, Bro. Phillips makes some remarks using a statement from Bro. Rue Porter, praising his "open forum" policy paper, and connects that with a statement from Sister H. C. Harper, that Bro. Harper always advocated an open forum policy. But, mind you, Bro. H. C. Harper would debate with any man, and he took special delight in showing up the false doctrines, of the "brethren," too. His review of Daniel Sommer on "Sect Baptism," his debate with J. N. Cowan and with N. L. Clark on the cups question, with Dr. Trail on the wine question are master pieces of work, which hundreds of brethren cherish today.

But Bro. Porter says in his next paragraph, "Homer L. King and the Gay boys are a very "set" crowd. (We wonder where he learned that. H.) They debate continually among themselves ----- They now have the name of Ervin Waters on the front page of their paper, and he is a fine boy, but he spent all his space in the papers I have seen, fighting at the "contentions" of Bro. Willis Hilton and others." You said it brother, "contentions." And were it not for the "contentions" of brethren, who contend for such unscriptural things as the "set order of worship," S. S., cups, dividing the bread, strong wine, instrumental music, and such like, then Brethren King, Waters, and the Gay boys would not have so much "debating among the brethren," and all of us could put in our time trying to convert the world to Christ. I freely admit that Bro. King and the Gay boys are a very "set" crowd, we are "set for the defense of the truth" (Phil. 1:17). And like Paul, H. C. Harper, and others, you will find us with "the sword of the spirit," always opposing error and defending the truth.

—Homer A. Gay.

### NOTICE

The tract, "The Devil, or Satan—Who Is He? What Is He? How Does He Do His Work?" by G. N. Deck, Austin, Texas. Order from Paul J. Willhoite, Route 2, Box 454, Austin, Texas. Price 10 cents each; \$1.00 per dozen.

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Note: The above tract in no way reflects the position of this paper, or its writers.

—Publishers.

What a wonderful thing it would be if some of the very popular and much petted "revivalists" would hold at least one meeting for some poor congregation! But not so. If the poor are to have the gospel preached to them it seems preachers who are poor will have to do it.

Clovis T. Cook, Lebanon, Mo., Oct. 17.—I closed a meeting with the Moss Springs, Church of Christ, near Alta Vista, Kansas. I appreciate the good brethren there for their loyalty to the Truth, and O. P. A. I am now in a meeting with the home Church, with good crowds attending the first week of the meeting, but due to the bad weather and extra heavy rains the crowds have fallen off some. I am glad to have in attendance some of my preaching brethren, Gay, Lee, Robertson, and young Brother Palmer, of Ala. Some, of course, had to leave after the first week of the meeting for other work. I will go to Indiana next (The Lord willing).

C. W. Van Stavern, Lebanon, Missouri, October 13.—Brother H. E. Robertson closed a meeting here October 5, after 11 nights. While there were no visible results, yet we had good crowds and interest in spite of the rainy weather. Brother Robertson taught us some very good lessons from God's word, and we are certain much good was done in sowing the seed. The last Lord's day in September marked the close of the first of our meetings in our new house. We are thankful for the progress made. We have had three series of meetings this year by Brethren, Homer L. King, Fred Kirbo, and now Bro. Robertson. A number of souls have been added. We have reduced our debt on the house about 20%. The Lees Summit church has helped us in our meetings. We hope for greater things in 1942.

Sister John Nichols, Outlook, Washington, Oct. 16.—I am wondering if you have any subscribers, from Seattle, Wash.? My daughter is over there attending school, and I would like to locate a place of the true worship for her. There is no loyal church here, and I know of none in the state. (If any of our readers know of any loyal churches or individual members in or around Seattle, please write the information to the above sister.—Publishers).

D. A. Murray (colored), Columbus, Miss., Oct. 15.—I was called to Ruleville, Miss., on the 9th inst., to preach the funeral of a gospel preacher, who died the 8th., but the funeral did not take place until the 12th. It was in a large Baptist house, with about 450 people present. We had a chance to preach the truth to people who never had heard the gospel before. Since we could not do the dead man any good, we did not shun to declare all the counsel of God to the living. In my August report, I stated that three were added to the church at Delta, La., but through some mistake it read "Delhi," La. Wife and I spent a week there.

Chas. D. Palmer, Lebanon, Missouri, Oct. 15.—The meeting at Earlytown, Ala., closed Sept. 28, with gratifying results, there being 25 restored and 6 baptized. Brother King did the preaching. At the close, I was glad to take Bro. King in my car to his home in the Ozarks of Mo., where I am now, for my first trip to this state. I am enjoying the associations of preaching brethren and others in this part. I heard Bro. Robertson some in his meeting in Lebanon, also Bro. Cook in a meeting at the Lees Summit church. I have met Brethren Lee, H. A. Gay and S. J. Gay and others in this part. I intend to spend the winter in the Ozarks. All wishing to write me, should write at the above address, Rt. 2.

Tom E. Smith, Healdton, Oklahoma, October 16.—I was at Cordell, Okla., Lord's day, Sept. 14, where a number of brethren, from Sentinel, had met for a family reunion of the Smiths. We met in the park and had Lord's day worship, after which a bountiful basket lunch was enjoyed, as well as the remainder of the day. Sept. 22 I was at Washington, Okla., and preached to a full house. They seem to have taken on new life since their good meeting. October 12 I went to the Carter church, where Bro. King was in a good meeting. We enjoyed a good sermon from him, and the worship, after which we had another good basket lunch. We enjoyed the association of all very much. Bro. King preached at Healdton the 16th of October, on his way to Ada.

Homer A. Gay, Lebanon, Mo., October 12.—I closed my two months of work with the Church at Ottumwa, Iowa, last Lord's day, the 5th. The last two weeks of which, we spent in the tent in Ottumwa. One was restored in this last effort. These brethren are to be highly commended for their sacrifices in getting the gospel before the people of the world. They really stood by me in the work and supported me well for the same. We hope to have a fuller report from them. I am now at home attending the meeting, conducted

by Bro. Cook. We are having good crowds and very good preaching. We are glad to have Bro. Palmer, from Alabama, with us in the meeting. I am now working at Camp Wood, but hope to get out and hold some meetings when the work is over.

T. F. Thomasson, Trechado, New Mexico, Sept. 26.—I closed a good meeting at the above place, my home, on August 17, with three baptized, large crowds, and fine interest. From here I went to Portales, N. M., for a short meeting, resulting in one baptism and one taking a stand with us from the S. S. people. My next was at Bula, Texas, for one week. The attendance and interest were fair, considering the very busy time. We closed without visible results. I found a congregation of very fine, loyal brethren, who treated me royally. They will always have a warm place in the chambers of my memory. I am enclosing some subscriptions to the OPA.

Barney Welch, Box 133, Spring Hill, W. Va., October 16.—Since last report, I have been laboring with the brethren at Spring Hill and Mallory Chapel. I recently closed, after two weeks, at the latter place, a series of meetings, with good attendance. I shall begin at Spring Hill soon, to continue for two weeks, and then to other places. The church here seems to be in much better condition than in previous years. We shall stand firm for the faith with the help of God. I had a private discussion on the cups question with a certain S. S. preacher yesterday, and another one today for three hours with Brother Frank Cope, Jr. It is no time to falter; we must face this church dividing opposition, and woe unto the ones who are guilty of such conduct. Pray for us as we labor on.

Geo. R. Rozzell, Oklahoma City, Okla., October 13.—We extend a welcome to all faithful gospel preachers and brethren coming our way, but we want to declare our stand on this so-called "set order" of worship question. We want all to know that we oppose the theory and contention of it, and we believe all congregations should take a stand on it. We understand that some churches oppose it, but will use preachers who advocate it, but is that right? Many S. S. and cups preachers would be glad to do the same, but do you want them? And, what difference is there, since they are seeking to disturb or disrupt the body of Christ? They claim to believe one thing, but practice another. Hence, they lack faith in their own doctrine. "Whatever is not of faith is sin"—Paul, and the man who does not practice what he believes has become an evil doer—has another "doctrine" (See 2 Jno. 10). Hence, if we stand for the truth, we will not tolerate such.

Pete Howard, Dora, Missouri, October 20.—It has been sometime since I made a report to the OPA, but I still enjoy the good old paper. My brother, Joe, closed our meeting here the 12th, inst., with good sound teaching, but no visible results. It was a little too late in the season for this part. We want to have it in August next year. The little church at Odom is getting along just fine, and we hope to do more in the future. Let us press on in His name.

James R. Stewart, Rte. 2, Belton, Texas, October 7.—The meeting at Jones Hill, near Moody, Texas, closed with large crowds and good interest, for a mission effort. We established a congregation of about 20 members. This work was sponsored by Jones Hill, White Hall, and Temple churches, and a few individuals. May God bless those who help carry His word to the lost. Brethren Holt, Lane, and Cherrie, will have the leadership in this church, and they are faithful. My next effort was at Equal Rights, Okla., where we had a good meeting, being hindered some by the busy season and bad weather. We had fair crowds and good interest, with one confession of faults and the church took on new life. I enjoyed the work with these good brethren, and they have asked me to return for a month next summer. Last Lord's day I was at Moffat, where we established a congregation about a year ago. They are still keeping house for the Lord. Let us keep sounding out the word.

Joe H. Howard, Lone Rock, Ark., Oct. 13.—I have just returned home from Odom, near Dora, Mo. This is my old home where I was born and reared. We continued there for two weeks, without visible results, but the church was edified and the good seed sown. The meeting at Lone Rock resulted in one baptism. At Martin Springs we baptized two and two

were restored. I seem to be just about holding my own in regaining my health. I am glad to acknowledge receipt of the following kind remembrance by brethren in my burden of sickness: Brother and Sister Turnbull, Marquand, Mo., \$10.00; Bro. H. E. Thompson, Los Angeles, Calif., \$5.00; and the church in Lebanon, Mo., \$10.00. For which I am very thankful to all and to the Lord. I am looking forward to the debate at Diggins, Mo., November 10, with the S. S. and cups people.

Mattie Loyd, 1073 W. 3rd St., Pomona, Calif., Sept. 28.—We are keeping house for the Lord in Monrovia, and we extend a welcome to all, who may be coming our way. Brother Chester King delivered us a very excellent discourse last Lord's day on "Christian Living." We think he is an outstanding, clean, Christian boy. His sermons are brief and to the point, nothing added, nor taken from, the word of God. How deeply we see the need of such worthy people in the cause of Christ! In these trying times we see whole nations who have forgotten God, and their land is steeped in human blood. In our own land we see "soldiers of the cross" falling out of line, but the theaters do not have standing room; the county fair here last Lord's day registered 100,000, and yet others were turned away for lack of room. While at the places of worship were many vacant seats. "Blessed are the pure in heart for they shall see God." May we live faithful, that we may be ready when He comes.

Burley F. Black, Ottumwa, Iowa, October 6.—We closed a tent meeting in Bloomfield, Iowa, Sept. 7, with Brother Homer A. Gay doing the preaching. We had good attendance and interest, though hindered some by rains and cool weather. Visible results were nine baptized and one restored. They are continuing in the worship of the Lord every Lord's day at 10:30 a. m., in a clean, well lighted, hall in the basement of the public library. We began a tent meeting in Ottumwa, Sept. 21, and continued over three Lord's days. Rain and cool weather hindered much, but good seed was sown. Visible results was one restored, and the Lord's day worship attendance increased. Brother Gay's preaching is very convincing, and he has made many friends in this part. We hope to do even more for the Lord and His cause, during the coming year.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., October 16.—I closed a meeting at Poplar, Calif., September 21, with two restorations. Paul Nichols was with us in that meeting and assisted in song leading and in preaching. September 24, Bro. Paul and I preached a "double-header" at Taft, Calif. September 28, I worshipped at Montebello, Calif., for the first time in a year, and heard Bro. Chester King preach at Siskiyou St. church in L. A., that night. I preached at Siskiyou, October 1 and at Monrovia, October 2. October 5, I spoke at Siskiyou during the morning service, and preached at the night service. October 7-10, I was in San Diego surveying the possibilities for the establishment of a congregation there. If the readers know of any loyal members there, please send their names and address to me. October 12-15, I was privileged to hear Bro. Fred Kirbo during his meeting at Montebello, Calif. Bro. Fred will be with us for several months. I am to start a meeting at El Centro, October 19, and I hope to hold a mission meeting in San Diego after that meeting. Brethren, let us not faint as do others.

John Rogers, Rte. 1, Davidson, Okla., Oct. 16.—We have just closed a very successful meeting here, with Brother Homer L. King doing the preaching. Visible results were 6 baptized and 1 restored, and the church is more determined to keep fighting on. The entire church learned to love Bro. King very much, and we think he is a wonderful preacher. May he ever remain true and faithful is our prayer. We were glad to have visiting brethren, from Wichita Falls, Sentinel, Healdton, Ada, Wilso, and Fort Worth. Among whom was Bro. Kirbo and his wife, Bro. Tom Smith and wife, Bro. Patterson, and Bro. Clayton Fancher who attended almost every night and lead the singing for us. Bro. J. B. Spradley came all the way from Fort Worth. We were very glad to have all in attendance and to have them help out in the songs and otherwise. Brother King is to return for another meeting here sometime next year, also for a singing school in January, this winter. All are cordially invited to attend. We are looking forward to greater things for the Lord.

Paul Nichols, 849 Wilcox Ave., Hollywood, Calif.—After

three months of visiting many loyal congregations of the church in Texas, Oregon, and California, I have finally returned home. I believe it was the most enjoyable time that I have spent in a long time. In those three months I met many brethren and sisters I have learned to love dearly. With Bro. Ervin Waters, I left my home in California, June 26. We went to Texas, holding a meeting at San Antonio. The next meeting was at Mt. Hood, Ore. After this, we visited many congregations in the northern part of California, to most of whom Bro. Waters and I both preached. Sept. 7, we began a meeting at Poplar, Calif., which lasted for two weeks. The visible results was two restored. Since I returned home September 26, I have preached at Montebello and the Siskiyou St. congregation; in Los Angeles. This Lord's day morning I preached for my home congregation. As a result, one was restored to the fold. Brethren, may we continue to press the battle of our Lord Jesus Christ. With Him as our captain how can we possibly lose?

Homer L. King, Lebanon, Missouri, October 22.—In my last report, I forgot to mention that while in Tennessee, in August, I had the pleasure of preaching to a small congregation of colored brethren, near Lawrenceburg, on Sunday afternoon. I was glad to find this faithful little church, meeting in a private home, carrying on the worship in the Bible way. They seemed very zealous and faithful. In the second meeting in Alabama, at the Early-town church, if possible, I think it was a greater meet than the one at Lowery, considering the low condition of the church in the beginning of the meeting. The results were 25 restored and 6 baptized, and much personal trouble settled. Our crowds and attention were just splendid throughout. We must not forget to mention that the Lowery church co-operated by attending almost as a body, in song, in prayer, etc. Although the singing in that part had been badly hindered by the wrong influence, which had partially killed the interest in singing, yet it was very much revived in the meetings, and by the time we closed, they were singing in that fine way that they did, when I was there five years ago. I enjoyed the work in Alabama very much this year, and I was well supported for my efforts. May they all continue to work in harmony for the upbuilding of the cause of the Lord, is my humble petition. I was glad to have Brother DeWitt Palmer, a young preacher, from Alabama to accompany me to my home, where he expects to winter, in order to be associated with preachers of more experience in that part, which should be very beneficial to him. My next meeting was with the faithful brethren at the Carter church, near Davidson, Oklahoma. I think I never enjoyed a meeting better, nor met finer people, than in that congregation. We continued about 11 days, with 6 baptized and 1 restored, all good material. Our beloved Bro. Kirbo had held a meeting there last spring, and had started the "ball rolling," with 7 baptized, and we found them with plenty of zeal. They seem to be at peace, and we predict a bright future for them, as they have a "will to work." They ask me to return in January for a singing school and a meeting sometime next fall. Bro. Kirbo is to be there again in the spring. From there, I preached one night at Healdton. Was glad to meet all again. I was about to forget to mention that Bro. Clayton Fancher, of Wichita Falls, ably lead the songs at Carter. I am now at Ada in a good meeting, with two baptized the first week. I think my next will be McAlester, about the second Sunday in November. Then to Clayton, Oklahoma the last half of November.

#### WHERE LEADERSHIP IS FOUND

Most of us are sitting back in these perplexing times, waiting for a superman to arise who will lead us out of the wilderness in which the world is now aimlessly wandering. We are telling each other that the greatest need is that of "leadership." We hear it from the platform in sonorous tones. We read it in the daily newspapers in stately editorials. The pulpit and the press enlarge upon the qualities which must be found in the man for whom we look. It is rather striking that we never discover these qualities in our "saviors" until after they are a long time dead. Usually, leaders and prophets are first cruci-

fied, and then canonized, although our greatest emancipators never sought greatness nor courted popularity. They simply tried to serve humanity with unusual devotion and simplicity. It was said of the greatest leader in all history that "he took upon himself the form of a servant," and that "he made himself of no reputation."

We are often reminded that there are no "great men" in the world today. Because "common humanity" has attained so high a degree of intelligence and understanding, and because the fund of knowledge has been so widely distributed, it is literally true that giants are rarely found, even in the professions, the sciences, the arts, the industries.

In nearly every country in the world, most of the leaders today have come up from the common people. This is true not only in those countries which are recognized as democracies, but in countries which are monarchies, governed ostensibly by kings and princes and exclusive parliaments. The hope of democracy lies in the fact that neither wealth nor social position is necessary in securing recognition of real ability, and this applies particularly to the tasks whose chief function is that of interpretation and public leadership.

If such recognition were denied the representatives of the common people, there would be ground for the claim of the communist and the radical agitator of the other schools that American institutions having failed, the time has come to set up a new social order which will discard the foundations upon which our country has been built. But such is not the case. There probably is no other country in the world in which the humblest of its people may rise to greater positions of eminence and leadership, than in the United States. This has been the glory of America. (Selected)

#### WORDS OF ENCOURAGEMENT

"I am enclosing one dollar for my renewal to the Old Paths Advocate. I am enjoying the articles on the "order of worship." Hope all are well with you.—T. J. Shaw, Pa.

"We surely do like the Old Paths Advocate, it is like getting a letter from home. We enjoyed Bro. Waters' articles on the "order of worship."—Mr. and Mrs. Clyde Penner, Mo.

"I received the samples you sent me and will use them in my next meeting. I will continue to do all I can for the Old Paths Advocate."—M. J. Buffington, Texas.

"We are making a list of the families in the congregation here and we will have the paper sent to each family each month, as we believe the Old Paths Advocate will be a help to all who will read it."—J. C. Jones, La.

"Here are three new subscriptions to the OPA, and I want five copies of the "Clark-King Discussion" to hand out, where they will do good."—Mattie Loyd, California.

"I am writing in regard to the good OPA. It is such a good paper that I can hardly wait for

it to come each month. May God bless you and your family."—Robert Falvey, Miss.

"I am sending my renewal to the OPA, as I cannot afford to miss a single issue."—Mrs. L. J. Early, Alabama.

"I am enclosing my renewal to the OPA, for I like it so much. I think you brethren are doing a fine job of publishing the paper."—F. M. Cox, Texas.

"The October issue of the OPA was fine, and it should contribute much to moulding the minds of the brotherhood against false teachings."—Ervin Waters, California.

"I am sending my renewal and two subs. to the OPA. I believe the paper is doing a great work. I will do all I can for its support."—James R. Stewart, Texas.

"Find my renewal to the OPA enclosed. I am an invalid and my health has been worse this summer. I hope to receive the next issue of the paper."—M. F. Gray, Oklahoma.

"Find enclosed my renewal to the OPA. The paper gives food for thought in many fine articles. We especially enjoy those on Christian living. Best wishes for the paper and gospel preachers everywhere."—A. R. McMullen and Family, Okla.

"We certainly anticipate gladly the coming of the OPA each month. It certainly is a fine paper. I will try to get more subscriptions, for it is a paper that more people should read. May the Lord bless you in the work. Find three subs. enclosed."—Paul Nichols, California.

"Here are two subs. for the OPA. We hope you and family are well, and that Howard recovered from his operation. We are looking forward to your coming for the meeting here." Nola Harrell, Oklahoma.

"We certainly have been enjoying the OPA lately, and especially, Brother Waters' articles on the "set order" of worship theory. I am glad we have a man who will oppose all such."—John L. Reynolds, Calif.

"Enclosed you will find two renewals and three new subscriptions to the OPA."—G. A. Canfield (colored), Louisiana.

"Please, notify me when my subscription to the OPA expires, and I will send the money for my renewal. I like it so well, that I will pay for it myself. Bro. Carlos Smith sent it to me this time."—D. A. Murray (colored), Miss.

If some of the brethren have just got to have a human organization or society they must go all the way and have something like a Baptist convention or a Methodist conference to control it. A one-man society, whether or not it is camouflaged as "being under the direction of the elders of a congregation," is not only anti-Christian, but is also anti-American and is taxation without representation.

—Selected.

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. XIV

LEBANON, MISSOURI, DECEMBER 1, 1941

No. 12

#### DANIEL'S PROPHECY (Dan. 2:1-45)

Let us consider carefully the teaching of this prophecy as found in Dan 2:28-35:

Vs. 28: There is a God in heaven that revealeth secrets.

Vs. 29: He hath revealed to Nebuchadnezzar what shall come to pass.

Vs. 38: Babylon was the Golden Head of first prophetic empire.

Vs. 39: The Silver Persians and Brazen Greeks followed.

Vs. 40: Rome was the Iron Monarchy, existing as a unit until 395 A. D. and then divided into the Eastern and Western Empires.

Vs. 41: The feet and toes of Iron and Clay represent the European States today. Some are iron monarchies having kings or dictators. Some are clay democracies and soviets. There is no cleaving together which is the reason the World Court and the League of Nations have failed.

Vs. 44: In the days of this brittle, separated condition, God will send his son, Jesus Christ, to set up the fifth universal empire.

Vs. 45: The Stone represents the Christ. When he returns he will smite the nations and they will disappear as the chaff of the summer threshing floor before the winds. Christ's kingdom will stand forever.

—C. V. Tenney (P. T. M.)

#### Reply:

1. The "stone" does not represent Christ. It represents his kingdom. Proof: Giving the king of Babylon's dream, Daniel said: Vs. 32, 33, This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet of iron and clay, and break them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

As to the stone Daniel says: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and gold; the great God hath made known to the king what shall come to pass hereafter: and the dream

is certain, and the interpretation thereof sure" (v. 45).

Now what was the "stone" that did all this? The answer is in verse 44, where he says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

What broke all these kingdoms? Answer: The kingdom set up by the God of heaven. What broke the image of metals? Answer: The stone. And this proves that the stone represents the kingdom of heaven, the 5th kingdom.

Moreover, it is a growing kingdom: from a stone, when it smote the image, to a great mountain that filled the whole earth. Jesus commissioned his 12 apostles thus: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15, 16) They were to preach "repentance and remission in his name unto all the nations, beginning at Jerusalem" (Lk. 24:47). And there, on the day of Pentecost, Peter, to whom Christ had given the "keys of the kingdom" (Mt. 16:19), said to those who asked, "What shall we do?"—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." "Then they that gladly received his word were baptized; and the same day there were added about three thousand souls . . . And the Lord added to the church daily those being saved" (Acts 2:38-46). "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mk. 16:20). Hence, we read, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us out of the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have our redemption, the forgiveness of our sins" (Col. 1:12, 13).

The historian says: "While Christianity was conquering the world, the believers in its doctrines were grouping themselves into communities or churches. Every city had a congregation of Christian worshipers. They met, not in synagogues as did the Jews, but in private houses, where they sang hymns, listened to the reading of the Holy Scriptures, and partook of a sacrificial meal in memory of the last supper of Jesus with his disciples" (Early European History, p. 232—Webster).

Rapidly did the conquest for Jesus move on;

everywhere did the kingdom spread as multiplied millions became "fellow-citizens with the saints" (Eph. 2:19), a "holy nation" (1 Pet. 2:9), "in the kingdom and endurance of Jesus Christ" (Rev. 1:9). And rapidly the monstrous image became as chaff before the wind. And so—

"Rome entered on the persecutions because it saw in Christianity that which threatened its own existence. The Christians declined to support the state religion; they even condemned it unsparingly as sinful and idolatrous. The Christians, moreover, would not worship the genius, or guardian spirit, of the emperor, and they would not burn incense before his statue, which stood in every town. Such refusal to take what was really an oath of allegiance was regarded as an act of rebellion. These feelings of hostility to the Christians were strengthened by their unwillingness to serve in the army and to swear by the pagan gods in courts of law. In short, the members of this new sect, if allowed to become numerous, would endanger the security of the government" (Webster, p. 233).

But as one has well said, "The blood of the martyrs became the seed of the church." And Rome went down. The historian goes on to say, "The pagans asserted that these unutterable calamities had overtaken the Roman people because of their abandonment of the worship of the gods of their forefathers. The Christians saw in the fall the fulfillment of the prophecies of the Scriptures."

The kingdom of Christ spread as the disciples went turning, as was said, "the world upside down," preaching "another King, Jesus" (Acts 17:7), whom we see "crowned" (Heb. 2:9), and wielding the "scepter of righteousness" (Heb. 1:9). And they challenged the civil authorities, saying, "We ought to obey God rather than man" (Acts 5:29). Paul says of Christ:

1. "He must reign, till he hath put all enemies under his feet."
2. "The last enemy that shall be abolished is death."
3. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:25, 26, 54).

Therefore, Christ is reigning now, and Christians are subjects of his kingdom now (Col. 1:13), and will be subjects of his kingdom when they "put on immortality" (2 Pet. 1:11). Hence, "his kingdom" is "that which shall not be destroyed." (Dan. 7:14).

2. "The feet and toes of Iron and Clay" do not "represent the European States today." You say: "Babylon was the Golden Head." Yes, Daniel says so. "The Silver Persians and Brazen Greeks followed." Yes, they did. And then what? Let us hear Daniel. He says:

Verse 40: And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all: and as iron that breaketh all these, shall it break in pieces and bruise. Verse 41: And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of

the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. Verse 42: And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. Verse 43: And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. (So said of "the fourth kingdom")

Now notice: it is "the fourth kingdom" and "it" (v. 40), and "the kingdom" and "it" (v. 41), although "clay and iron." And in v. 42 it is still "the kingdom." What does "iron with clay" signify? Answer: "The kingdom shall be partly strong and partly broken" (v. 42), and "the kingdom shall be divided; but there shall be in it of the strength of the iron" (v. 41), and also "they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (v. 43).

To see this non-adhesive "mingling" literally fulfilled, one has but to turn to the history of "The Roman Empire," and see the Goths, the Huns, the Germans, the Visigoths, the Vandals, the Burgundians, the Franks, the Lombards, and others, as they swarmed into Roman territory. And the mighty Roman Empire, which had absorbed the three that immediately preceded it, went down. Yes, "The Decline and Fall of the Roman Empire" has long since been written. And as we have seen, the God of heaven did set up a kingdom "In the days of these kings," Tiberius Caesar being then on the throne. And Daniel's prophecy serves no purpose for the "futurist," because there are but these four kingdoms represented in this image, and it was "in the days of these kings" that the God of heaven set up the kingdom that did "break in pieces and consume all these kingdoms," as we have shown. The Roman kingdom had absorbed all the others, and went down, "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." There is not one iota, not one scintilla, not even a shadow, of an idea for the doctrine of the "futurist" in Daniel's prophecy. And I challenge any man to the task of refuting this. Now come on if you of the "Present Truth Messenger" or any other paper will divide even space with us in the investigation of this prophecy. —H. C. Harper.

#### WHEN DOES THE DAY BEGIN?

By Lawrence Leslie McGill

A perfect understanding of the scriptures on any subject may be had, not by considering only that part that appeals to us, but by studying all that the scriptures say regarding that subject.

The Lord prayed that we may be perfected into one, so that the world may believe, John 17:21, 23, and we shall be one by believing and doing all that the Lord has commanded without addition or subtraction or alteration in any form.

For some there is going to be a terrible awaken-

ing and that when it is too late. Jesus said, "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity," Matt. 7:22, 23. Why will Jesus say the above to some? Let Him answer: Mark 7:6, 7; "This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me teaching as their doctrines the precepts of men." vs. 9, "Fulwell do you reject the command of God that ye may keep your tradition."

The Seventh Day Adventists observe their supper on the Seventh day of the week, and some professed disciples have done the same, after the sun went down on Saturday. They are away back under the Old Law and Christ profits them nothing. The Roman Catholics and others have their day begin and end at midnight, they are in the blackness of darkness. But true and loyal Christians come out to the glorious sunlight where Jesus brought them.

The apostle Paul through the Holy Spirit said, that those who observed the Sabbath were observing a vain human tradition, Col. 2:16-22. Hence, those who break bread before sunrise of the First Day of the Week observe a vain human tradition, but those who observe the Lord's Supper between sunrise on the First Day of the Week and sunrise on the second day of the week are serving God according to His Word, Acts 20:7-11; Phil. 4:9.

Knowing that the Israelitish Sabbath began and ended in the evening, how could it be "late on the Sabbath Day as it began to dawn toward the First Day of the Week," Matt. 28:1, if Jesus did not extend this last Sabbath until He had overcome the Arch-enemy death?

How could Jesus fulfill the figure by metonymy, "the Sun of Righteousness shall arise with healing in it's wings," if He arose before the physical sun?

In bearing witness concerning the same event John did not say one thing, Luke something else, Matthew and Mark something different again. Far from it. They all bore witness concerning the same event and each told it from his own point of view. The sun of what they told is the Truth. Hence when John said, "now on the First Day of the Week cometh Mary Magdalene early while it was yet dark to the tomb," John 20:1, he told part of what happened. (If he counted the time of darkness before the resurrection as the first day of the week, he reckoned Jewish time.) Rather, the tense of the verb "cometh" indicates the time that the women started for the tomb and continued on to the tomb. John did not say she came to the tomb while it was yet dark. If the time of the arrival at the tomb was indicated John would have used the past tense "came." Moreover Mark tells us exactly "they come to the tomb when the sun was risen," Mark 16:2. John tells of only Mary Magdalene; Matthew tells of Mary Magdalene and the other Mary; Mark says there were three, including Mary Magdalene. David of old said, "The sum of Thy Word is Truth, Psalm 119:160. Therefore, John tells the time

Mary Magdalene started for the tomb, "early while it was yet dark." Matthew tells that it was "late on the Sabbath Day as it began to dawn toward the First Day of the Week," and by this time there are two women. Mark tells that they arrived at the tomb, "when the sun was risen" and at this time there were three women and they were all together and had not seen the Lord as yet, cf. Matt. 28:8. They ran to tell Peter and John, Matt. 28:8; John 20:2, who came to the tomb, also Mary Magdalene. The men returned home, but Mary remained at the tomb weeping then Jesus appeared to her (first) and to the other women who also returned, Matt. 28:9. Let the Lord's Word harmonize itself and how easily understood it is! Those who take one part and exclude the others do not know the Truth: for the Sum of the Lord's Word is Truth.

Do not forget: that John did not say came to the tomb early while it was yet dark: he said "cometh." The present tense of the verb indicates not the completed action, but the continuing action and "early while it was yet dark" indicates the time they started out, cf. Matt. 28:1. Mark very plainly tells us, "they come to the tomb when the sun was risen," Mark 16:2, and even Mary Magdalene had not yet seen the risen Savior, Mark 16:9, Matt. 28:5-8, yet this was early on the First Day of the Week, when the sun was risen."

Bro. Lowry, I have given what the scriptures say, but you have not. You tell a number of things the scriptures do not say: such as: "Mary Magdalene came to the tomb early while it was yet dark"; "The other women came at sun up"; "Mary Magdalene it seems could not wait for them" and came ahead of them, but it was so dark she could not tell who Jesus was." One reason it seems that way to you is because you wish it that way. The Bible does not say it was so dark. Mary could not see who it was. You just imagine it says that. Therefore it is wishful thinking on your part. After His resurrection, Jesus appeared to two men in the afternoon, yet they did not know Him, Luke 24:16. "But their eyes were holden that they should not know Him." In view of this, is it unreasonable to believe that this was the difficulty with Mary Magdalene? Perhaps this also is your difficulty with this great truth; i.e. that Jesus arose with the sun and changed time as well as law; perhaps your eyes are holden that you should not see it. I pray that the scale may fall from your eyes and that you will come out of the darkness into the glorious light of the Gospel. However, a partial review of evidence gives only a prejudicial conclusion. You must consider all correctly in order to have the right sum, which is the Truth.

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### ORDER OF MENTION

(Acts 2:42)

Having answered an article written in the TRUTH of Nov. 1, on the above scripture and failed to get it published, I am coming to the O.P.A. for relief. Perhaps, my answer had too many "teeth" in it, but I did not mean to "bite" the affirmative.

The question was: "Does the above scripture teach, that the order of mention is the order of procedure? I deny and give as my first reason; It is a common way Luke has of expressing a subject, and give Acts 5:30; 10; 39; 14:23 as his method for emphasis, or some other reason in putting the first last, and the last first.

And we further insist that if we must take Acts 2:42 in the order mentioned, we must take all of them just as they are mentioned and there is no escape for the affirmative. Furthermore, the same form of expression is in use today, and has been for ages. The mother says to her boy: "Son put on your shoes and socks, and your coat and vest, for it is cold this morning." Johnny proceeds to his room, and knows "daddy" has taught him to do just as he was told. So, he puts on his shoes and his socks; puts on his coat then his vest and comes out ready to start to school. Mother screams out, "O Johnny what have you done, you look SO ridiculous!" "Why, mother, I did just as you told me to do, and that is what Daddy has taught me." Poor boy! But who is to blame?

Now bear with me while we examine a few scriptures on the subject of Prayer. Come with me to Eph. 6:18, 19, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, etc." It looks here just like Paul wanted the Ephesians to "pray before he preached."

Next, please consider Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Which comes first, the confessing or the believing? Now please just pass on to the thirteenth verse and read to the seventeenth verse, and THAT will give the Affirmative "A mouthful." "The last shall be first, and the first last,"

Please let us see something about the Lord's Supper. This has been, for the last fifty years, and is still more abused than anything that Jesus Christ ever gave to the human race. Sunday school gets an hour on Sunday morning, preaching gets forty-five minutes, singing twenty in all, then fifteen minutes is given to the supper at (twelve o'clock) and the collection.

We will now examine Acts 20:7. "And the disciples met on the first day of the week to break bread." Now, the question is did they do it? If not, why not? It evidently was their custom to meet for that very purpose. And they did. Then Paul preached till midnight. Was that his custom? But how about it, brethren, those people took the supper at night? And it was not corrected by Paul. Why? Simply because it had been the custom ever since Christ gave it at night, and called it a Supper. And furthermore, to say that they did not take it till after midnight, is absolutely ridiculous. Paul went up, after restoring Euticus to life, ate breakfast, talked till the boat started. Any one can see that in this passage who is not blinded.

We now go to 1 Cor. 11:20. "When ye come together therefore into one place, this is not to eat the Lord's Supper." Well, they thought, perhaps, they were eating it. They had come together for that purpose, but like thousands now, they missed it. They took something else. A picnic a show, a substitute, for the Supper; and Paul is warning you now as he did then, "Take it as Christ gave it or let it alone."

While we are on this scripture, let us see if it (verse 21) gives the man who wants fermented wine any consolation. "For in eating every one taketh before another his own supper; and one is hungry and another is drunken." The word "drunken" is the past-perfect tense of drink, and does not mean here, intoxicated. If so, Paul would not have let them off so lightly.

I have given all that I deem necessary on this subject, and if we should preach, and then pray, I shall gladly accept it, for if I know my heart, it is to always, and in every thing submit my will to that of Christ. And it is with me as it should be with everyone, "Speak, LORD, thy servant will hear, command and he will obey." I have but few more days on earth to spend, and while I am here I will do as I have done for Sixty-seven years—fight error, plead for cleanness and purity in the Church, And call sinners to repentance.

May God impress on every soul that He receiveth the importance of doing exactly what Christ said, no more, no less. God be with you. Amen.

Dec. 30, 1940.

—E. A. Lowry.

### HOWARD-WATSON DEBATE

This debate was conducted by Joe H. Howard, Lone Rock, Ark., and Sterl A. Watson, of Springfield, Mo., near Diggins, Mo., November 10-12, three nights. Watson affirmed on the cups question the first night, while Brother Howard affirmed the use of one cup (drinking vessel) the second night.

I believe this debate did much good and was a

victory for the truth. Brother Howard conducted his part of it on a high plane, showing up his opponent time and again. Bro. Howard asked him time and again to demonstrate how to "drink the cup of the Lord" without a cup. Watson seemed to want to talk more about what the cup is, than the number of cups set forth in the Scriptures for each assembly, but Brother Howard gave him no rest, refusing to be pulled away from his proposition, by reminding his audience that Watson was obligated to show that "the Scriptures teach a plurality of cups (drinking vessels)" and not what the cup is.

Watson affirmed one night on the Sunday school, or class system, question. But, Brother Howard did such a complete job of meeting his arguments and showing up the error, that Watson's moderator offered an apology for Watson's failure, saying that he was not a well man. They forgot (if they ever knew it) that Brother Howard has been under the physician's care for some time. When I made mention of this to the audience, it exploded this excuse for Watson's failure. I moderated for Bro. Howard. —Clovis T. Cook.

### —OUR HELPERS

Below are the names of those who have sent us subscriptions since October 20 to November 20, and following the name the number received by us. Check this list carefully for any mistakes, and should you find any, report the same to the publisher at once. Many thanks to all for the hearty co-operation in helping us to keep the O.P.A. making its monthly visits and to keep on increasing its circulation.

Homer L. King—14; Ervin Waters—6; Paul O. Nichols—5; H. E. Robertson—5; Carlos B. Smith—4; Mrs. Mattie Loyd—2; Ray Roe—2; Tom E. Smith—2; Jesse Miller—2; Mrs. C. H. Jones—2; Fred Kirbo—2; Joe H. Howard—2; C. T. Wright—2; John Rogers—2; Fred Ainley—1; Mrs. T. L. Modgling—1; C. D. Palmer—1; Mrs. Clovis T. Cook—1; J. E. Spear—1; Miss Nola Harrell—1; W. H. Galyon—1; Buster Boyd—1; L. B. Badgett—1; Fern Newman—1; Mrs. Helen Etter—1; W. E. Murry—1; Frank Cobbs—1; Clayton Fancher—1; C. C. Kessinger—1; M. O. Engle—1; Dayton Clouse—1; L. L. Red—1; J. F. Graham—1; J. D. Hunter—1; Mrs. May Sammons—1; C. V. Osbourn—1; Mrs. Jennie Bennett—1; Mrs. C. V. Osbourn—1; Total 76.

### PASSED ON

Hufstедler.—Sister J. S. Hufstедler departed this life in June, 1941, being 80 years of age. She was privileged to attend services but twice in our new meeting house, in Lubbock, Texas. She expressed joy in being able to attend the worship. We miss her so much, but we trust our loss is Heaven's gain, and we hope to meet her in the Beyond. We extend our sympathy to the bereaved ones. —W. P. Perser.

Bennett.—Brother Ryan Bennett, 407 E. Washington, Jonesboro, Arkansas, departed this life March 30, 1941, being 80 years, 8 months, and 1 day of age. He had a stroke on Saturday and died Sunday.

Brother Bennett obeyed the gospel many years ago, trusted God's promises, fought a good fight, according to his knowledge and ability, being true to the faith and having the courage to stand for the truth under trials and persecutions.

We were married nearly ten years, and I found him to be a good citizen, a good neighbor, a good husband, and above all a good Christian. I would not if I could have him back in the same state of health, but the separation seems almost more than I can bear.

—Mrs. Jennie Bennett (His wife).

Note:—Just as we are ready to go to press, I received the above sad news of the death of Brother Bennett. It was my first knowledge of his passing, and I am very sorry to hear the sad news. I was well acquainted with him, having been in his home a number of times, both in Palestine, Ark., and in Jonesboro, as his home was the preacher's home. Brother Bennett was strictly loyal to the Bible way, and was a loyal supporter of the O.P.A. Sister Bennett and other bereaved ones have our sincere sympathy in their sad hour.

—Homer L. King.



John Rogers, Davidson, Oklahoma, Nov. 17.—The church here is still going forward. Brother Tom Smith is to be with us next Lord's day, and we are looking forward to a good sermon.

Jesse Miller, Graton, Calif., Oct. 22.—We live in a community where there is no loyal church, and hence we worship at home. We are praying that in time we can have a congregation near us.

Buster Boyd, Lindsay, Oklahoma, Oct. 26.—I know of no congregation in this part that believes and teaches as advocated in the O.P.A. but I enjoy reading the different positions of brethren, for it is the truth that I want.

M. F. Gray, Hartshome, Okla., Oct. 27.—There is no loyal church here, but there is one near us that uses the class system, women teachers, and individual cups, which we cannot endorse. Therefore, a few of us meet in a private home for worship.

Chas. Cawthon, Kinston, Alabama, Nov. 1.—The church here is still moving along fine, and I think it will continue to do so. About all the members attend every Lord's day. I think Brother King did the best job in his meeting here that I have ever known. The teaching went to every heart and home in the community, I think.

Mattie Loyd, Pomona, Calif., Oct. 21.—Brother Chester King gave us another good lesson last Lord's day, at Monrovia. In the afternoon we had a fine meeting, with a crowded house. Brother Fred Kirbo is conducting a meeting there this week. Let us ever press forward to the high calling in Christ Jesus.

J. B. Spradley, 3629 M. Ave., Fort Worth, Texas, Nov. 2.—We have but a small congregation here, but we meet each Lord's day to worship God in His appointed way, and I am glad to see some improvement in the interest of late. I was glad to visit with Brother King in his meeting, near Davidson, Okla. I hope to be with the brethren in Wichita Falls next Lord's day.

W. E. Murry, Denair, Calif., Nov. 7.—There are about 12

members of the church, who meet for worship in our home, but soon some of them will be leaving for New Mexico, where Brother T. F. Thomasson lives. We would like very much to establish a loyal church in this part, but it seems almost impossible to get a public building for a meeting. Pray for us that a door of opportunity may be opened for us in this part.

Clayton Fancher, 1304 N. 5th St., Wichita Falls, Texas, Nov. 17.—I preached at Washington, Oklahoma, over Lord's day (Nov. 2), with one baptized. I am to return the first Lord's day in December. We were gladly surprised to have Brother Stewart with us the first Lord's day in this month, also Bro. J. B. Spradley, who gave us good lessons Sunday and Sunday night. Let us continue steadfastly in the work.

C. T. Wright, Rte. 1, Lawrenceburg, Tenn., Nov. 14.—The little congregation, meeting for worship, at Henryville, Tenn., is holding on faithfully to the true way. We are getting along nicely for a new congregation. We were glad to learn that we have tried and true brethren like Brother King, who held us a meeting last summer, and that they are taking a firm stand on the Scriptures, fighting for the cause of the Lord.

L. L. Red, Summit, Miss., Nov. 17.—Notice:—I have a son, Ellmore A. Red, Co. 3 6th Med. Tng. Bn. T953, Camp Lee, Va. (Medical Department, Noncombatant Service), and if there is a loyal church near him, please get in touch with him, for he is anxious to meet for worship. We are continuing to meet for worship each Lord's day in the Red Oak Grove congregation, pressing forward in Jesus' name.

Barney Welch, Box 133, Spring Hill, W. Va., Nov. 16.—I recently closed a meeting at the above place, after two weeks, with five baptized. This church is co-operating fully with Mallroy Chapel in the work. As Paul of old, we are "forgetting the past," divisions, strife, contentions, pressing on to a brighter future of peace and harmony. The brethren insist that I return to this field for at least a year. I am now in meeting at Flemington, Pa., to continue for two weeks. After which, I go to Texas for a visit.

Albert L. Scott, Rte. 2, Box 857, Lindsay, Calif., Nov. 10.—For the first time, I am reporting to the OPA. Brother Fred Kirbo closed after one week at this Poplar, with 2 restored and the church more determined to carry on the good work. The entire church learned to love Bro. Kirbo and his wife. Pray for us that we may continue to carry on.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Nov. 13.—I was with Bro. Waters in a meeting at El Centro, which resulted in 6 restored and 8 baptized. We left the church in a spirit of zeal. I am now with Brethren Kirbo and Ralph Mustard, in a meeting, at Corcoran. Next Lord's day I am to preach at Poplar, where Bro. Waters and I closed a meeting in September. After this I am to return home for a few days. Let us press the battle.

Fred G. Ainley, Jr., 526 W. Maple, Monrovia, Calif., Oct. 21.—I am a new convert to the Bible way of worship, and I believe that if the word is preached fearlessly, "in season and out of season," the mission of the church will be accomplished, prayers answered, and Christians will be one. We are steadily growing more solidified in Monrovia, and we are determined to see the gospel go forth and souls saved. I have been preaching quite often. I hope to go into the evangelistic work soon in nearby towns. Pray for us and the work here.

Joe H. Howard, Lone Rock, Ark., Nov. 15.—I closed after two weeks at Fieldstone, near Vanzant, Mo. While there were no additions, we left the church in much better condition. The "set order" of worship and the use of the contribution were thrashed out, which had been causing contention. The debate at Diggins, Mo., with Bro. Watson on the S. S. and cups was a victory for the truth. I am to begin at Drury, Mo., November 22. I am to meet a Bro. McGinnis in debate on the cups, near Dora, Mo., in December. I recently received \$10.00 from the Lees Summit church and \$5.00 from Montebello, Calif., for which we are very thankful. Pray for me that I may continue to fight on.

F. K. Reeves, Marion, La., Nov. 10.—Last Lord's day, we had Brethren J. C. Jones and Hampton, of Shreveport, with us,

who gave us good lessons. We continue to stand firm for the truth here. We use one loaf, one cup, one assembly, "the fruit of the vine" (not the alcoholic wine, which makes drunk). We appreciate good sound preachers, and we are glad to have them with us any time, but we do not want anymore hobby riders. We meet each Lord's day at 10:30 a. m.

C. C. Rawdon, 211 E. Harrison, Harlingen, Texas, Nov. 2.—We had a very interesting meeting with my home church in Tennessee, last summer, with Brother King doing the preaching. We believe much good was done in many ways. When we came back to Wao, we found the new congregation at Axtell doing fine, and we believe it should prosper with the faithful leadership of Brethren L. N. Byford and J. B. Lasater. We now must drive about 125 Miles to Hebronville to worship, this being the nearest Loyal church we know. We are glad to find such an untiring worker there as Bro. Chapman, as well as his son. They meet in the court house, and loyal members passing that way will find a welcome.

Fred Kirbo, Poplar, California, Nov. 12.—Since coming here I have preached at Montebello, Monrovia, Siskiyou, and Poplar, baptizing 4 and restoring 3. We certainly have some strong congregations in this state, and they are doing much mission work. Bro. Ervin Waters has certainly done some fine work in this field, and he is being supported in this work by these good brethren. Why can't the churches in the Middle States co-operate together, and "go, thou, and do likewise"? "Woe unto them who are asleep in Zion." I go next to Stockton, Crockett, Sanger, and El Centro. After which we go home. Pray for me.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Nov. 20.—Brother Homer L. King closed a meeting after one week, November 16, at our little church, on 304 W. Chickasaw, with much interest and five additions. We began here a little over a year ago with five members, but now we have eighteen. We were glad to have visiting brethren from Healdton, Ada, Hartshorne, all in Okla., also one from Illinois and one from Ohio. We are still looking for a loyal preacher to visit us once each month.

F. K. Reeves, Marion, La., August 11.—I wish to report some of our work here. Brother Gay began a meeting for us July 29, and he did some good preaching, baptizing two. On August 4-5 Brother Gay and Brother Freeman Jones discussed the drink element in the Communion. Brother Gay affirmed on the "fruit of the vine" (unfermented), while Bro. Jones affirmed on the fermented, or strong grape wine. We believe the truth was made to stand out over error, and we pray that truth may continue to prevail.

Joe W. Castleman, 110 Del Rio St., San Antonio, Texas, Nov. 17.—Last Lord's day, Brother Buffington and I visited with the church in Corpus Christi, Brother Buffington doing the preaching. We had been told that this church was loyal, but we found that some of the leaders would tolerate alterations of the Lord's supper. I have recently preached at Sand Grove, Gause, San Antonio, and Fairview. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools" (Eccl. 7:5).

Frank Cobbs, Spring Hill, W. Va., Nov. 12.—Brother Barney Welch closed a two-weeks meeting at Stop 12, Spring Hill, last night, with five baptized. We think Barney is a good Christian boy and a good preacher. The brethren at Mallory Chapel, also like him fine. He is now at Flemington, Pa., in a series of meetings. After a visit with his home folk, we look for him to return to this part for a longer stay. Both congregations here are getting along fine. Brethren Clovis Cook and Fred Kirbo were a great help to us, also Brother King. Had it not been for these good faithful gospel preachers, I don't know what we would have done, but we are getting along in peace now.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, Oct. 22.—I preached at Votaw, Texas, over Saturday and Sunday (last) to attentive audiences. I recently received a letter from Ira Rice, Jr., of Mercedes, Texas, stating that he heard that I was an unsound preacher and that he had noticed a report of my meetings in Homer L. King's paper, which was indicative, if not conclusive, that it was a fact. I am collecting some valuable matter for my files, as I note these boys are crossing themselves up.

Carlos B. Smith, Wesson, Miss., Oct. 23.—Brother G. A. Canfield (colored) has recently been among the colored people, doing some good preaching, and baptizing three. Long may the old soldier live to fight the good fight of faith. There are now several colored leaders in this part, who are advancing rapidly in the work and word. May they never become discouraged because the enemy opposes. I would remind the white brethren that the Bible still says "Go teach all nations" and that "God is no respecter of persons." Shall we preach to one nation or to all? I met with the faithful at Hammond, La., last Lord's day. They worship in their home. Faithful preachers are welcome there.

W. P. Perser, Rte. 2, Lubbock, Texas, Nov. 6.—The Third St. (2012) church is anxiously looking forward to the coming of Brother Ervin Waters to hold our meeting in May, 1942. That is quite a while off yet, and we shall give the exact date later in the OPA; but we hope to have some preaching before that date. We hope all who can will plan to be with us sometime in our meeting, or any other time that is convenient. We would be glad if brethren would move here, and help us build up the cause. Should anyone be interested in locating here, write me as above. We still enjoy the Lord's day meetings in our new house, carried on in our feeble way, which we hope is well pleasing to the Lord, rather than unto man. We regret very much to have to give up Dr. A. R. McMullen and family, who were very zealous Christians, having moved to Comanche, Texas.

Ralph E. Mustard, 221 E. Cleveland, Montebello, Calif., Nov. 7.—Since my last report to the OPA, I was with the brethren at Mt. Hood, Oregon, for 4 nights during Bro. Water's meeting. Brother Paul Nichols and I preached a "double-header" Aug. 17. Since then I preached three nights for the brethren at El Centro. My next was with the church at Monrovia, where I have labored much. One was restored. I was with Bro. Waters 2 nights at Poplar. I have just closed a short meeting at Crockett, with small crowds due to bad weather and other obstacles. I am now in a short meeting at Stockton, where the brethren are very zealous. I recently baptized my cousin, Durward Adkins, who is developing into a good song leader. I hope soon to do some work in Tennessee. Pray for me in the work of the Lord.

Ervin Waters, 422 Whittier Blvd., Montebello, Calif., Nov. 15.—I preached three weeks at El Centro, Calif., Oct. 19 to Nov. 9. Results were 8 baptisms and 6 restorations. Bro. Paul Nichols was in charge of the song services throughout the meeting and also preached four times. I have found the El Centro church to be the most hospitable in California. Nov. 10, I came to San Diego to make definite arrangements for a mission meeting in this city of one fourth of a million people. There's not a loyal church here. The mission meeting will start tomorrow. Bro. Billy Modgling, formerly of Seminole, Okla., is here now and will assist in the song leading. The Lord willing, I go from here to Sanger, Calif., to start a meeting Dec. 7. The church in California is enjoying very much Bro. Fred Kirbo's preaching. We look forward to the coming of Bro. Clovis Cook next April. Brethren, let us press on.

Homer L. King, Lebanon, Missouri, November 22.—The meeting at Ada, Oklahoma, resulted in 3 being baptized and the church seemed to take on new life. We began there two years ago with but 3 or 4 members, but now they have between 40 and 50 members, and they have secured a suitable building for their meetings. They seem to be progressing nicely under the able leadership of Brethren Patterson and Sims. My next was a week at McAlister, with five added. Brother Lee Williams is making a hard struggle and sacrifice to build up a congregation in that town, and it looks hopeful. We were glad to have visiting brethren from Ada, Healdton, and Hartshorne, also a sister from Ohio and one from Illinois, who were visiting in Oklahoma, at the time. In the meeting at Ada we had visitors from Healdton, Sulphur, McAlester, and Davidson (200 miles away). I am now in a series of meetings at a place, near Clayton, Okla. We have continued nearly a week, without visible results. The crowds and interest are nothing extra. From here I go home for about a month to be with the family. Pray for me and the work of the Lord. Let us have your reports, brethren.

Pete Howard, Dora, Missouri, Nov. 11.—I have just returned home from the Howard-Watson debate, on the S. S. and cups, at Diggins, Mo. The debate continued three nights with large

"We still enjoy reading the OPA, and we wish to keep it coming for another year. So, here is the dollar." —W. H. Galyon, Indiana.

"I am enclosing four subscriptions to the OPA, and I am wishing you and the paper much success."—Carlos B. Smith, Miss.

"We are hoping that some will get their eyes open after reading the OPA, as they can see by it that it is not just our own idea. As many have expressed themselves, the paper is just like a monthly visit with the family of God, and it is our only connection with the brethren."

—Jesse Miller and Wife, Calif.

"I want to express my appreciation of the OPA, as it seems to be the soundest and best paper we can get. We are thankful for preachers like Brethren Gay and King, and others who stand firm for the truth."—F. K. Reeves, La.

"I am sending my renewal to the OPA. I think it gets better all the time. I certainly enjoy reading it. I think Brother Waters' articles on the "order of worship" were fine. Brethren Cook, Kir-

#### WORDS OF ENCOURAGEMENT

"Here is our renewal to the OPA. We enjoy the good lessons from the brethren. Long may the good work continue. We do not want to miss an issue of it, since it is so much enjoyment to us." —W. E. Murry, California.

"Enclosed you will find the money for our renewal to the OPA. We certainly do enjoy and appreciate it." —C. C. Kessinger, West Virginia.

"Enclosed you will find my renewal to the OPA, as I just cannot do without the paper." —Mrs. T. L. Modgling, Illinois.

"I mean to try to get others to be readers of the OPA, for I believe it to be true to its name, so let us wake up to the responsibility that is upon us." —Pete Howard, Missouri.

"I am sending my renewal to the OPA. I enjoy reading it, and it has been a great help to me. May the good work continue." — Mrs. Helen Etter, Calif.

Brother King, I am sorry that I have neglected so long to report our conditions to the OPA. Come to see us when you can."—W. P. Perser, Texas.

crowds attending, among whom was quite a number of S. S. preachers. It was not difficult to tell who was defeated by the expression of defeat manifested by the S. S. people, while the faithful ones seemed well pleased, with my brother Joe's defense of the truth. I think it will do much good, for he certainly did a fine job of exposing error and defending the truth. I was made much stronger in the faith by attending the debate. The financial support given my brother was one Buffalo nickle, and that was given him by Watson for answering an argument. Brethren, is that right to allow a man to be called away from his family to defend the truth, and then not get his expenses for the trip? I think some brethren should read their Bibles. I was glad to meet Brethren Clovis Cook, C. H. Lee, and others at the debate. Bro. Cook is to hold our meeting next year. I am planning to visit some congregations in the near future, among which, I would like to visit Diggins, Lees Summit, Fieldstone, and Drury, provided that I am invited and wanted, for I do not wish to go where I am not wanted. I ask the prayers of the faithful.

bo, and King, were a great help to us here. Love to all you brethren."—Frank Cobbs, W. Va.

"I am sending my renewal and one more to the OPA. We really do enjoy reading it, and we wish it came more often. We do not wish to miss an issue of it."—John Rogers, Oklahoma.

"I am enclosing some help for you, Brother Gay. We would like to have you return to this part for a meeting or a singing school. I have been unable to see any evidence to show that Christ used more than one cup in the Communion. Best wishes and kindest regards."—T. J. Shaw, Pa.

"Enclosed is a sub. for your valuable paper. I am handing it out to all who will read it. I certainly do enjoy it. We have no loyal church here. Pray that we may have this opportunity."—Mrs. May Sammons, Texas.

"I am enclosing my renewal to the OPA. We have enjoyed all of the articles published in it."—Mrs. J. D. Hunter, Texas.

"Here is my renewal to the OPA. We enjoy reading the paper very much, and we do not want to be without it, as we are isolated from the Church of Christ here."—J. T. Graham, Missouri.

"Here are two subscriptions for the OPA. I hope that you good brethren, who are laboring so faithfully for the Master can understand how much we appreciate the paper and the good work you are doing."—Mattie Loyd, California.

"I enjoyed very much the November issue of the OPA. I appreciated very much the articles by Brother Trott on the cups. I am glad to note that we are still growing. Pray for us here, and may God bless your efforts everywhere."—Ervin Waters, California.

#### VIEWS AND REVIEWS

"He has held one debate and busted one Campbellite church wide open."—Adventist in P. T. M.

Well, the "Campbellite church" needed to be "busted"—whatever that means, for it is no better than the "Advent Christian Church." You know it was Jesus, who said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13). For, as he points out, "Thus have ye made the commandment of God of none effect by your tradition." (v. 6.) These bogus institutions have no place in the Lord's plan. He said, "Upon this rock . . . Thou art the Christ, the Son of the living God (v. 16)—I will build my church" (Mt. 16:18), and so we read in the Bible of "the churches of Christ" (Rom. 16:16), and the "Campbellite church" is as foreign to the Bible as the "Advent Christian Church" is, —and evidently no better. But when some wicked people could not meet the Saviour and refute his teaching, they said: "This fellow doth not cast out devils, but by Beelzebub, the prince of devils" (Mt. 12:24); and Jesus said to his disciples, "If they called the Master of the house Beelzebub, how much more shall they call them of his household" (Mt. 10:25). And evidently these "Adventists" are in the same boat with the Pharisees—they will "call names."

#### GETTING ACQUAINTED WITH OUR PREACHING BRETHERN



Brother Ralph E. Mustard, son of W. J., 222 E. Cleveland, Montebello, Calif., was born April 3, 1920. He obeyed the gospel in 1932, and has continued faithful. Ralph began preaching about three years ago, most of which has been in Southern and Central California, including almost every loyal congregation in the state. Ralph has spent much time with me in evangelistic work, being also a song leader. He says with the help of the Lord, that he will continue this noble work until death claims him.

—Ervin Waters, Montebello, Calif.

#### Comment

May I add that I, too, know Brother Ralph Mustard, personally, since he spent some time with me while I was in the evangelistic work in California in 1937 and 1938; at which time he began preparation to preach the gospel, and frequent reports in this journal since that time confirm the statements about his work, as mentioned by Brother Waters in the above. We rejoice to know of the good work, and we commend him to the brotherhood as a gospel preacher, though somewhat inexperienced in protracted meetings, yet worthy of the esteem of all faithful Christians.

—Homer L. King, Lebanon, Missouri.

"I believe in God, and trust myself in His hands."—James A. Garfield.

Subscribe for the Old Paths Advocate, and tell others about its merits, but tell us of its faults.

THE BIBLE—"When thou goest, it shall lead thee; When thou sleepest, it shall keep thee; When thou awakest, it shall talk with thee" (Prov. 6:22).

There were no Christians in New Testament times who did not belong to the church. The same thing that makes a man a Christian makes him a member of the church.