

Our purpose is to “earnestly contend for the faith which was once delivered unto the saints,” and to “prove all things; hold fast that which is good.”

OLD PATHS ADVOCATE

“To continue speaking the truth in love,” “endeavoring to keep the unity of the spirit in the bond of peace,” “keeping the ordinance as delivered.”

“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 of 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. XCIII

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NO. 1

THROUGH THE YEARS WITH OLD PATHS ADVOCATE

This January issue of Old Paths Advocate is completely different than any we have ever done before. It is composed of material written almost entirely by brethren who are no longer with us by reason of death. January 2021 begins our 89th year of publication. This issue has required many hours of work to put together, and we hope you enjoy looking back with us through a small part of your history. We would enjoy hearing from you about it. With all of the years from which to choose material, it is impossible that we could use all we sincerely wanted to include. Lord willing, this year we will include more of the wonderful treasures from yesteryear, a bit each month. Reading the field reports is like reading a history of our great brotherhood as it struggled and grew from small beginnings, under many difficulties to a brotherhood that now includes many international locations. As you read you will likely feel the excitement of the preachers and brethren who were so happy to report wonderful results and growth in the Kingdom of Jesus Christ. May God bless us all with that same enthusiasm as we go forth in 2021.

Yours in Christ, Don L. King

“CAN’T WE AGREE ON SOMETHING?”

BY HOMER L. KING

For the past few months much has been written under the above caption in the “Apostolic Review” and other religious journals, in a proposed effort to bring about unity among the warring factions of the Christian people. Plans and proposals have been discussed pro and con, but it seems that not much headway has been accomplished this far.

A sincere endeavor to bring about unity of God’s people is commendable, no matter who attempts it, and as for me, I feel just as David who said, “Behold, how good and how pleasant it is, for brethren to dwell together in unity.” What a blessing if this could be accomplished according to the will of the Lord! But, unless this could

be accomplished on the New Testament basis - by all bringing their wills into subjection to the will of the Lord, it would tend to make matters worse, by corrupting those who are now in favor of God. If we must sacrifice truth - matters of faith - in order to have unity, we are the losers. A human basis for unity, if accepted, would make all who accepted it wrong. Union without unity must be avoided. The Bible teaches “Unity,” or oneness; not union.

It would be a difficult task to itemize all the things, over which we may disagree, hence I will not attempt it. First of all, there must be a love for the truth, Christ, the brethren, and unity, in the hearts of - the Christian people, before we can have that “Unity” for which the Savior prayed (Jno. 17). Let the peoples’ hearts be filled with a sincere desire to please the Lord - let them say, “Not my will but thine be done,” “Lord speak, thy servant heareth; command, and I will obey.” Let them ask, how may I please God, that I may finally reach heaven? With these motives in view and self and the desire to be popular, and may I add, the love of money, out of the way; the things that .. are standing in the way of unity will vanish like a cloud; We can then have that unity taught by Paul - “no divisions among you, perfectly joined together in the same mind and the same judgment” (1 Cor. 1:10).

There is but one solution to this vital question, as I see it, and that is to get back to the New Testament order of work and worship, Let us go back to the first century, while the church was still under the direction of the Holy Spirit, and there ascertain how the early church carried on the work and worship, Certainly that will please every lover of truth. Those who are not willing to pattern after the primitive order in order to have unity, certainly do not have uppermost the desire to please the Master, “If any man speak, let him speak as the oracles of God” (1 Pet. 4:11). If all would bind themselves by this rule, would it not solve the problem?

Is it not a fact that we are pretty well agreed on things

continued on page 6

CONTENTS

Vol. XCIII No. 1



ADVOCATE

Can't We Agree on Something? 1

Editorial 2

Querist Column 3

Watchmen What of the Night?..... 4

Timely Suggestions 4

My People Doth Not Consider 5

Field Reports 7

WALKS THROUGH THE BIBLE..... 12

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Editorial

DOES THE END JUSTIFY THE MEANS?

By JOHNNY ELMORE

There is a philosophy in religion which has been accepted in many churches which claim to belong to Christ. It is the idea that the end justifies the means. In other words, if the result is good, then any means used to accomplish that result is permissible. Basing their approach upon this philosophy, many liberal churches of Christ employ youth ministers, educational directors, and associate ministers. They appeal to the masses with plays, choruses, dramatic groups, church camps, kitchens, fellowship halls and dinners. They sponsor joy busses, sweetheart banquets, senior citizen ministries, movies, singles ministries, divorce recovery seminars, team sports, youth assemblies, puppet ministries, and many other things foreign and unknown to the New Testament and to the apostolic church. These digressions have occasioned the erection of "family life centers" (translation: gymnasiums) at the cost of thousands of dollars, as liberal churches of Christ vie with the denominations for their share of the crowd. These ventures into the social gospel arena are rightly opposed by the more conservative, digressive churches of Christ.

But the liberal churches have only carried to a ridiculous extreme the philosophy that many of the more conservative churches advocate - that is, the philosophy that the end justifies the means. Many years ago some of our brethren began to contend that if the thing we do is right, then it is right to do it in any way. If it is right to send out missionaries, then we are right in devising any means we please to send them out, from pooling money in a central fund to having pie suppers, cake walks and rummage sales to raise money. If it is right to teach the Bible; then any way we teach it is right. In came simultaneous classes and women teachers. One brother made the argument to me that "eighty-five percent of our members have come from the classes." (I always thought that the gospel of Christ made converts). If it is right to observe the communion, then it is right to employ any means which will make it swifter, more beautiful, and above all, more sanitary.

Moses, A Negative Example

The Bible has given us a notable example of the folly of this philosophy in the case of Moses. When the children of Israel were encamped at Kadesh, there was no water. With irate voices, the people confronted Moses and

continued on page 7

QUERIST COLUMN

BY RONNIE F. WADE

Question: Would you please explain how the devil works today?

Answer: The devil, arch enemy of Christians is in the earth working to destroy all good. "Then Satan answered the Lord, and down in it." Job 1:7. "Be sober be vigilant, for your adversary devour." Pet. 5:8. Even though our enemy is not wise, he is extremely wiley. He is intelligent and the subtleties with which he snares the souls of men are appealing and powerfully effective. We must beware, lest he get an advantage of us. "We are not ignorant of his devises." 2 Cor. 2:11.

The devil works through people. He used Job's wife in an effort to get that good man to renounce God. He used Delilah to destroy Samson. He used Jezebel to hinder the work of Elijah. He used Judas to betray the Lord. He tempted Christ through Peter in Mt. 16:23. We, like Peter, may become an instrument of Satan by allowing him to use us in the promotion of evil or the hindrance of good. Every sin is of the devil. Satan, also works in the realm of religion. He joins churches and convinces mankind that anything done in the name of religion is pleasing to God. With him religion is all right if it does nothing more than fit his purpose of making merchandise of souls. "And no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14-15.

Another way in which the devil works, is to blind the minds of men. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is, the image of God, should shine unto them," 2 Cor. 4:4 He can plant in the human heart prejudice, indifference, and other seeds which grow up and obstruct God's will from the mind's eye even after the good seed of the Kingdom is planted, he can steal it out of the heart. Mt. 13:15. This may be done through an appeal to family loyalty, popularity, worldliness, or procrastination. In Acts 13:6-12 we have an account of the devil using a man to do this very thing. Finally the devil works today by tempting Christians. How? you ask. The answer: in every

conceivable way, His approach is enticing and alluring. He knows the ways most likely to bring about success in getting the Christian to stumble. He has persecuted the Church from its very earliest days. He will attack from the outside using every false way in an attempt to destroy truth. He will attack from the inside by using false teachers (Acts 20:28-30) to draw away disciples and by creating strife and envy among brethren. "For where envy and strife is there is confusion and every evil work." James 3:16. He, through temptation, will try and lead us into sinful conduct and ungodly behavior. Make no mistake about it, the devil is real, he is alive and he is working.



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WATCHMEN WHAT OF THE NIGHT!

By HOMER A. GAY

“The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh and also the night: If ye will inquire, inquire ye, return, come.” Isa 21:11-12.

Again we read in Eze. 33:6-7. “But if the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.”

Thus we can see the duty of the watchman was very important. They were to sit in the watchtower, an exalted place, and watch for approaching danger. Of course this would require time, attention, courage and zeal. This was not only so, but a very grave responsibility rested upon them. For the welfare of all the people depended on them and their watchfulness.

In Heb. 13:17 we read, “Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”

Paul told the elders of the church at Ephesus to “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has hath purchased with his own blood. - Therefore watch.” Acts 20. Also Peter says: - Feed the flock of God 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 God’s heritage, but being examples to the flock.” I Pet. 5.

Now if elders, or watchmen would awake to their duty of caring for the flock, I am sure that many a fall could be avoided. How many elders or overseers can tell me how many members there are in their charge? Do you know where they live, how they live at home and abroad? Do they know how to read their Bible, pray, etc.?

Are you an example to the flock? If the whole congregation followed you, what kind of Christians would they be? What kind of a home would they have, what kind of children would they have, what would be their habits? Do you really watch for their souls? Do you realize that you must give account for their souls? Then what about the books and papers they read, the company they keep, the teachers they listen to and many other questions we could ask?

The true overseer will stand between the congregation and the wolf: - he will warn the congregation and fight the wolf.

I want to appeal to the leaders of the congregations that you study this subject with me for a few short articles.

Remember, Watchman, what of the night?
—Homer A. Gay

TIMELY SUGGESTIONS

By HOMER A. GAY

The Withholding Tax. Most all wage earners are familiar with the withholding system of taxes, where so much is kept back out of each pay check. Then at the end of the year, when the books are finally balanced, many of the wage earners get a good sum of money back-more was withheld than they were supposed to pay in income taxes. This, of course, is a big help as it usually comes back just at a time when it is most needed. But, when this held out of the paycheck, which may not be more than forty or fifty dollars a week anyway, before the taxes come out, it sure does hurt.

Now, all of these years that I have been preaching I have noticed that my paycheck has been short, and have wondered why- but it is the withholding tax. It sure does hurt when you do your very best, and promise the wife and children that you will get them clothes, etc.; and promise the grocer that you will pay him when you come back- only to find when you are paid off that the check has been cut about half in two with the “withholding tax” and that you are not able to pay all of the grocery bill, without getting the clothes!

I believe that as many as fifty times in my life I have had brethren tell me at the close of the meeting, “Now Brother Gay, we know that this is not enough pay for you, but this is all we can do right now. But when we get some more money in the treasury we will send you some more.” I then loaded into some brother’s new car, who took me from his nice, comfortable and well

furnished home to the depot. But, of all those who have told me this, one- only one congregation ever sent me the rest of what they said they owed me.

There are a few congregations among us, and a few individuals who have gone their limit, "Yea, and beyond their power," (2 Corinthians 8:3) to make up this deficiency; and it is because of their liberality that I and others have been able to stay in the preaching field.

With all of this, however, I have managed to stay in the field. We have had something to eat, sent the children to school, have had a place to live, a few clothes and more debts than any preachers should have, and I am not complaining. I appreciated what Brother Ervin Waters and Barney Welch said along this line in recent issues of *The Old Paths Advocate*. But I am still wondering about the condition of those brethren at the Judgment, who have made these promises and did not keep them. Will they come under the heading of Revelation 21:8? Or, of James 5:4? If brethren will be lost for such as this should they not be warned? Are we preachers doing our duty when we do not warn them? What will become of us? (Acts 20:26)

Suggestion: Let us read Philippians 4:11-17, after which we will be led in prayer by the innocent ones. "Not that I speak with respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full, and to be hungry, both to abound and to suffer need. I can do all things thru Christ which strengtheneth me. Not because I desire a gift: but I desire fruit that may abound to your account." let us pray.

We always feel better after prayer: then let us do better.

One thing the income tax business has done for us, it has taught us the necessity of keeping books. Let us keep books with the Lord too. Let us be "Laborers together with God." (1 Corinthians 3:8) —Homer A. Gay

"MY PEOPLE DOETH NOT CONSIDER"

By CLOVIS T. COOK

Isaiah, the son of Amoz, through the vision he had in the days of the Kings of Judah, saw their universal corruption, and said: "Israel doth not know, my people doth not consider" (Isa. 1:2-4). How long will the people of today continue to drift with the tide without stopping to "consider"? There are some things we "do not know" and some things we "do not consider." "My

people are destroyed for lack of knowledge" (Hos. 4:6) "Till I come give attendance to reading, the exhortation, to doctrine." (1 Tim. 4:13). We must read the Bible to obtain this knowledge. There is no excuse for our ignorance in this day of freedom.

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

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

Jesus said: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19, 20). This

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

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

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

"I stand upon the river's brink,
Two cities I behold,
One dull as lead, friend, stop and think!
The other bright as gold.

The masses go to the one below,
They float, their sports are rare,
But the faithful few, with prize in view,
Go up through toil and prayer."
— Spring Hill, W. Va.

CAN'T WE AGREE....continued from page one

taught in the New Testament, but divided over the things not taught therein? Where in the New Testament do we read about the Bible college, instrumental music in the worship, the Sunday school with its human literature, divisions into classes and women teachers over those classes, the modern pastorate, the multiplied societies to do the work of the church, and a plurality of drinking cups for each congregation? Are not these the major things over which we are divided? Did the church in the first century have these things? Was there ever a period of time in the history of the church, that greater progress was made? The following from the pen of the gifted writer, Gilbert O. Nations, in C.L. for Sept. 6, is in order

just here:

"The New Testament knows no ladies' aid, no Sunday school, no Bible colleges to educate parish priests, no missionary societies, no 'self-supporting;' churches, no ordination of the Christian ministry, no ministry as a class, no financial program except to care for the poor, no church suppers, no bazaars or other world traps to catch money for a venal priesthood." Again, "We must truly return to Jerusalem. We must restore the simple congregational practices for the carrying on of which a trained parish priest is required."

Brethren, how much do you want unity? Are you willing to pay the price? It would be far better to pay the price of unity than shoulder the responsibility of division, Let it be remembered that someone will have to compromise in order to bring about that much talked of unity. On what then may we compromise? Not on matters of faith, for we are exhorted to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). There is to contend for matters of faith, even if it should divide the church. Hence, there can be no compromise where the Lord has spoken. There is only one thing to do with any passage of scripture, and that is to believe it with all the power that we have, and should it command our example, do our utmost (Abrahamic like) to obey it. Seeing we cannot compromise on matters of faith we must look elsewhere, and that is to things, which are matters of opinion, things that are matters of indifference, or permissible. On these we can and must be willing to compromise or sacrifice.

To illustrate the difference between things of faith and things of opinion I give the following:

In Jno. 3:2, it is said that Nicodemus came to Jesus by night. That he came by night is a matter of faith, because the Bible so states. But, why did he come by night? The why is a matter of opinion, or indifference. We are commanded to sing (matter of faith), but the selections or number of selections are matters of permission. On the latter we must be willing to compromise. On the former we must contend, On the things which are matters of permission, we must let 1 Cor. 8:13, and Romans 14:19-23 govern. Are we willing to do that? The conscience of others must be respected, if we are to have and maintain unity. I am sorry to state that the disposition of brethren, who have introduced innovations into the church, has been contrary to that commanded by Paul. Generally, they have said or implied, "we want it, and we are going to have it. If you don't like it, you can get out." How sad!

Yes, "abandon" the "unauthorized" things, and our

Savior's prayer can be answered right now. Brethren, do you love the "unauthorized" things better than you do this unity? Why not give them up that we may be one? - (from Old Paths Advocate, December, 1932)

DOES THE END....continued from page two

"chode" with him (Ex. 20:3). God spoke to Moses and commanded him to take the rod; and speak to the rock before their eyes, and he promised that water would come forth. Moses took the rod, gathered the people together and said to the rebellious crowd, "Hear now, ye rebels; must we fetch you water out of this rock?" He smote the rock twice, and water came out abundantly.

Now it does not take a Scholar to see that Moses not only did something that God didn't tell him to do (smiting the rock) but he also spoke as if he were entirely responsible for the water, thus detracting from the glory of God. But, wasn't the end good? Yes, water came out abundantly. Was God pleased? No. God said to Moses, "Because ye believed me not, to sanctify me in the eyes of the children of Israel therefore ye shall not bring this congregation into the land which I have given them" (Ex. 20:12). Moses paid dearly for departing from God's way.

The apostle Paul said, "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope" (Rom. 15:4). And after emphasizing the value of the "things written aforetime," he said: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:15, 16). This passage settles the fact beyond fear of successful contradiction, that no offering in the work or worship of the church is acceptable to God unless it is "sanctified by the Holy Ghost," that is, authorized by the Holy Spirit in the New Testament. There is absolutely no standard by which we may measure the acceptance of our service, worship praise or prayers with God, except by the rule he has given us - the New Testament.

Stand Fast In The Faith

I appeal to all faithful brethren to "stand fast in the faith" (I Cor. 16:13). The term, "the faith," is used metonymically to stand for "that which is believed." Paul gave this the highest priority, saying near the end of life, "I have kept the faith" (II Tim. 4:7), Our object is

not to attract the largest crowds at all costs. Our object is to keep the faith, and lay hold on eternal life. Let those who are most interested in numbers follow the fads or the times, but let us keep the church free from Satan's philosophy.

I appeal to our conservative-minded brethren, who can see the folly of this philosophy, as it applies to church-supported colleges, societies, and orphan homes, but who have a blind spot when it comes to Sunday schools, individual cups and other innovations to realize that when the Bible way is abandoned, it is only a short step to denominationalism. Let us continue to examine every word or doctrine, every method of work, and every item of practice to see that it goes not beyond our rule - the New Testament.

Field Reports

Bennie T. Cryer, Rt. 4, Box 236, San Angelo, Tex., Apr. 17.—Since last reporting I have preached one or more times at the following places: Huntington and Charleston, W. Va.; Leconte Mills and Love Joy, Penna.; Pontiac, Mich.; Harrodsburg, Ind.: and Chapel Grove, near Lawrenceburg. At Huntington, W. Va., and LeConte Mills, Penn., there was one restoration each. At present I am at Okla. City attending the discussion between Ervin Waters and Van Bonneau. Pray for me and may God bless Christians everywhere.

G.A. Canfield, Star Rte., Marion, La., Apri. 9.—My son J.A., and Bro. James of Monroe, La., had a discussion on the cups and classes. Bro. James never did deal with his propositions. He challenged for the debate, but I feel sure it will be the last time he will challenge anyone on those questions. I was to hold a tent meeting in Austin, Tex., but I had a letter from the brethren there saying the meeting was canceled. I think the S.S. and cups brethren did that for they are afraid of the truth being preached.

A.B. Caudle, 6733 Hickory Ave., Fair Oaks, Calif., Mar. 26—Brethren Wade and Winchester gave us a good lesson last Lord's day. We appreciate the help of Stockton, Lodi, Graton, and Yuba City, in establishing the congregation in Sacramento. Our building will cost more than we had planned due to the restrictions of the city. We will appreciate any help the brethren feel able to give, and all donations will be acknowledged through the OPA. We have received \$50.00 from the congregation at Graton, Calif., and deeply appreciate it. Pray for us.

B.F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Dec. 20.—We are ordering four copies of the OPA

sent to the library in this city, each month. Too, we are ordering four copies of the "Old Paths Pulpit" to put in the library here. We believe this will help spread the truth and enlarge the borders of Zion, as we mean to mention this in our ad in the local paper. Others might want to try this. We would like to see a special issue of the OPA, dealing with various subjects to use in mission work. I wonder if enough churches would be interested to have several hundred copies sent to them for such use? The church here is doing very well now. Our contributions the last three Lord's days have averaged \$86.83 per week. If we can keep the devil from hitting us another blow, I think we shall accomplish much good. Pray for us here.

Billy Orten, Rte. 4, Lawrenceburg, Tenn., Feb. 15.—We are very thankful to have Bro. Ervin Waters and family live in our midst. Bro. Carl Willis and I accompanied him to Clio, Mo., to hear his proposed discussion with a Bro. Watson, but at Watson's request, it was postponed. Jan. 23, we heard two fine sermons by Bro. Waters at Fort Worth, Texas. We enjoyed the visit with this congregation very much. I preached at Chapel Grove, Tenn., Jan. 17 to a good crowd. I attended the Gay-Hines discussion Dallas. I consider it a complete victory for the truth. Feb. 6, I taught a Bible lesson at the Long Branch congregation. We recently enjoyed a visit by Brethren Miles King and Douglas Hurst. May we all continue busy in the Lord's vineyard.

Clovis T. Cook, Lebanon, Mo., Nov. 14.—The meeting at Beef-branch, near Joplin, Mo., resulted in one baptism. We had wonderful crowds for the duration of the meeting. My next was at Ada, Okla. This was my first meeting with these brethren. However, I was no stranger there for I knew almost all the brethren. I really enjoyed this meeting. I was very happy to be with my old pals, Clarence and Ray Kessinger. I have known them ever since they have been members of the Church. The last Lord's day, I preached at Garr Corner in the afternoon, and headed for home in order to get the debate in Ill. (reported in this issue). Bro. Clarence preached for me that night and closed the meeting. We had wonderful co-operation by other congregations. I heard Bro. Fred Kirbo preach last night (Nov. 12) at Richland, Mo. I am to begin the 17th., inst., at McAlester. This is the meeting I was to have held earlier.

J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn., Feb. 15.—When the debate at Clio, Mo., with Bro. Sterl A. Watson was postponed, I preached one night at the Mountain Home church. We had preachers from five states to attend this debate which was postponed. It is now scheduled to begin May 24. I preached at Ft. Worth twice Jan. 23. I

attended the Gay-Hines discussion at Dallas Jan. 25-28. I consider it to be one of the greatest victories for truth it has ever been my privilege to hear. Bro. Gay's efforts to expose Bro. Hines' many contradictions reminded me of Paul's instructions to "in meekness instruct those that oppose themselves" (2 Tim. 2:25). We returned to Tennessee, where I have remained until this writing. The home church is having good crowds and interest. The young men are progressing rapidly in the teaching services on Wednesday nights. I am to hold a meeting for the faithful in Houston, Texas March 18-27.

Homer L. King, Route 2, Lebanon, Mo., Oct. 18, 1933.—I am just home from a mission meeting, near Lebanon, which continued ten days. Considering everything, I believe it was the greatest meeting of my life. It was in a Baptist stronghold, there being but two members of the Church of Christ there, and they had become inactive or gone in with the sects. The results were twenty-five baptized and the two restored. Nearly all of those baptized were from the Baptists, among whom were the main families and workers of the Baptists, including their S.S. superintendent, secretary and pianist. At the conclusion of one discourse nineteen made a "good confession," right in the face of the Baptist "pastor" and two of their other preachers, but it was too much for them to stand—they walked out of the house. We succeeded in finding a few more members a few miles away who will meet with them next Lord's day and thereafter as he can until I return from Ark. and Tenn., when I shall expect to return for another effort. On with the good work!

Carl D. DeGough, Box 1109, Arvin, Calif., Jan. 22.—The congregation here is getting along nicely, and we seem to be growing in the spirit and in faith. We enjoyed having Bro. Barney Welch with us one Lord's day and the good lesson he taught. Wife and I enjoyed a good lesson by Bro. Arthur Wade at Fresno Sunday night. I enclose subs. to the OPA.

Clayton Francher, Rt. 2, Frederick, Okla., Feb. 11.—Bro. Buffington began a singing school here in Jan., but had to close on account of bad weather. Bro. Gillis Prince began a meeting here a week later, and he, too, had to close two days early due to sickness of his baby at his home in Ala. Although he did some good preaching and interest was shown, Bro. Gay is here now to preach.

Homer Smith, Sentinel, Okla., Feb. 7.—The church here is doing fine. We are looking forward to a singing school the latter part of Feb. by Bro. Paul Nichols, Send us 100 copies of the new song book for it. We are expecting Bro. Gay to be with us Feb. 14-16. Bro. Don McCord

preached for us yesterday, and Bro. Billy Jack Ivey was with for the fifth Sunday. Come to see us, Bro. King.

Edwin S. Morris, 3831 So. Walters St., San Antonio, Texas, June 16.—Since I last reported to the Old Paths Advocate, I preached at Cedar Park, Fairview, and Houston, all in Texas. I visited one night in Bro. Gillis Prince's meeting in Austin. He gave a very good lesson. I am now attending the meeting at Fairview, where Bro. Fred Kirbo is doing the preaching. The attendance has been good, especially last night, with a good many outsiders coming. The meeting is to close Sunday night. I enjoyed Brother Waters' article on the "set order of worship theory," as advocated by some. Let us press the fight for the truth more and more. I am enclosing my renewal for the OPA. Pray for me.

Miles King, Box 131, E. Gadsden, Ala., June 13.—I preached for the Lowery and Early churches in Southern Ala., the third Sunday in April. On May 14, I accompanied Bro. A.L. Hurst and family to Lawrenceburg, Tenn., where we heard two inspiring sermons by Bro. Ervin Waters, and I preached while there. I have just returned home from a trip into Ga., June 3-7, at LaGrange and at Colquitt. I preached over Lord's day at LaGrange. At Colquitt they are few in number but striving for the truth. The fourth Sunday in May I preached for the church near Wedowee, Ala., I appreciate the encouragement given me at all of these places. It strengthens me to be associated with such Christians.

E.H. Miller, LaGrange, Ga., April 15.—The church here is still doing fine. I have baptized five in the last few weeks, two of whom were husband and wife, 72 and 68 years of age. They left the Baptists and were baptized into Christ, in His name, for the remission of sins (Acts 2:38; 19:1-5). The S.S. Brethren in this town have challenged us for a discussion on the cups, classes, and women teachers. I suggested that we use local talent (I met their local preacher), but they wanted to send away for a preacher, hence we agreed to this. They are selecting Bro. W.A. Black, of Ala. City, Ala., and we have written Bro. Ervin Waters to meet him. The date has not been fixed yet. Watch the OPA for the announcement. We would like to have it in the early summer.

A.J. Mason, R.1, Box 60A, Aromas, Calif., April 14.—We have moved to the above address that we may help out the churches at Aromas, Greenfield, and Salinas. We have just had a very good meeting at Salinas by Brethren John Reynolds and James R. Stewart. They did a fine job, and we need more preachers like them,

who are interested in establishing congregations. They worked hard from house to house and in the pulpit. Two were baptized and seven confessed faults. We have been challenged by the Baptists and the S.S. brethren for debates. Some of their members came over with us, and it has stirred them up. We hope to take care of them. The brethren at Aromas and Salinas are doing fine. I hope I get to see you if you come to Calif. this year, Bro. King.

James Winchester, 205 E. Tokay, Lodi, Calif., Dec. 29.—I preach somewhere every Sunday and some over week-ends. We baptized several the past year. The meeting in Modesto was a good meeting, although there were but two confessions, yet the crowds were good. We hope you can come back to Calif. to preach for us, Bro. King. Pray for us, for we need the prayers of all faithful brethren.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Jan. 15.—Dec. 16, I was at Fruitland, Tex. Dec. 23, I preached twice at Chapel Grove, near Lawrenceburg, Tenn., and enjoyed my visit with these fine brethren. Dec. 30, I preached at Robert Lee, Tex. I attended the New Year's meeting at San Angelo, preaching once. The meeting was a great success. Jan. 5-6, I preached at Temple, Tex., and that night at White Hall. Pray for us in the Lord's work.

Carlos B. Smith, Rte. 1, Box 151, Wesson, Miss., Jan. 10.—I preach once a month for the church in Hammond, La., also in Baton Rouge where a few meet in the home of Bro. Meeker. Brethren Gayland Osborn, Eddie Nichols, and I held a meeting for the Baton Rouge brethren some time ago, which was reported by Bro. Osborn. We sure appreciate these brethren taking their stand with us. I go to Marion and Conway, La., and Strong, Ark., one week-end in each month.

Darold B. McCord, 552 N. Wabash, Glendora, Calif., Nov. 13 - The Salinas meeting closed Oct. 29. It was good to be with those good people again. They are among God's chosen. In time this church will be a citadel for the Truth. It is fortunate in having good leadership. The mission effort at Keyes was postponed until possibly springtime. Instead of going there, the brethren thought it better that we conduct a meeting for the church at Ceres which began the 5th inst. The meeting is now in its second week and is proving to be a good one. It is a pleasure to work with these folks again; I consider them some of my dearest friends. The Cause in this state has a continuity of growth, for which we thank the Father. Love to the brethren.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 16 - After two weeks duration the Merced meeting closed Oct. 22 with seventeen confessions of faults and one baptism. We appreciated the attendance from five other congregations in the valley. Oct. 29, with Bro. Willie Burna and family and my wife, I arrived at Delta, Colorado, where I delivered one discourse. We appreciate the faithful few at that place. Nov. 9, I went to Okla. by plane to preach the funeral of Bro. Willie Mathews, of Seminole, at the urgent call from his folks. It was a very sad occasion. Nov. 11, 12, I preached three times for the church at Okla. City and once over the radio. We had three confessions of faults. Nov. 13, I flew to Calif. I am to begin a singing school at Merced soon.

Tommy Shaw, Commodore, Pa., Nov. 14. - On Oct. 22, I preached twice at Love Joy. Recently, I heard Bro. Larry Robertson do some fine preaching in his meeting at Charleston, W. Va. I heard Bro. Gillis Prince deliver a sermon at Huntington, W. Va., Oct. 29. Over the week-end of Nov. 5, I preached at Mallory Chapel near Spring Hill, W. Va., Recently, I preached five sermons at the Chapel Grove and Shady Grove congregations, near Lawrenceburg, Tenn. I attended the Waters-Porter debate in Quincy, Ill., in which Bro. Waters used the truth very effectively to defeat error. I am now at Drury, Missouri, teaching the rudiments of vocal music. Please, remember me at the Throne of Grace.

D.B. McCord, Gen. Del., Ceres, Calif., March 19. - The Modesto tent meeting continues in its third week with the best outside interest I have ever had in this state. There has been one immersion and we have prospects of others. Our weather has been unusual; a storm blew the tent down in the second week. Bro. Howard Hickey, an up and coming young man, immersed one here recently.

Wayne Fussell, Box 941, Wilson, Okla., Feb. 18. - I attended the 4th Lord's day singing at Davis and enjoyed the good singing. I have recently preached at Wilson, Ardmore, Wynnewood, Temple, Healdton, and Lexington, with one confession at the latter place. I appreciate the hospitality shown by all. Prayer is needful.

Bud Parker, Rte. 2, La Grange, Ga., Feb. 4.—Recently, I have visited the Lowery and Early congregations near Sampson, Ala., and have preached at the Napoleon church near Wedowee, Ala., and my home congregation. I still hope to sometime be able to give full time to preaching the gospel. May the Lord bless the faithful is my prayer.

Fred Kirbo, Wilson, Okla., Aug. 10. - Since my last

report to the OPA, I conducted a meeting at Shreveport, La. Visible results were 10 baptized and 13 confessed their faults. At Jerusalem, Ark., seven fine girls were baptized in my meeting there. After this, Bro. Barney Welch and I went to Lowery, Ala., for a two weeks meeting, where 16 were baptized and 24 confessed faults. Two Sunday School preachers came out one night to reply to our position on the cups question. I knew that Barney was a good preacher, but never thought of his being such a power in debate. It was a complete victory for the truth, and Bro. Peters of Floral, Ala., got the whipping of his life. I would not be afraid to put Barney up against any man on these questions troubling the church. What a thrill it is to be with my old Pal and to work with him. Let us put on the whole armor of God and fight the good fight of faith, that we may lay hold on eternal life.

C. Nelson Nichols, 849 Wilcox., Hollywood 38, Calif., August 12 - The meeting at Compton closed with 2 confessions and 2 baptisms. The crowds were good and besides brethren from the neighboring congregations there were outsiders and S.S. brethren in attendance. I appreciate the intercongregational cooperation that still exists in southern California. I was at Sanger, California for five services. I enjoyed my visit there. I have several more appointments for this month among which are Carlsbad, Calif., Waterford, and Corcoran. I appreciate the encouragement given me to keep up personal work. It certainly is needed, brethren. I plan to work with the brethren that will work. Too, if any know of some Christian or family that has moved to California, send us their name and address, that we may contact them and perhaps visit them to keep them in the Lord's vineyard. Remember the Lord's question: "Why stand ye here, all the day idle?"

J. Wayne Mckamie, box 107, Harrodsburg, Ind., Dec. 14. - The church here is doing fine with interest increasing. Nov. 22, 23, I attended the Murphy-Holt debate, which was an unquestionable victory for the truth. I enjoyed the association with Bro. Waters. Talks with the more experienced preachers are a great encouragement to the younger, less experienced ones. Bro. James Orten preached for us here Nov. 24, 25. We enjoy having visiting preachers. If any are near us and have a few days to spare, stop and visit us. May we have your prayers as we labor for the Lord.

Verlin E. Elliott, 331 Pioneer Drive, Bakersfield, Calif., Sept. 15. - We recently closed our meeting at Arvin with gratifying results. There were 9 baptisms and five confessions of faults. The crowds were good throughout the meeting. Bro. Billy Orten did the preaching. I have nothing but praise for him. I would recommend him

to all who are in need of an evangelist with speaking ability and the attributes of a personal worker. It seemed as though he made friends everywhere he went. Another very promising young evangelist, Tommy Shaw, came by and stayed three nights of the meeting and preached once. Donald and Gerald Rowland from the Montebello congregation were here for part of the meeting. Others visited from Poplar and Woodlake. I was happy to attend the meeting on Labor Day at Fresno. The plan of evangelizing that has been employed in the state for almost the last decade was dispensed with. Another plan is to be used. Arvin plans to work with the congregations in the Los Angeles area for the coming year. Pray for the work here.

M. J. Buffington, Gen. Del. Georgetown, Texas, Sept. 14. - My last meeting was at Kingman, Ind. We are thankful to report that we now have a faithful congregation established in the Bonebreak church building, near Kingman. Any faithful gospel preacher passing that way should visit them. You may write Bro. Earl Carter, Kingman, Ind., or Bro. Tom Henderson, Rte. 4, Veedersburg, Ind. The cooperation by the Harrodsburg congregation was appreciated very much, also the very good financial support they gave me. After we left Indiana, I preached two nights at Clio, Missouri. I enjoyed being with my brethren in that part again. From there we went to Oklahoma City, where I preached Saturday night and Sunday morning, also preaching one time over the radio. The zeal that the Oklahoma City Congregation has is very commendable. We went next to the Labor Day meeting in Ft. Worth, Texas, where we enjoyed being with brethren from all over the state, also brethren from other states. I heard Bro. Homer Gay preach once at Ft. Worth. I enjoyed being with him and hearing him preach again. I consider him among our very best. Last Lord's day, I preached at Midland, Texas. This was my first time with these brethren, and I can truthfully say, that they have a zeal to do more for the cause of Christ, and are going forward with a determination that something should, and must be done. I enjoyed hearing Bro. Broseh preach last night in Austin, Texas. I expect to be with him some in this meeting, the Lord willing.

Johnny Elmore, Ardmore, Okla., Dec. 17.—While in Calif., I preached at Arvin, Los Angeles, and Porterville, and visited the congregations at Woodlake, Compton, and Bakersfield. Bro. Wayne Degough and I then returned to Okla. together and began a meeting at Healdton, Nov. 28, closing Dec. 9, with three confessions of faults as the visible results. We appreciated the hospitality and cooperation manifested throughout the meeting. I attended three nights of the Miller-Smith discussion at Washington and Purcell. At

present, I am with Bro. Lynwood Smith at his home near Wesson, Miss. I have preached to the congregations at New Salem and Brookhaven with one confession of faults at the latter place. We are returning to Okla., soon to attend the meeting at Okla. City.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Dec. 17.—Brethren Jerry Cutter, James Orten, and I, finished our work in Pa., Nov. 4. We held meetings at Flemington and Lovejoy, the home of Bro. Tommy Shaw. He was with us the last 3 nights of the meeting there. Our stay in Pa. was enjoyable. James, Jerry, and I went via Pontiac, Mich., and enjoyed a visit with our old friends, Carl Willis and wife, and the Peeks. Nov. 11, I preached at Chapel Grove, and also heard Bro. Waters preach once. I attended part of the singing school at Chapel Grove being taught by Bro. Waters. Nov. 18-Dec. 9, Bro. Gayland Osburn and I were with the faithful at Woodlake, Calif. This is a wonderful congregation, with unity and a zeal to work, Two were baptized as a result of this meeting. Bro. Osburn is a good preacher and an agreeable person to work with. I look forward to being with him more the first of '52. Bro. Lynwood Smith and I returned to Okla., with Bro. Larry Robertson. At present, I am working with Bro. Tommy Shaw in a meeting in Okla. City. It will close with the annual "get-together" for the young people.

Tom E. Smith, Healdton, Okla., April 20.—I preached at Dougherty, morning service, March 26; then to Sulphur for the afternoon singing of the all-day monthly services. We all enjoyed the good singing and Christian fellowship. I was at Oak Grove, April 9, also at Graham the 2nd of April. I was with my home congregation April 16. All of the above places to be going forward with the Lord's work. We attended singing at Ardmore and at Wilson, recently. These congregations cooperate with us in our singings, and we appreciate their help more than words can express. I am anxious to see the new song book, and we anxiously await its arrival. Here is a sub for the OPA.

Gillis Prince, Wedowee, Ala., April 17.—The church here is doing fine, and we are looking forward to our meeting in July by Bro. Homer L. King. We plan to have all-day services in our new house the second Lord's day in May. We would be glad to have all in reach of us to be with us on that day. We are now running a radio program at Roanoke, Ala., at 1:15 p.m., each Sunday, 1360 on your dial. I have been preaching around home, taking care of the radio program, for sometime. I preached at LaGrange, with five confessions of faults, recently. We are enjoying the articles in the OPA, and we are working for it. We especially enjoyed Bro. Gay's article in last OPA. Let us press the battle.

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WALKS THROUGH THE BIBLE...

AUTUMN

By M. LYNWOOD SMITH

Autumn! The crowning season of the year is here again. The season all nature was looking forward to when spring came to our land with flowers in her hair and little plants and newborn leaves in her hand. This is the season the little timid corn blade was anticipating when it unfurled itself to the light. But it is here now. In all her beauty, autumn is here. The woods stand in gorgeous array. In festive colors of brown, gold, yellow and red, the trees bend and sway in the sunshine and heavy haze of autumn. The corn fields stand brown and mature. The meadows are strewn with fair flowers, arranged and planted by the Gardener Divine. The fruit trees in orchards are bending low with the fruitage hung there by the "Lord of Harvest." Red and yellow apples, rustic pears and tinting quinces and fruits of all, fill the horn of plenty. The nights are clear and cool. Bright stars twinkle down "like silver headed nails in the blue dome of Heaven." Truly, this is a time when all nature is glad. It is nature's farewell party for another season and she has plans and decorations complete.

Each returning autumn brings to our minds several things which, I think, teach us a number of lessons.

1. Autumn means a time of rejoicing. I like to think this is a time when there is plenty for all who have cared. In her loving arms, Mrs. Harvest brings us bountiful yields and blessings: the fruits of the year. "Thou crownest the year with thy goodness; and thy paths drop fatness ... The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing." (Psalms 65:11-13) Even the little creatures of the wood and forest grow fat upon the fruitage of harvest time. Seeds, nuts, fruits and berries stand prepared by God for those of His creation. We are reminded of what God told Noah as the flood waters receded: "While the earth remaineth, seed time and harvest, and cold and heat, and day and night shall not cease." (Genesis 8:22) Truly this is a time for thanksgiving. It was at this season our Pilgrim fathers feasted upon the fat of the land. They had borne many privations and trials. They had shivered through severe winter days and nights but now the hunger of those days of yore are forgotten. So thankful were they, that they proclaimed a special day of thanksgiving.

2. Autumn means a time of reflection. We need to look about us in harvest time and see what lessons God has wrought before our eyes. We see this is a time of proving our abilities. Every object of nature comes to autumn as if to prove its works. Each work of nature had done its best. The great oak tree stands proudly waving its branches having done its best. Many acorns hang thereon; that's a year's work-that's all for this year. The flowers lift their crimson cups- that's the best they have to offer. The corn, wheat, cotton, - all- "Here is our best," they say. "We have done all possible." Then here is a most sobering reflection. There will be no more opportunities this year for more fruit. Harvest is the end. This always reminds me of life. Many aged men and women sit today in the autumn of life. Their life's year is about finished. They were planted back in the springtime; they lived in the full glow of summer life. They saw the days of life's year begin to shorten and winter of death soon will break upon them. So, they wait, they can only wait. Yet, in spite of it all many are happy for they know and say, as other things of nature, "we have done our best." We have finished our year's work.

3. Autumn is a time of rest. No more work! Rest for the trees, rest for the crops, rest for the meadows and flowers. No more reaching into the earth for food; no more laboring night and day. The autumn is here and the fruit is made and gathered and our praise has been given. And now a little time of waiting and rest awaits.

So with man's life. We wait now. Life's work almost finished, we wait. Have we worked for the Master in springtime of life? Are we working in the summertime of life? Will we meet the "Lord of Harvest" in peace? Will we have some fruit at the harvest time of our life? OPA, 1976