

# Old Paths Versus New Light

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## Chapter 1 - Introduction

I still hold, as in the booklet, *An Appeal to Reason*, that a person should have a strong reason for writing a book; but I feel I have an urgent reason for writing this one, as it is written to answer the many questions that have come to me, and no doubt to answer many others in both movements. The one great question is, Why are there two bodies of people preaching the same doctrine? Surely they have a right to know the truth, especially since both movements hold the same name, "The Church of God," and both preach unity, but yet will not unite. Both movements claim to recognize the founders as God-sent men and women and both date from 1880, the God-appointed time for the evening light to shed forth her rays according to Zach. 14 and Rev. 11. The old pioneer saints are passing fast to their reward and still there are a few left who will witness to the truth of the statements that I shall make in this booklet. There is no record of the facts recorded by either side, that I know of, but I feel it is very essential that this mystery should be clarified and I still appeal to the reason of God-fearing men and women.

These two movements were one and the same from 1880 till 1913, and God wonderfully manifested His power in bringing souls out of confusion and deception into the glorious light of the gospel, and healing the sick and casting out demons. Thousands of precious saints came 'Out of the cold, formal institutions of men and came home to Zion the church of God, with songs and everlasting joy upon their heads.

They truly obtained joy and gladness, and sorrow and sighing fled away (Isaiah 35:10). Babylon quaked and the tenth part of the city fell.

During this period, God's faithful ministry saw eye to eye and all spoke the same things. There were no big I's and little you's. They were a plain, God-fearing people. They suffered much from their enemies' hands as they lifted their voices against Babylon (Rev. 18) and showed God's people their transgressions (Isa. 58:1). But according to the prophesy of Isa. 63:18, "The people of thy holiness have possessed it but a little while: Our adversaries have trodden down thy sanctuary." As was the case in the morning of the gospel day, the people of God soon drifted from the purity, holiness, and power of the early saints into the wilderness of formality and selfishness. History repeats itself. The pure, holy bride that was gathered out of Babylon and the world in the evening light restoration, because of the love of money and her unwillingness to bear the cross, has drifted into the ways of the world. But a minority, "choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season," stood firm for the truth as taught by the pioneer saints, and confirmed by the precious, old Bible. That is briefly the answer to the question, Why are there two movements of the same origin, name, and so nearly alike, yet so far apart?

The question has been oft' asked of me,  
Why two bodies in one town should be,  
Both claiming to be the lovely bride  
Our Saviour purchased when He died.

My aim in writing this book is this,  
Not to expose all divisions that exist,  
But to turn the search-light on these two,  
Which both are contending that they're the true.

From 1880 these movements were one,  
Till 1913 the first round was won  
In lowering the standard of the truth  
To suit the "better" class and the youth.

The Devil was too smart to try to divide  
The people of God as with a landslide;  
If his endeavors were to succeed at all,  
He must use something that seemed very small.

So he chose a very small article of dress,  
But it was very prominent, nevertheless.  
He made them believe that if evil, it would  
Overcome evil by helping do good'

By winning those that were wealthy and wise,  
And thereby give them a home in the skies.  
He made them believe that the pioneers were wrong  
By hindering the progress of the throng.

This stamp of the world He made them believe  
Was only a custom and would greatly relieve  
The embarrassment of the "better" class,  
And would surely work for good at last.

The good it worked, as the prophet said,  
Was evil, and worked great havoc instead.  
The custom, if desired, we allow it for you,  
But it is not desired by the faithful few.

It was a worldly costume for a worldly clan  
And was worn to adorn the outward man,  
And worldly adornment and conformity  
Is condemned by the Word as you can see.

For one long year to keep neutral I tried,  
Hoping in vain the body would not divide;  
I hoped and prayed a turn would come soon  
That would stop the breach and heal the wound.

The division was on and nothing could prevent,  
Since the rivulet through the dike had went;  
Till nothing could stop it or right the wrong.  
Larger it grew as the compromise went on.

Wrong was not righted and none was so wise  
To keep the peace, unless you would compromise;  
If you'd hold your peace and in old paths abide,  
You were called a division-maker and were cast aside.

Their claim was not true, though it was hurled,  
Division was caused by them turning to the world.  
They dress like the world, to worldly places they go,  
Even to the ball game and the picture show.

They take on titles, Rev's; D. D.'s, and LL. D.'s  
Great ones condemned of the Lord if you please.  
In seeking the highest seats in the land,  
They spend long years in schools taught by man.

The Lord warned us the highest seats not to take,  
And if we disobey, our souls are at stake.  
But these lordly preachers ignore God's plan  
And strive to attain the applause of man.

Sin bars us from heaven unless we repent,  
But God often in mercy chastisement has sent.  
Then if we humble ourselves, for the elders' call,  
He'll forgive us and heal us one and all.

But they, after losing contact with the Lord,  
Chose their own course, ignoring God's Word;  
Their members are instructed, when God lays the lash.  
If they haven't got faith to turn to the arm of flesh.

So the hospitals are full to the very last ward  
With people professing to trust in the Lord.  
The preachers are usually in front of the herd,  
Casting reflection on God's Holy Word.

These are some of the reasons, you see,  
Why these two bodies do not agree;  
If they will return to the old paths and abide,  
We'll be one with them and walk by their side.

## **Chapter 2 - In the Beginning**

When I came in contact with this movement in 1903, I met a people that manifested great love for each other, all spoke the same thing, and at least seemed to see eye to eye. I attended a campmeeting where there were 325 preachers and there were no lords over God's heritage, no Rev's, D. D.'s, or other lordly titles, only brethren. There were no programs in advance, or committees to guard the pulpit. They believed God was able to over-rule any crook that might take the pulpit. There were four services each day for ten days, and usually there would be 30 or 35 ministers on or around the platform when time came for services. Usually someone moved out leisurely and delivered the message. I never saw two make a start for the pulpit at the same time. A time or two they would sing and pray and no one went to the pulpit. They sang and prayed again but still no one moved. Finally some one rose up and said, "I believe the Lord wants a general testimony service." It proved to be a real blessed time in the Lord. Other times some one would get up right in the rear of the audience and walk leisurely to the pulpit and deliver the message. No one was ever over anxious to get to the pulpit, not afraid some one would beat them to it. They knew that no matter who delivered the message, it would be the same truth. Surely the Spirit of God was leading as it should. I have remarked many times that that was the nearest sitting in heavenly places in Christ of any time I have known where there was a large assembly. The meeting was run on the free-will offering plan and it was reported at the end of the meeting that the bills were all met, many souls were saved, and believers were sanctified, many sick folk were healed, and devils cast out. Surely God was in the midst of this people.

I was pastor of a little flock at that time of whom I have thought and said often I believed were as near living to the Bible standard as any congregation I ever knew. Some had to come as far as six or eight miles, usually on the street cars, but the attendance was almost perfect. If one was absent, some of us went to see what was wrong. If they were sick, the prayer of faith was prayed and they were healed. The sad part of all this, and the thing that makes our hearts sick is that such conditions did not continue. The type, or the shadow of this very movement did not move on ceaselessly. After the Children of Israel were released from Babylon and were building the temple, the type of the church of this evening time, the enemy made it so hard for them that the work ceased for a time. Ezra. 4:23, 24. Again, as mentioned before, the morning church with, all its unity, holiness, and power did not move on ceaselessly, as it looked like it might, but soon drifted into the wilderness. The work on the temple did not cease for good, neither did the work on the anti-type. Though the devil gave a terrible blow to the work, it is again moving forward, gathering the pure, holy bride together, making ready to meet the Bridegroom in the air. Praise God!

### **Chapter 3 - "New Light"**

According as stated in a former chapter, the blessed conditions that existed when I first became acquainted with this movement and continued for some years, came to an abrupt end. There were three ministers of the same community who must have become tired of the old paths, at least they got their heads together and decided that if they would take on a little of the world, in the form of a small article of dress which had made them, as well as all other saints, "conspicuous because of its absence," that the young men and the "better" class would come right into the fold. They launched their scheme, which did not work so well the first try, but as you have no doubt noticed, the advocates of a false movement seem to never tire or slacken their efforts, so likewise, these ministers, though they were rebuked for their act, and confessed they were wrong, continued their work of undermining the truth, as time proved, for these ministers in three years after their rebuke, enlisted another minister from their state to join them in their effort. The quartet then confronted the editor that had rebuked them in their first endeavor and told him that he could either come across and join them or resign his position as editor. He yielded. The quintet launched the scheme again, and never let up till they had turned everyone that could be moved, to accept the little stamp of the world. They even held the club of division-maker over the heads of the saints to frighten them into yielding. While these ministers were cutting a dividing line right through the congregations of the saints. More true saints yielded to that false club than they could have moved any other way. They also used the club of authority, that you should yield to those who had the rule over you, but they never for a minute, dwelt on the fact that they were the ones who should yield to those who stood for the truth that God had so wonderfully blessed for the past thirty years. No, no yielding for them. They had found a way to win the "better" class, which meant the money class; and of course, they must accomplish their purpose. In the scheme it means the difference between the hardships and privations of the pioneer ministers, and a life of luxury for preachers of other movements, or if not luxury, at least freedom from the necessity of trusting and looking to the Lord for daily bread, as many of the true ministers had the blessed privilege of doing, as they chose to walk in the old paths. Like as a roguish cow, they had learned the art of laying the bars down, and now as the occasion demanded it, they knew how to throw off another, that anyone they desired could step in. As they had attracted so many into the fold who advocated different views, there was nothing they could do but set up a liberty of conscience standard to let everybody do as they pleased.

They christened the movement, "new light". After our little congregation was scattered to the four winds, one of my brothers who had worked with me, both in spiritual and physical labor, who I loved as myself, moved to Alabama. We kept corresponding with each other, and were agreed in the Word. Some folks went down to the campmeeting and persuaded him that they had "new light", and he soon left off writing. The "new light" they had has shown so clearly, it looks like anyone could see that it is the kind

Isaiah spoke of, Isa. 5:20, "that put darkness for light and light for darkness." I have tried to find out if he still believes in the "new light", but I have been unable to get in touch with him.

I have no idea that the trio who planned to take on the little article to conform to the will of the "better" class ever had any idea of the enormity of the flood of compromise that would follow. A little thing indeed, but it is like the little break in the dike of Holland in the story we used to read when a child, where a small lad held the flood back by putting his hand in the small hole to keep the waves and water from washing and making it bigger, until help came. This flood might have been held back if it had been taken in hand at the right time, and have saved the awful damage done to the movement; but alas, it quickly got out of control. Like the prophet said of Babylon, Jer. 51:9, "We would have healed Babylon, but she is not healed: forsake her, . . . for her judgment reacheth unto heaven, and is lifted up even to the skies."

## Chapter 4 - Dress

We desire to take up some of the points in which the "new light" as advocated by the preachers in question, differs from those who have been and are still holding to the old paths that were restored to the world through the labors of the ministers whom God called for that purpose, which have been and are still recognized by all who believe in the evening light reformation.

The first point in question was dress. Those holding to the old paths, held up a standard of dress as they believed the Word taught. (Rom. 12:2). "Be not conformed to this world" -a command not to follow after the worldly customs, fads or fashions, and to be not like or to please the worldly-minded. But the preachers in question, when they took on the little article of dress, did so that they would not be so conspicuous or so different from the worldly-minded. They did not aim to throw down the bars completely on dress; they only intended to make it easy for the young men and old 'men of the "better" class, and many of them did preach hard against the women's toggery, but found the women were not asleep and demanded their equal rights. The ministers' hands were tied.

Did Jesus ever change His plan to make it easier for some one to follow Him? The young lawyer from the better class, who had kept the commandments from his youth and whom Jesus loved, lacked one thing; but Jesus did not say; "All right, that is all I will require of you," but he said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, and follow me." And there was the one that said, "I will follow thee whithersoever thou goest." Jesus did not say, "Come on, I will make it as easy for you as I can." No, but He said, "The foxes have holes; and the birds of the air have nests; but the Son of man hath not where to lay his head;" as if to say, "If you follow me, you can expect to have hardships and privations." Another said, "Suffer me first to go and bury my father." But Jesus said unto him, "Follow me; and let the dead bury their dead." Matt. 5:18-22. He expects all to come to his terms, but these preachers have undertaken to please the youth and the "better" ? class; and they are doing a good job of it. They are letting them take their own course, liberty of conscience. What else could they do when the preachers set the example and tied his own hands?

I was in Florida some time ago and visited one of their congregations on Sunday morning. There were three young girls around the pulpit. One was playing the organ, one stood by her and sang, and the other stood behind the pulpit and beat time with her hands. They all wore dresses that revealed their knee-caps, and their faces were painted a sight. I mentioned it to the pastor later, and he said the condition existed when he came there. One of his brother ministers had thrown the fence down, as it were. The congregation said he had been there two years, so he was making poor progress righting the wrong. The fact was he could not lay the truth down on the dress question for the preachers had led the way in taking on adornment. The Word is 'plain, that "women adorn themselves in modest apparel, with shamefacedness, and sobriety (1 Tim. 2:9), and not "outward adorning" (1 Pet. 3:3). When the preacher has

set the example of adorning himself, what could he do? If he should desire to give a message along this line, it would fly back, as it were, and hit him in the face.

I visited another congregation later and there were some girls singing a special. Two of them were the preacher's daughters. They sang like little angels, with their hands raised to heaven, but I felt sorry for them, for to say the least, their dresses were immodest, and their hair was cut and they wore pearl ear drops which is forbidden in the last reference and in 1 Cor. 11:6-15. Their own father dared not to preach against such as he had taken on the mark of worldliness and his mouth was closed. God pity such people. They laid a snare and got caught in it.

Though there is much that could be said on this line, I will have to hasten on lest this booklet become too large for busy people to read.

## **Chapter 5 - Authority of the Holy Ghost**

When the "new lighters" had forced the stamp of the world on all the preachers they could, it had made so much uproar and confusion (this was the time the work ceased for a while) both sides desired a cessation of hostilities; and as neither side would give in, the "new lighters" decided to smother the pioneers; but the Lord would send a message now and then on the standard of dress and would break into their arrangements and cause a back set. The campmeetings to this time were open to anyone the Lord wanted to place in the pulpit, as I mentioned in a former chapter of a meeting I attended where there were 325 preachers. As long as everybody wanted the truth, they were willing to try the spirits by the only try square, the Word of God. There was seldom anyone that would dare to advance any crooked doctrine in the meetings, because every body that knew much about the movement knew that the ministry, especially, were too well fortified in the Word, with the Holy Ghost for their guide, to try to put any crooked doctrine over them. If it was tried it was immediately exposed and rebuked so there was no need of a closed shop in the meetings.

But this was a different proposition when it came to keeping the truth out for there was plenty of trouble. God said, "Go ye into all the world and preach the gospel to every creature." When God gave His preachers a message, they felt like Paul, "Woe is me if I preach not the gospel" As these meetings were always in the world, and there were always creatures there, they felt constrained to deliver the message, even if it should upset some one there. Therefore, if their scheme to win the worldly-minded was to succeed, they must work another scheme to keep these messages from going forth, especially in the campmeetings. They must govern the meetings instead of letting the Holy Ghost rule, as had been the case for the last thirty years. They invented the pulpit committee and set them to guard the pulpit, and if anyone wanted to deliver a message he must go to the committee. They would ask for your subject and if the subject should be connected with worldly conformity, or lifting up a standard, they would reject you straight out, or say, "We will consider it," and you would never hear from it again. But their committee was not a perfect success. Some times some one would reach the pulpit in spite of all their precautions and would lift the curtain and would cause consternation and plenty of trouble.

As time went on and other gaps were let down, there were too many subjects to watch. They had to discard their pulpit committee or at least they invented the program scheme. They began to outline every thing that was to take place in the meeting, so that if anyone tried to break into their arrangements, they would give him trouble a plenty. I have not attended any of their campmeetings for quite a while, but I hear them talk about their campmeeting evangelist, and some have spoken of their state overseer, so they must have plenty of protection to keep the truth out of the campmeetings. All these devices are not sufficient to protect the many congregations from the efforts of the hosts of God's ministers who are still standing for the truth as taught by the old pioneer preachers. They swap pulpits with the sectarian preachers, but lest some of the old-time preachers get into the congregation and

some of their sheep follow them off, they have invented a yearbook, as they call it, and require their preachers to have their names in it.

My wife was talking to a lady about a preacher who came through the neighborhood and preached in a private house. She told her he preached very good and the lady told Wife that he ought to have his name on the yearbook, that he was at their house the day before, but they did not know him. Wife said, "Are there no crooks on the year book?" The lady acknowledged that there were. They could not deny it for one of the preachers that had his name on the yearbook had come and stayed all night with us and told us the man the lady had spoken of, who had his name on the yearbook with him, would not keep him all night. There are three or four in the same neighborhood who have their names on the yearbook who cannot get along at all. The yearbook does not even make them good citizens, but I guess it answers their purpose, as it shows they are not those who are contending for the old paths.

The old paths where is the good way  
Is the one that leads to perfect day,  
But the way that only seemeth right,  
Is the way that leads to endless night.

There is a way some call "new light,"  
It leads from God and all that's right;  
Its advocates call bitter sweet  
And compromise with all they meet.

Many who claim to have "new light,"  
Are leading souls to darkest night.  
The prophet warns that woe will meet  
All who pronounce bitter, sweet.

There are some proclaiming evil, good,  
But a woe awaits them as it should;  
They are prudent in their own sight  
And dare renounce those who are right.

The old paths, the vulture hath not seen,  
It's reserved for those who're pure and clean;  
It's a way that's narrow and very straight,  
And will lead travelers to the pearly gate.

The vultures' eyes hath never seen  
The path that leads to pastures green,  
The lions' whelps hath never trod  
The path that leads us home to God.

The way is very high and holy  
And was made for all the meek and lowly,  
The redeemed of earth shall walk thereon,  
As with songs of joy they march along.

Sorrow and sighing shall flee away  
As we near the land of endless day.  
This way is always bright and fair,  
As we think of that sweet home up there.

## Chapter 6 - Education of Ministers

Since these people have taken in hand to please the "better" class, contrary to Gal. 1:10, they must not only dress them like the world, but they must educate them like the world. The pioneer preachers believed and taught that God was able to find and call the party he needed for the job he needed done, without calling one that was not qualified for the position and sending him to school two or three or four years to qualify him for the job that was laid upon him; as the sectarian world has been doing so long. They believed, and we still believe, that God is the same yesterday, today, and forever. If he needed some one to carry his message the common people could, and more than likely he would call some common person that could sympathize with them, because he understood them, like Peter and John. The Word says the Sanhedrin perceived they were unlearned and ignorant men, but took knowledge of them that they had been with Jesus. Acts 4:13. No doubt, if they had been educated, these men would not have been moved.

When the Lord needed a man to stand before kings and Caesars, he called a man who was fighting his way-Paul. He was persecuting the Lord's saints. He was then on his way with warrants to bring those he found of this way, bound to Jerusalem to be punished; but the Holy Ghost arrested him, and sent him to the very ones he was hunting, but not for this purpose, to take counsel of them. God had seen the very qualities in him that were needed for the job he wanted him to fill. Paul tells us he did not confer with men, but went into Arabia. He did not say what his business was, but I feel sure he was not in some seminary learning to preach for he tells us in another place that the gospel he preached was not of man, neither was he taught it, but by the revelation of Jesus Christ. He tells us, too, that not many mighty men are called, but God takes the weak things of the world to confound the mighty, yea, and things that are not, to bring to naught things that are, that no flesh should glory in his presence.

In another place he said he was determined not to know any thing but Jesus Christ and him crucified. We can be assured that Paul did not try to win the "better" class by any attraction of himself.

Many young people then, did have a burden for souls and had talents that the Lord could use and increase if they had been encouraged to move out for him, but because they were awkward and unlearned, they were persuaded, and many times hired, by the movement, paying their expenses to go to school for three or four years to learn to preach. By the time they got their training, instead of having a big heart of love for their fellowmen as they had when they started, they had a big head full of doctrines and traditions of men. I heard one of the preachers from their school some time back try to preach who preached more school than Bible.

The pioneer preachers called their schools cemeteries instead of seminaries, because they said if the student was not dead when they started to school, he would be before he got through, spiritually.

These preachers, though the older ones had preached against such waste of time, as soon as the flood of compromise got going, joined right in and started a school to educate their preachers.

As had been pointed out by the pioneer preachers that the Methodist schools turned out Methodist preachers and the Baptist schools turned out Baptist preachers, of course it was intended this school should turn out "new light" preachers; and in so much that many of them today are making light of the old pioneer preachers whose mantle they claim to be carrying, saying they were fanatic on all these points I am taking up, and that they have greater light or "new light." It is no wonder the old pioneer preachers called these schools preacher factories, because they always turn out the product according to the model of the factory they are molded in. In fact, that is the purpose of these schools-to stamp their brand on them.



Who believes that when God launched the evening light movement and called men for that purpose, as both sides have and do believe and teach as far as I know, would have made the mistake of calling a bunch of fanatics to carry on the work of the reformation, and then have set his approval upon it? Signs and wonders and divers miracles he did in mightily turning men from darkness to light, and from the power of Satan to God, and then look at those who claim to have "new light." It is no wonder a brother said, "Consistency, thou art a jewel!"

## Chapter 7 - Financial Support

The division was caused by endeavors to win the so-called "better" class—those who are better able to support the movement, and who more likely will if the standard suits them. The whole difference between us is mammon. No marvel then that the apostle declared that the love of money is the root of all evil. Like the agitation in Congress now going on to vote themselves a raise of \$15,000 per year that we might obtain a more efficient set of congressmen, the "new light" preachers are using every influence they can bring to bear upon humanity, that they may be able to raise the income of the preachers. If that would give us a more efficient set of preachers, it might not be so bad; however I am skeptical that the \$15,000 raise if obtained could give us a more efficient set of congressmen; and much less do I think that a better financed set of preachers would be any more efficient soul winners. One of the best soul winners we have account of, said, Silver and gold have I none, but such as I have, give I thee; in the name of Jesus Christ arise and walk. If he had a million dollars and had spent it all on that cripple and had sent him to all the institutions and specialists of earth, he would not have done as well for him as he did with what he had, faith.

But these men have set out to get the finance, and get it they must. The pioneer preachers believed that when God sent a man to do an errand for him, he would see that he was enabled to accomplish the task. It has been the custom of the human race, as far as I know, when they employed a person to do a job for them, to pay the bills or furnish the finance necessary, and surely God is no less reasonable if they are really working for him. If we are doing things according to our own notion, we might truly take care of our own plans.

When Jesus sent out his first preachers, he forbade them to take any scrip (money) or any extra clothing. I have thought possibly that he forbade them to take any thing tangible, lest they should think if they got in a hard place they would pawn them for a night's lodging and not have to fully depend on his promises; but now they had nothing to rely on but his promises. Did they prove sufficient? Surely they did, for they came back rejoicing and we don't hear of them backing down from His commands afterwards.

The Lord saw fit to put me on trial soon after I began to preach. He called me to go around 300 miles from home to hold a meeting. While He did not forbid me to take any cash, yet I was called at a time when I only had enough to pay my fare there, and I had promised the Lord when I began to preach that I would not lay my needs before the people. I found myself 300 miles from home among perfect strangers as far as the flesh was concerned, with no promises that I would get a cent, only the promises of God's Word that He would supply my needs. The enemy took advantage of the occasion to tempt me. I was very human and when time came for me to start to my next appointment, and had but half enough to pay my fare, the enemy suggested that I let my brethren know my needs. Although I had promised the Lord that I would not do that very thing, I found myself studying if the Word gave me any room to take my needs to the brethren; but nothing came but the promise in Philippians, that if we would come with prayer and supplication and let our requests be made known to the Lord, God would supply all our need according to his glory by Christ Jesus. I told the enemy that if the Lord wanted the brethren to know, he could let them know, but I would never. When I got to the depot I asked the fare to my destination. While the agent looked up the fare, the money came in abundance, though I only had half enough when I asked the fare.

I, like the apostles, came back rejoicing; for truly that was a blessed experience for me. My faith was strong that God would take care of His trusting children. I told my wife, after the Lord had so wonderfully provided for us on another occasion, that I would not be afraid to start to California without a cent if I felt sure the Lord wanted me to go.

Surely the Lord said, He that preaches the gospel shall live of the gospel. That was what the early disciples were doing when they obeyed the Lord and went out without scrip or any extra luggage. That was what I was doing when I was depending on Him to take care of me 300 miles away from home among perfect strangers, as far as the fleshly man was concerned, and standing on the promises till the finance came. We certainly are not living of the gospel when we go contrary to God's Word, and use some scheme to induce people to give of their means to support us.

These people, soon after they had let down the first bar of the Bible standard, composed a little booklet called the "Financial System" which surely wrested the Scriptures to suit their occasion.

When Paul was instructing the Gentile saints regarding their contribution to the poor Jewish saints at Jerusalem, he said for them to be ready, that there be no gathering when he came, as they planned a year before, and asked them to give liberally, but not grudgingly or of necessity for God loves a cheerful giver. This tract made it appear that they had a system of purposing a year ahead how much they would give. Instead of inducing them to purpose to care for the poor saints as these Gentile saints were, they made it appear otherwise. They had cards printed, We purpose to give this year so much first, to the missionary cause (which was to go to the ministers engaged in such activities) second, so much to the free literature fund (which was of course for those engaged in that line of work) third, so much to the home work (which would of course go to the pastors). These preachers and workers could go to the purpose cards and figure out how much they would get for that line of work.

A certain member of a congregation that I used to visit, told me that they had purposed to give a certain preacher \$50.00 per week, but after he went home they gave him the job of editorship, so he rejected their offer. In their messages they usually put great stress on the paragraph, "God loves a cheerful giver," but ignore the other part, "Not grudgingly or of necessity."

This plan must not have been satisfactory, or they have doubled up on their parishioners, for now they are preaching tithing.

We who have endeavored to stay on the old paths (follow the Bible), find nothing to suggest that tithing had any place in the New Testament church, for we with all that we have belong to the Lord, not just a tenth. These preachers have let the bars so low that most any one can qualify for membership. Having large numbers on their roll that know nothing about consecration. They have resorted to the tithing system, a kind of tax, to force them to support the movement, or to pay for their pew and the privilege of listening to, and looking on their performances. In fact, any way to get the cash.

In their campmeetings any more, they have some preacher who is qualified to raise or lift the expense of the meeting. I do not know if they ever had any experience in auctioneering or not, but one would think so when they announce their needs (of course they make it strong enough) before the audience. Then they begin, "Who will give us \$10.00 or \$15.00?" Then before anyone has time to respond, they say, as if no one was going to respond, "Oh, I see you don't want to be that cheap, then who will give us, say \$50.00?" Some of the "better" class who want their name published as liberal will raise their hand and possibly several. Then they will drop the amount a few dollars, and so on, till they get all they can that way, then they will send around the plate and gather up the "fragments" as they call it.

Before I found the old paths, I used to hear a certain denomination go on begging till I would get so disgusted that I wished I would never have to endure another harangue like theirs, but these people have them so far out-stripped, that they make all her sectarians seem like amateurs.

David said, I was once young and now I am old, and I never saw the righteous forsaken nor his seed begging bread. Surely there is something wrong. I cannot believe that God sends people out to beg for him. He said, The cattle of a thousand hills are mine, and the gold and silver are mine. I feel sure if He is in a project, the means will be forthcoming without begging.

## **Chapter 8 - Music in Worship**

The pioneer preachers believed that everything that had breath should praise the Lord, but we never have believed that noise made by inanimate objects added anything to spiritual worship, but rather many times hinders.

In fact, plain congregational singing such as was the custom with the movement in question, and in fact, which most every other movement practiced as long as they were spiritual, is the sweetest music I have ever listened to; especially while they are zealous for the cause they represent, and are pulling together. Of course when there is discord in the movement or congregation, it makes a jar instead of harmony.

I suppose that is the reason so many movements, after they become larger and more popular, take on musical instruments. They need something to drown out the discord. Anyway, this movement, after they had lowered the standard and began to teach liberty of conscience, took on the musical instruments, and began to justify it by holding up David as an example. They say David was a man after God's own heart and he used musical instruments. Yes, David was a man of God and he used music. He also offered up burnt offerings and danced before the Lord. In fact, he believed in and practiced fleshly circumcision. He also kept the Sabbath, the new moons and the holy days, but we do not follow David's example in those things. Facts are, we see in the New Testament that "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a school master." These things were law ordinances (Gal. 3:24, 25). Paul said again (Col. 2:16,17), "Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon or of the Sabbath days: which are a shadow of things to come: but the body is of Christ." David was living under the shadow or type, and all these things were shadows of good things in this gospel dispensation. The burnt offerings pointed mostly to Christ the principle sacrifice. Peter speaks of the church as a spiritual house to offer up spiritual sacrifices. I Pet. 2: 5. Paul also speaks of some things. The Philippians had sent him as a sacrifice acceptable, well pleasing to God. The circumcision was a type of the circumcision of the heart. Rom. 2:28, 29.

Music and dancing were a type of the joys of salvation. When we have the real thing, we don't need the type, but if we lose the joys of salvation out of our hearts, then of course, these things might give us an imitation of the real.

Paul in I Cor. 13:1 said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." He could have said just as appropriately, "Though I sing with the tongues of men and of angels and have not charity, it is like sounding brass and a tinkling cymbal."

I have listened to choirs in some of the popular churches that it would have been a relief to have had enough noise of some kind to drown out what they called singing. The people who need musical instruments are such as Amos speaks of (Amos 6:1-5), "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick like David," as they have lost the grace of God out of the heart, and need something to take its place; but if we keep filled with the spirit, then the singing of Psalms, and hymns, and spiritual songs will make melody in our hearts, and we will not need or want any noise to drown it.

I believe the reason instrumental music was never mentioned in the New Testament, only in connection with the prodigal son and never in connection with the service of God, was that they considered that only worldly minds cared so much about such, and they were not instructing us how to entertain, but how to worship God.

## Chapter 9 - Honorary Titles

The pioneer preachers had no desire for honorary titles, neither the apostles. We read where some of the apostles before the Day of Pentecost desired to know who would be greatest in the kingdom, but after they were translated into the kingdom, we hear no more about their wanting to be great. Jesus said, "My Spirit will guide you into all truth and bring all things to your remembrance whatsoever I have said unto you."

No doubt they remembered the sayings of Jesus where He said, "Those that are accounted to rule over the Gentiles, exercise lordship over them and their great ones exercise authority over them; but so it shall not be with you; but whosoever of you would be chiefest, shall be servant of all."

Again, Jesus in speaking to his disciples of the way the Pharisees loved to be called Rabbi, Rabbi, said, "But be ye not called Rabbi, for one is your master, even Christ, and ye are all brethren."

After Pentecost we hear no more clamoring to be great, no Rev's or D. D.'s among them. John, one of the two that wanted to have the best place in the kingdom, meekly said, "I, John, your companion in tribulation." James simply said, "James, a servant of Jesus Christ, to my brethren." No Rev's for them. And Paul to Philemon, "Paul, a prisoner of Jesus Christ." No Dr. or D. D., not even 'The Prisoner,' but just, a prisoner.

I believe these apostles would have been shocked if some one had addressed them as Reverend, and no doubt they would have administered a rebuke as Paul and Barnabas did when the heathen wanted to do sacrifice to them.

It has always been embarrassing to me to have some one address me as Reverend. I most always inform them that I am not a Reverend, but I feel sorry for those who have been brought up under such a false custom. People who have once known the truth, and then attach the title Reverend to their name seem to verge onto blasphemy. It seems to me to be very irreligious to say the least. The titles Dr. or D. D. does not seem so irreligious, but it makes one feel as the definition of title is, that the recipient wants to show his dignity or preeminence and like the Gentiles would like to exercise authority or lordship over his brethren. Reverend is only mentioned one time in the Bible and that in regard to God himself. Surely a man, a puny dust worm of the earth, has no claim on the title. These preachers have lowered the standard of God's plan of salvation of love and have lifted their importance so high that they dare to place the title, Reverend, on their doors and place it before their names on all their correspondence. Shame on all such pretentious greatness!

## Chapter 10 - Trusting the Lord

The pioneer preachers of this movement taught us not to limit God's power, but to trust him fully. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." John 15:7. We still believe if we abide in Him we can afford to trust His Word. Phil. 4:6, "Be careful for nothing [don't be disturbed and upset]; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Ver. 19, "But God shall supply all your need, according to his riches in glory by Christ Jesus." If we hold on to him in earnest prayer, thanking him in advance, not allowing any thing to disturb us, He will give us everything we need. I John 3:21,22, "Beloved, if our hearts condemn us not, then have we confidence toward God "and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Notice, "if our hearts condemn us not." Paul said, "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. We have to be in Him to claim His promises.

Many other promises that fortifies God's children against any impositions the enemy might try to impose upon them are, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm. 37:3). "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ver. 5). (Prov. 3: 5, 6) "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Surely if we believe His Word, we have no excuse to limit his power or to doubt His will.

We therefore that decided years ago to trust the Lord fully have never regretted our decision because we have found him truly a present help in time of need. Of course, if we stray from the narrow way and are not willing to repent, we cannot expect the Lord to come to our rescue. We are hindering his promises; they are null for us. If we repent and renew our covenant with him, all will be well.

Since the "new light" dawned, and the movement has taken their conscience for their guide, instead of the Word and the Spirit of God, it seems they are afraid to trust the Lord too far. They say they trust Him, and possibly they don't visit the doctors as often as some of the world: but if they get very sick, even the preachers will advise them to get a doctor, or at least to be examined to see what the trouble is, and that is the first step toward the hospital.

If we are going to trust the Lord, we don't need to know anything about the case, as it will not help us to exercise faith and the Lord does not need the case diagnosed. The fact is, that they were not sincere in their claim to trust the Lord. They were only playing trust.

These folks have said to me, "If you should get sick enough you would want the doctor." They were possibly honest in their thoughts; but if they were they have never learned what trusting the Lord means. If there ever was a time when I would want to trust the Lord it would be when I was poorly enough to think I would possibly go to meet Him.

There are people who love the Lord but because of the lack of light they have never learned to trust Him for their bodies. They might have perfect victory in their souls and still trust in the arm of flesh. I think those are the kind of folk Jude had in mind when he said, "And of some have compassion, making a difference" (Jude 22).

The woman that had suffered many things of many physicians and had spent all that she had and was nothing bettered, but rather grew worse (Mark 5:26), no doubt never would have spent her money that way if she had known anything about the great Physician; for when she heard of him, she pressed her way through the crowd and touched him and was made whole.

We have people today, no doubt, like this woman. If they were to come in contact with this precious truth they would lay hold on the promises with rejoicing, but because of the confusion that exists and the

many who falsely profess to trust the Lord, who when they get sick or hurt do just like the rest of the world, these folks cannot see any thing better than what they have, so they are turned skeptic-and they are not to be blamed. But how about those who have been brought up in the truth, then have lowered the standard to allow the throng to come in, then like Sampson find their strength gone, and begin to persecute those who have held to the old paths, and claim they were fanatic? They advise their adherents that if they could not exercise faith to go to the doctors instead of instructing them to repent and do their first works.

Surely if we are living to please God, we ought not to fear to meet him. Why not fully trust Him, and leave it in his hands? He says, All things work together for good to them that love the Lord. Even though God is not through with you, He may see fit to let you be tried, any time. He wants a tried people. Job was righteous, but God saw fit to let the devil try him as very few are tried; but he did not give down and send for a physician. No, he said, "Though He slay me, yet will I trust Him." If we will keep it settled like that, we shall find everything will work to the glory of God and the good of His cause.

What kind of progress will we (who claim to teach and practice holy living and are trying to convert the world to this blessed truth) make, if when we are provoked break loose and say ugly things like they do? Would we ever win them? The same regards divine healing. We claim to believe in and teach and practice the same while we are well; but if when we get sick or hurt we do like they do, send for the same doctor, go to the same hospital, and take the same remedies as they do, do you suppose that we will ever make them any better? Of course you might persuade them to profess to trust the Lord; but if they follow the example you set, it would not profit them.

A preacher said in my presence, "If anyone claims perfection, I would like to go to his house and have a talk with his wife." Of course this fellow was a skeptic regarding Christian perfection, but we who are living the life have no objections to a thorough investigation of our wives and our neighbors. The same in regard to divine healing. There are many skeptics, and no marvel in a land where so many people profess to practice it, and when they get sick do just like the rest of the world, fly off after the doctor, just playing trust. I thank God that there is a people who are not just playing trust, but are really trusting Him with all their hearts and find it pays abundantly. These folk like the holy people, would gladly invite an investigation of the home folk, the doctors, the hospitals, and drug stores.

We are not playing religion or trust, but we have found this the best thing we ever found and we are not selfish about it; but we invite the world to share with us. There are two examples or two ways of trusting the Lord in the Old Bible that must have been written for us at this time.

Isa. 38:1, "In those days was Hezekiah sick unto death, And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." This news would have put those who are playing trust on the run for the best specialist, but what about Hezekiah? Verses 2, 3, "Then Hezekiah turned his face toward the wall [shut out every body and everything] and prayed unto the Lord, and said, Remember now, Oh Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." It brought the answer. He could call God to witness that he had lived the life that will bring the answer to those that obey and trust him. It is today the same as it was there with Hezekiah. Fifteen years were added to Hezekiah's life.

The other case (2 Chron. 16:12), "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers and died in the one and fortieth year of his reign."

Read 14, 15, 16 chapters. Here was a good king. God had wonderfully dealt with him; but he made a mistake and was rebuked by God's messenger, and instead of repenting, he persecuted God's messenger. This is surely a type of the movement we are discussing. They made a mistake in letting

down the standard of God's truth, and now it is so plain that the world can see it, and many of the ministers do see it, and would love to heal her, but like as Asa, when the truth is pointed out, instead of turning back to the old paths, they begin to persecute God's humble ministers and call them fanatics. No wonder the leaders advise them to resort to the arm of flesh when they think their disease is great.

Another contrast is recorded in Jer. 17:5, 6, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." This surely is a picture of desolation, in a wilderness, a salt land, not inhabited, and could not see when good comes. Blinded, all because they trusted in man. But look at the other picture. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:7,8. Blessed is the man that trusteth in the Lord. Surely that would be a wonderful thing if it stopped there, but listen, Like a tree planted by the waters, and spreadeth out her roots by the rivers. I have some trees in front of my house that I planted there a few years ago and which now are 60 or 70 feet high, because they were planted by the water. They never know when a drought comes. That is a picture of the pioneer saints.

Others may be hungry, but they will eat; others may be thirsty, but they will drink; others may be ashamed, but they shall rejoice. O, they may cry for sorrow of heart, but they will sing for joy of heart. They will also bring forth fruit in old age. Wonderful experience! Surely it will pay wonderful dividends to fully trust the Lord even in this life. Oh, and what about the hereafter!

There's a band of people that compass the land,  
Dubbing the pioneer saints, the anti-necktie clan.  
Sure, we are anti for both the aged and youth,  
But this title was given to cover up the truth.

We are anti-necktie with all that it implies,  
But it's the smallest of a number that may surprise.  
We're anti to all the Word condemns, though others may partake,  
And such divides; however it was their own mistake.

We are anti-adornment and worldly conformity,  
Also short hair for women and dresses to the knee;  
Pearls and jewelry for all, also gaudy dress,  
Anti-naked shoulders, also back and breast.

Anti-hireling ministry condemned of the Lord,  
We're not under a cloak of tithing contrary to his Word.  
We, too, are anti-begging, tho done in His dear name,  
He had no place to lay his head, we'll gladly share the same.

He owns the cattle of the hills, the silver and the gold,  
He'll supply our every need in Philipians we are told.  
Shame on you, preacher, who profess to trust the Lord,  
Then go begging in His name contrary to His Word.

Cursed is the man that trusteth in man,  
(For such as the heat in the desert is he;)  
And such as entice one to lean that way;  
We surely are anti as anti can be.

Blessed is the man that trusteth in the Lord,  
For he like the tree by the waters shall be;  
And all that will help one to trust in Him,  
We are not anti as you can plainly see.

We are anti-man-rule with all it may afford,  
Pulpit and other committees, also missionary board;  
For these are man's inventions and are only a tool  
To place the check-reins on the Holy Spirit rule.

We are anti-state or any other overlords,  
All big I's and little you's contrary to His Word.  
Jesus said ye are brethren, overlords are out,  
God sets the members every one, He knows what He's about.

Yearbooks for preachers are sectarian in the rough,  
God is not the author of that kind of stuff;  
Also programs and essays all worked out by man,  
It interferes with the Holy Ghost and God's plan.

## **Chapter 11 - The Trinity**

A preacher visited our town recently and informed me that I should place the name, "The Church of God, of Richwood," over our meetinghouse door. I informed him, however that I had been endeavoring to get the people out of the habit of calling the place of worship the church, for it was where the church meets. The name of the church over the door had caused the wrong impression among the people.

He said that the Lord had showed him that that was the thing to do and he informed me after he left that he would not accept me as brother if I did not accept the "new light." Well, so much for that "new light."

There was another minister that we learned to love, and highly esteem, because of his talent, and the work's sake. We had gone along in seemingly perfect harmony for perhaps two years, but all at once he claimed to receive "new light." That might not have been so bad if it had not eclipsed the light we had walked in for many years. He found that the old sectarian idea (?) of God having a Father, was wrong, but rather it was that Jesus was God, and God, Jesus; and that we would all have to be baptized over in the name of the Lord Jesus. If there were any consistency about it, I assure you I would be glad to go and be baptized any way at any time, but since Jesus set the example and commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost, and I obeyed His Word, now for me to go and be baptized again I would have to deny the first. Without His instructions I cannot afford to do it lest I displease the Lord.

It seems very inconsistent to me that these who claim that Jesus is the whole Godhead should rather take Peter's word than Jesus', especially since Peter had just a few days before this, denied the Lord. He did not say for everybody to be baptized that way, but said, Every one of you, you who crucified the Lord. That would not have been an unreasonable requirement for those who had denied him and crucified him to require them to be baptized in his name. I don't think it would be wrong for one to be baptized in his name with no controversy connected with it, as what you say is only a formula and was not commanded. It was the act that was commanded. Jesus said Baptize in the name of the Father and the Son, and of the Holy Ghost. Peter, on the day of Pentecost said to those murderous Jews, Be baptized in the name of the Lord Jesus; and to the household of Cornelius, He said be baptized in the name of the Lord.



So there are three formulas and I believe they are all right, as there are three that bear record in heaven, the Father, the Word (Jesus), and the Holy Ghost-these three are one. Either one or all is perfectly all right. But if after you have been baptized in the Father, Son, and Holy Ghost, then you go and have the work done over again, you virtually deny the other two in the Godhead. It is wrong; it will not stand in the judgment. Unquestionably there are three in the Godhead and as John said, They are one in Spirit, in plan, and purpose. Jesus prayed that we would be one as He and the Father were one, but there are three separate persons as we read in I John 5:7, and as was manifest at Jesus' baptism, and again, the Father and Son at His transfiguration, Matt. 17:5.

It is not consistent for these people to try to persuade people that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have eternal life (John 3:16), neither to pray to God in Jesus' name as instructed by Him, as recorded in John 16:23. Surely such confusion as this ought to make us take heed to the prophet's warning, "Stand ye in the ways, and ask for the old paths." Where is the good way?

The good way as the record shows is that God sent his Son into the world to die to pay our debt of sin. God could not be just and let our sin go unpunished. As Jesus had been conceived by the Holy Ghost and born of a virgin, he became the link between God and man that was broken by the disobedience of the first Adam. Wherefore it became the second Adam (Christ) in all things to be made like unto His brethren, that he might be a merciful and faithful High Priest (Heb. 2:17). Therefore Paul could say, "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Yes, Paul said, "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6). Sure it was not robbery as He was sent to manifest God in the flesh. I Tim. 3:16. But Jesus said, "My Father is greater than I" (John 14:28). He also said that God knew more than he did. Mark 13:32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." I deem the foregone sufficient to convince any fair mind, that physical oneness is not taught regarding the Father, Son, and Holy Ghost, but spiritual oneness. Jesus prayed that we might be one in His prayer in John 17. We feel we should insert this one more text: I Cor. 15:22-28, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he [God] is excepted, which did put all things under him. And when all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Surely this Scripture ought to explode the theory that Jesus is all the God there is, because Paul, says He (Jesus) must reign, till the last enemy (death) is put under him, till the resurrection, he will then not set up but deliver up the kingdom to God that God, not Christ, might be all in all. Then Jesus himself would be subject to God. Surely this they call "new light" is like the prophet said, taking darkness for light, and light for darkness. Let us stand in the ways and ask for the old paths, before we go forward.

Light at the evening time shall be,  
And the light has come as you can see.  
The light's so strong even when found,  
It causes some just to circle around.

The evening light's not something new,  
But always shines midst the faithful few.  
Jesus said he was the light while here,  
And if we walk in it we need not fear.

Now ye are the light of the world said He,  
If you'll live holy and fully follow me.  
So the light He shed was true light then,  
And the same it will be until the end.

The light Paul saw on the road that day,  
Made him ask some to lead him in the way.  
If all were humble and the same would say,  
There would not be many that would go astray.

But when the scales get over their sight,  
They run in a circle and holler, "New light!"  
Their vision's so bleared as onward they run,  
They can not discern between Father and Son.

To them God is Jesus and Jesus is God,  
They'll know no better till under the sod.  
They did not wait to clear their eyes,  
But lauded their hobby clear to the skies.

There's three that bears record in heaven we've heard,  
The Father, the Holy Ghost, and the Word;  
And these three are one we hear John say.  
We believe it's true as mist clears away.

Surely physical oneness is not what He meant,  
For if that was true how could God have sent  
His Son to the world to save men as we've seen,  
And is recorded in His Word in John 3:16?

But it's spiritual oneness, one mind and one accord,  
As again we read from God's Holy Word;  
As Jesus in prayer said, Father, make them one,  
All mine is thine and thine mine-Father and Son.

These preachers have shown their lack of faith in God and independence of God, by instituting an old preachers' insurance. I am not acquainted with the details of it, as I was not interested in the plan, although I received their literature and an invitation to join them. I cast it aside as I realized there were too many schemes to induce one to turn away from trusting God. That was one thing I was taught when I first came in contact with the pioneer saints and I have found that it pays one abundantly to trust the Lord with all our souls, mind, and strength.