

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

OLD PATHS ADVOCATE

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

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

Vol. XI

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No. 1

THE TRYING OF OUR FAITH

Faith is the foundation upon which our Christian system is built. So important is it, that we are told in Rom. 14:23, "Whatsoever is not of Faith is sin." We also read in James 1:2-3, "My brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Too many of us, if the Saviour were here today, would hear Him say as He did one time to those about Him "O, Ye of Little faith."

There is only ONE faith, as we learn from Eph. 4, but there are different degrees, or conditions of that Faith. In Heb. 11:1, we find that "Faith is the substance of things hoped for; the evidence of things not seen." That is, faith is the belief of the evidence rendered, as we learn from Rom. 10:17, "So then Faith comes by hearing and hearing by the word of God."

The faith which we have in any one determines the amount of confidence we have in that one. Many times in life our confidence is shaken in some one, because we believed them to be one thing and found them out to be something else. If in religion, we place our faith, and trust in some man, or men, and they betray that confidence, then our religion is weakened. But the Lord does not want us to put our faith in Men, but in God and the Lord Jesus Christ.

Jesus says in Jno. 8:24, "For if ye believe not that I am he, ye shall die in your sins." Again, in Heb. 11:6, we are told that "without faith it is impossible to please God: for he that cometh to God must believe that He is and that He is a rewarder of those who diligently seek Him." Faith is so important that every step we take should be by faith. For Paul says in 2 Cor. 5:7, "For we walk by faith and not by sight." Some have thought that because faith is so necessary, that Faith is all that IS necessary; but this is not true. For James says "Faith without works is dead." Jas. 2:26.

Surely, we could not be benefitted by a dead faith. Neither should we be satisfied with that "Little faith" that Jesus mentioned in Matt. 6:30. Then, there is a "Weak faith" that we read about in Rom. 14:1. In 1 Tim. 1:19, we read of a "ship-wrecked" faith. And this is certainly a dark picture to gaze upon—a ship-wrecked faith!

But the bright side of faith is Working, availing faith. In Gal. 5:6 Paul says "For in Christ Jesus neither circumcision availeth any thing nor

uncircumcision; but faith which worketh by love." I believe that this is the condition of faith we should all desire and can have. A faith that avails,—that really accomplishes something. That is a faith that works, and that works by love. This is the kind of faith which caused the Saviour to say in Mk. 15:28, "O woman, great is thy faith." This is a faith that can be seen. In Lk. 5:20, we read "and Jesus seeing their faith." These people believed that Jesus could heal this sick man, so much so, that, being crowded out from him by the crowd, they went upon the house and came down through the roof to Him. People of God today need to have some of that faith that can be seen.

Abraham is called the father of the faithful, and we are told in Rom. 4:19-20 that Abraham "Being not weak in faith he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able to perform." Now, when we have just that kind of faith, then, the trying of our faith will work patience. But a weak faith, or a little faith, or a dead faith will find spooks all along the road; will try to walk by sight instead of walking by faith, and when the waves of trials and disappointments begin to lash about their feet, like Peter, they begin to sink; their faith is ship-wrecked.

If our faith is centered in Christ and his blessed word, then nothing should cause us to stagger at His promises. God has always kept His promises. Jesus proved himself to be the Son of God from on high, by the many infallible proofs of the fulfilled scriptures; and the many miracles which he performed, and finally, by his resurrection from the dead. I feel that all of this should cause us to be strong in the faith of God and His Son, Jesus Christ.

There are many things that come up to try our faith. So, today, the Lord and the world around us can see our faith, whether it be little, weak, dead, great, or strong. We prove our faith by our works; as we learn in James the 2nd Ch.

Faith is produced by hearing the word of God, Rom. 10:17. Then begins the trials. The Lord, in whom one has learned to believe says for us to repent of our sins. In Lk. 13:3 He says "I tell ye except ye repent ye shall all perish." In Acts. 2:38 believers are told to "repent and be baptized

for the remission of sins." In Lk. 24:47, Jesus says that "Repentance and remission of sins should be preached in His name among all nations." In Acts 17:30, We read "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because He hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that He hath raised him from the dead." If our faith is strong, then we believe that there is to be a judgement, and we will repent of our sins. Repentance is a decision of the mind, in which one simply says, "I will quit sinning, and begin to do righteousness." In Matt. 21:29, Jesus told of two boys whom their father told to go and work in his field. One of them said he would not go, but afterward he repented and went. The repenting was one thing and the going was another. Going was the result of the repenting. If one's faith is not strong enough to cause him to repent and turn away from sin, it surely is not the faith that avails. We read in Rom. 2, "And thinkest thou this, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of his good-ness, and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God." This repentance is unto life, as we learn from Acts 11:18. Thus we begin to let our faith be seen, by breaking off our sins by righteousness.

But another trial of faith comes to this one who has repented. Jesus says, in Matt. 10:32 "Who-soever will confess me before men him will I confess before My father, and whosoever will deny me before men him will I also deny before my father and his holy angels."

Here, too, is some more of our faith that can be seen, for we are to make this confession before men. Also we are to make this confession with the mouth. For we read in Rom. 10:10 "With the heart man believeth, unto righteousness and with the mouth confession is made unto salvation." We see too, in the ninth verse that we are to confess "the Lord Jesus." In Matt. 16:16 Peter confessed him thus: "Thou art the Christ, the Son of the Living God," and Jesus blessed him for so doing. In Acts 8, when the eunuch was questioned about his faith, he answered and said "I believe that Jesus Christ is the Son of God." Phillip, the evangelist, saw no need of any other confession, but upon that, baptized him into Christ. My friends, a fuller confession than that could not be made. If Jesus is the Christ, the son of God, then he is the saviour of the world, and all that he says is true, and all that He commands is just, and right. If one neglects or refuses to make this confession, then their faith is not strong enough.

This confession is unto—toward or in the direction of salvation, Rom. 10:10. One makes this confession in order to get to where his sins may be pardoned. Thus step by step we are walking by faith. Here is one who is not staggering at the

promises of God through unbelief, but is strong in faith, giving glory to God, as did Abraham. Hence he must keep on obeying God, trusting him for the promises.

But, this faith is tried again when it comes to being baptized for the remission of sins. Jesus said in Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," again in Mk. 16:15-16, "Go preach the gospel to every creature: he that believeth and is baptized shall be saved." Notice that the salvation that is desired is obtained when one believes and is baptized. Now, the apostles, in obeying their Lord to preach this gospel to every creature, were asked, (Acts 2) Men and brethren, what shall we do? Then, Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." And those that gladly received his word were baptized; three thousand souls were added to them that day, and the Lord added, or continued to add, to the church daily those who were being saved. On a command like this one to be baptized, is where a little faith, a weak or dead faith will fail. But, in this, too, both God and the world can see our faith. For we walk by faith—every step of the way. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. * * And if ye be Christs, then are ye Abrahams seed and heirs according to the promise. Gal. 3:26-28.

—Homer A. Gay.

"DEAD FLIES IN THE OINTMENT"

Eccles. 10:1

(By Wm. Freeman Jones, Iberia, Mo.)

"Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Rom. 14:22, 23). "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Inconsistency is a great disease, and it must account for many "dead flies" in the ointment. Perhaps many people suffering from the malady are not aware of it. However, I have knowledge of some, who know they have it, but they are not endeavoring to rid themselves of it. I do not know if I ever saw a chronic case, but I have known some very severe cases. And, fortunately, I believe that I know how to get rid of it.

A brother says, "We don't have mechanical music or lesson leaves in our congregation, for it would be wrong." Yet he goes over to a sectarian assembly and sings with the instrument, uses their literature and contributes of his money to buy it.

"We can't have a Christmas program and tree and presents on it in our church."

"Why not?"

"Oh, it isn't scriptural, just like missionary societies, church schools and orphans homes."

Yet that same parent may let his children participate in a Christmas exercise, hang presents on

their tree, and then go to their Sunday-School and help them out.

"Why don't you folk have a Children's Day program and a church entertainment to raise some money for your preacher?"

"Oh, the law of faith forbids it. Our preachers teach us that "Faith comes by hearing, and hearing by the Word of God"; "Without faith it is impossible to please Him"; and "Whatsoever is not of faith is sin."

Yet that same brother may buy pie and cake on the streets, or at a church gathering—goods sold by a church society to raise funds for a preacher, a missionary society, an orphans home, a church school, or some other ungodly affair or movement. "DEAD FLIES IN THE OINTMENT," brethren.

"Consistency, thou art a rare jewel!"

And these are not all, but they may suffice to convey the thought. I ask, with all candor, brethren, will such conduct win sectarians to the Truth? Did you ever know of anyone drinking intoxicants with a drunkard to reform him? Shall we do evil that good may come?"

Eph. 5:11: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." When Jesus went to dine or visit with an alien in his house, he never did partake of that which was evil. Rather, He reprov'd wrongdoings. When the Apostles went into a Jewish synagogue, they never did partake of what was contrary to the doctrine which they preached. Rather, they reprov'd all wrongdoings there.

That was why Jesus was rejected by the Pharisees and Sadducees, by the chiefs of the Jews in the temple, and by the doctors and lawyers. He was kind and instructive withal, yet they rejected Him. That was why the Apostles were driven out from cities at times. Their doctrine and manner were kind and instructive withal, yet they were rejected, even with threats of death.

It is true, that the sectarian world generally look upon strict adherents to the New Testament doctrine and practice as too exclusive and narrow. Yet, to win souls to the Truth we must be plain and firm with the divine plan. There is a difference between truth and error, and it is up to true disciples of Christ to teach and practice the Truth. Anything short of the Truth cannot save a single soul.

Let us rid "dead flies" from our doctrine and practice, and then, and not till then, can we actually win souls to Christ, and live right ourselves.

Submitted in sincere prayer and love for the Truth. (The End)

NEW SONG BOOK

"Songs We Love" is the name of the new song book for 1938, published by the Slater Music Company, which is to be advertised and sold by this paper. Same price, size, binding, etc., as the former all purpose books, sold by us; about half of the songs are new and the others old and tried songs. Brother Slater informs us the book will be ready about January 15. Send all orders to Homer L. King, Lebanon, Missouri.

ROLL OF HONOR

We hereby express our thanks and appreciation to all who have sent in subscriptions to the O. P. A. from November 20 to December 20, and we take this means of acknowledging receipt of the same. Below you will find the names of senders and opposite the names the number sent:

L. M. Morgan—6; Mrs. Odessa Clouse—5; C. C. Rawdon—3; W. F. Cogburn—3; Dewey Best—3; J. D. Phillips—2; Mrs. L. L. Ladd—2; Mrs. S. H. Daily—2; Homer L. King—2; G. H. Turnbull—1; W. F. Cates—1; C. W. Van Stavern—1; Fred Kirby—1; M. C. Case—1; Mrs. Lila Phillips—1; W. C. Rice—1; Irvin R. Boss—1; A. B. Coble—1; J. B. Lasater—1; Earl Carter—1.

ANNOUNCEMENT OF DEBATE

This mission meeting at Hoffman, Oklahoma, has resulted in a proposed debate between the writer and Thomas Dixon, a Freewill Baptist, on the general church proposition; conducted at this place, January 3-6.

We need the help and presence of all who can attend. Dixon is considered one of the "debaters" among the Baptist, having met such men as C. R. Nichol, Bynum Black, et al. I am sure all visiting brethren will be welcome. Come!

—Joe Howard.

FREE TRACTS

Sister H. C. Harper has sent prepaid to this office, the tracts and discussions, published by Brother Harper, for free distribution, upon our promise to send them out to those who would use them to a good advantage, and we are giving our readers this opportunity to use these wherever they will do the most good. We shall be glad to send one of each to those who will send five cents to pay for mailing. Later we may be able to send them out in quantities for distribution. Here they are:

"Cowan-Harper Debate," on the cup question (The cups people have made no effort to get this debate before the public—why????);

"Second Advent Christian Church Exposed"; "The Review and Baptism," on sect baptism; "Harper-Trail Debate," on the wine question; "Harper-Lunsford Debate," on the Kingdom question;

Also, "The Cup" (a small tract, by Brother G. A. Trott, just a short while before his death).

Every preacher should have this collection of valuable information in his possession. We have had no stronger men in the brotherhood for many years, than H. C. Harper and G. A. Trott, and their writings are cherished and appreciated by all lovers of truth.

Send all orders to Homer A. Gay, Route 2, Lebanon, Missouri, as he has promised to take care of this matter for me.

—Homer L. King.

"Where can we hide, or whither fly,
Lord to escape Thy piercing eye?
With Thee there is not day or night,
But darkness shineth as the light."

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Editors

J. D. Phillips.....Bronte, Texas
Homer L. King.....Lebanon, Mo.
Homer A. Gay.....Wilson, Oklahoma

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"CUP"

Under this heading in his book "What Jesus Taught," page 172, "Charles Heber Roberson One Time Instructor, Bible Chair, Church of Christ at University of Texas," says:

Luke has, "This cup is the new covenant in my blood," and also Paul in I Cor. 11:25, that is, it is the pledge and seal of the New Covenant established by the shedding of the blood of Jesus the Christ of God.

Remarks

This is very much as Thayer, page 15, says of these two passages, and he is backed in this by the other scholars—those who know the meaning of language. He says the meaning is "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant," making the cup containing wine an emblem of the new covenant as the wine in the cup is an emblem of the blood. And this is as Jesus says in Matt. 26: "for this," said he—"this" what? "This fruit of the vine"—"for this is my blood of the new covenant." The "blood" and the "covenant" it seals are two distinct things, and each in God's economy has its "emblem"—the contents of the cup being the "blood" that seals the new covenant, and the cup "containing wine" being the new covenant.

But again Roberson says:

The use of the word "cup" by Jesus: "He took a cup and gave thanks" (Mt. 26:27; Mk. 14:23), at the time that He instituted the Lord's Supper shows clearly its figurative use in that "cup" is put for the contents of it, or for that which is to be drunk.

Again:

Since Jesus, in all passages cited used "cup" in a metaphorical sense, the container for the contained, would we not better to be diligent in observing the Supper, rather than to quibble about the kind or number of containers?

Reply: He here betrays his motive in sidestepping the truth in what he here says. Can there be an honest doubt that "a cup" here is one cup? Certainly not to a sane mind. Can there be

an honest doubt that Paul by divine inspiration received it as instituted, and gave it to the church to be observed as instituted? No. Who is the "quibbler" but the one who tries to find excuses for not observing it as instituted, just as it is in the case of the so-called "mode" of baptism?

We have the same assurance that "cup" is here used literally as we have that baptism is immersion. In proof, I cite Thayer's lexicon (the Standard) of N. T. Greek; Professor Robinson's lexicon of N. T. Greek; A. T. Robertson, who is now reputed the greatest living scholar of N. T. Greek; the following Professors of N. T. Greek: Goodspeed, of Chicago University; Ropes, of Harvard; Hubbel, of Yale; Troxel, of Lexington; Savage, of Uv. of Minn.; Pfeffer, of Harvard; McCown, of Pacific School of Religion; Jernberg, of Uv. of Los Angeles; Stringfellow, of Drake Uv.; England, of Enid Uv.; Miller, of Mo. Uv.; Love, of Lane Seminary, Cincinnati; "Head Department of Languages," Uv. of Va.; and last, but not least, "THE LEXICOGRAPHER" of the New Standard Dictionary,—in fact all consulted. And I challenge Roberson to make good. Dare he try it? He would as well try to establish that sprinkling is apostolic baptism under the commission of Christ.

Now let us notice the "metaphorical," that is, the figurative, use of "cup" as connected with the Lord's supper,—"drink the (or this) cup" (I Cor. 10:21 and 11:26 and 27). It is a metonymy of the kind "Container and the thing contained" (Williams' Rhetoric for High Schools and Colleges, p. 220).

"How can one 'drink this cup'? By drinking what it contains, and in no other way."—N. L. Clark, in Clark-Harper Debate. Or as Thayer says: drink "what is in the cup" (p. 510). That "cup" is here one cup and a drinking cup calls for no proof on the part of a sane man. And that the cast of language is in marked contrast with that of the literal language, needs no proof.

How in the name of reason can any church "hold fast" the instructions, or ordinances, "as delivered" (I Cor. 11:2) and in the face of revelation as here given, use cups either "two or more" or "individual cups"? As well sprinkle for baptism.

—H. C. Harper.

QUESTIONS AND ANSWERS

By J. D. Phillips

Did the Pope change the Sabbath? "Adventists claim that the Pope changed the Sabbath from the seventh to the first day of the week, and say that the Catholic church boasts of this claim. What have you to say in reply?"

ANSWER.—Even if they did make this claim, it would not be true. "Upon the first day of the week when we were gathered together to break bread" (Acts 20:7). "Upon the first day of every week let each one of you lay by him in store" (1 Cor. 16:2). "I was in the Spirit on the Lord's day" (Rev. 1:10). The word "Lord's," from a Greek word that appears but twice in the Scriptures, "pertains to the Lord Jesus Christ" (so say

the lexicons), and is used only in the expressions "the Lord's supper" (1 Cor. 11:23) and "the Lord's day." Adolph Deissman, in his "Light From the Ancient East," has proven by papyri and other ancient writings that the expression in Rev. 1:10 can refer only to "the first day of the week," the resurrection day of Christ.

In "The Catholic Religion," by "Charles Alfred Martin, member of the Cleveland Apostolate," we read: "Finding the early Christians celebrating Sunday as the weekly holy day of the Church, the Emperor Constantine, upon his conversion (312), made it also the legal holiday of the empire." This refutes the claim of sabbatarians that Constantine's substituted Sunday for Saturday. No worse humbug or fabrication has been put over on Christendom than the sabbatarian claim that the pope, backed by Constantine, bound Sunday-keeping upon the Church. Sunday observance existed centuries before the coming of the first pope.

"Or" or "and"—which? "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. 11:27). "Catholics claim that 'The King James translators altered this text, changing 'or' to 'and,' . . . to make the Bible seem to support their contention against communion under one kind.' Is this true?"

ANSWER.—"Or" is the correct rendering, not "and." However, it is sometimes rendered "and" elsewhere, but "or" would fit the context better even there. The particle so rendered is e (long). Practically all the revisions have restored the original reading, "or." However the correct reading does not support the Romish doctrine of "communion under one kind" (i. e., withholding the cup from the laity), for Jesus says, "Drink ye all of it" (Matt. 26:27); and, obeying, "they all drank of it" (Mark 14:23). And Paul, in the very chapter under discussion, says, "as often as ye eat this bread, and drink this cup," "whosoever shall eat this bread, or drink this cup," "but . . . let him eat of that bread, and drink of that cup," "for he that eateth and drinketh," etc. (1 Cor. 11:23-28); thus showing that there is as much emphasis put upon the drinking as upon the eating. We are commanded to drink, and our entrance into the city depends upon our obedience to His commandments (Rev. 22:14).

"Bread" or "loaf"—which? "Why do the writers of the Old Paths Advocate usually say 'loaf' when speaking of the bread used in the Communion, when the Bible always says 'bread'? Is the word rendered 'bread' ever rendered 'loaf'?"

ANSWER.—We say "loaf" because that word is more definite than is the word "bread"; and the rendering "loaf" in some instances is more in harmony with linguistic usage. Yes, artos is rendered both "bread" and "loaf." Now the disciples had forgotten to take bread (artos), neither had they in the ship with them more than one loaf (hena arton).—Mark 8:14. In 1 Cor. 10:16, Paul, speaking of the bread used in the communion, says, "for we all partake of that one bread." "One

bread" here is from hena arton—the words from which come "one loaf" in Mark 8:14. If "one loaf" is the correct reading in Mark 8:14, where the communion bread is not under consideration, then "one loaf" is the correct reading in 1 Cor. 10:17, where the communion-loaf is under consideration. Every time "loaves" (plural) appears in the Bible it is from the plural form of artos. Dozens of translations, including the marginal reading of the Revised Version, read "loaf." "One loaf" signifies "the one body."

Cup or loaf first—which? "Bro. . . . argues that since the order of mention is not always the order of occurrence we are at liberty to take first the cup, then the loaf, while observing the communion. Is he right?"

ANSWER.—To take the cup first would be an innovation. In ordinary narrative the order of mention is the order of occurrence. In all the accounts of the institution the loaf was first taken, then the cup. God's word in God's order is always safe. "He that believeth and is baptized shall be saved" (Mk. 16:16). Why not put it "He that is baptized and believeth shall be saved," as the pedo-baptist puts it? "Repent and be baptized" (Acts 2:38). Why not be baptized first, then repent?

Loaf and cup together. "The Church at . . . has the practice of offering thanks for the loaf and the cup both at the same time and one man starts round with the loaf and another man follows him with the cup—both are passed together to save time. Is such a practice Scriptural?"

ANSWER.—No. "Let all things be done decently and in order" (1 Cor. 14:40). There is no "order" to it when both are passed together. Besides, the practice is a plain violation of the inspired example which shows that Christ took the loaf, offered thanks, and gave unto them and they ate. After that was over, the cup was administered in the same way. We do well to follow what is written. When both are passed at the same time the communicants do not have time to concentrate on the separate meaning of each element. The Lord's day services should not be draggy; neither should we be in too big a hurry.

CARNAL WAR

Since the war clouds have been rapidly gathering and thickening the past few months, we thought it proper to give a reprint of the following appeal sent to the War Department, Washington, D. C. We have had some inquiries about how to appeal to the government for exemptions from carnal warfare, hence we give this as a form, requesting that you have it signed by the elders or leaders of your congregation and send it to the above address.—Publishers.

Know All Men By These Presents:—

That we, the membership of the Church of Christ, worshipping at . . . hereby affirm that we firmly believe in Jehovah God and that allegiance to him must come first. Therefore, if the laws enacted by man conflict

with the laws of God and of Christ, we "must obey God rather than men."

Jesus taught us to "love our enemies," and "do good to them that hate you," and "all things whatsoever ye would that men do unto you do ye also unto them." He declared before Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my disciples fight that I should not be delivered to the Jews." We believe that when Christ sheathed the sword of Peter in the garden of Gethsemane, he sheathed the sword of every Christian. Through the Apostle Paul the Holy Spirit has said: "render to no man evil—avenge not yourselves,—But if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." And again, "The weapons of our war-fare are not of the flesh, but mighty before God."

We hereby declare, and wish to go on record as steadfastly and conscientiously opposed to carnal warfare in all of its horror and destruction of human life; and that holding these convictions, it would be impossible for us, without direct disobedience to Jehovah our God and our Saviour Jesus Christ, and without violation of our Christian conscience, to carry arms or to engage in any conflict where we would be compelled to take human life.

But we wish to go on record that in case the United States be at any time engaged in war, we will gladly offer our services as non-combatants for relief of suffering and for preservation of life; and will loyally serve in any such manner that will help to mitigate the horrors and sufferings that inevitably follow, or accompany mortal combat.

Therefore, in the event of the United States becoming involved in another war, we respectfully ask that our young men be granted the same immunity from combative service as that granted to the Society of Friends (Quakers) and similar groups of truly conscientious objectors during the World War.

We wish to assure our Government of our loyalty, and that we denounce all hypocrisy on the part of shirkers who would use this as a cloak. We shall willingly certify members in good standing in this unit of the Church.

Signed:

WORDS OF ENCOURAGEMENT

"I am sending my renewal to the O. P. A., for I certainly do not want to miss an issue. I hope that you and Brother Gay, as well as the other preachers, will continue a harvest in the Master's service. We think of you often and would like to see you." —W. F. Cates, New Mexico.

"Find enclosed my renewal for the paper. I enjoy reading it so much. My sincere wish is that you may prosper in health, even as the Lord prospereth." —Mrs. R. T. Rose, Oklahoma.

"We hope this finds you and Brother Gay's well. We want you to send the O. P. A. for a year

to the following five friends. We think it is about the best Christmas present we could send them." —Mrs. Odessa Clouse, California.

"I certainly like the paper; it ought to be in every Christian home. Find enclosed three subs." —W. F. Cogburn, Texas.

"Will you please send us the November issue of the O. P. A., for do not want to miss an issue of it." —Irvin R. Boss, Indiana.

"I am sending my renewal for the dear old O. P. A. I am thankful to you for sending the paper on. I certainly do enjoy reading it, and it seems it gets better all the time." —M. C. Case, Mississippi.

"You will find enclosed one dollar for your most excellent paper. I wish it could be published every week." —Mrs. L. M. Ponds, California.

"I am sending two subs. for the paper. I want them to have the paper so much. I want to send more before long. I hope this finds you and all yours well. I do hope and pray for the best for you all." —Donie Trott, Texas.

"We have been taking your little paper for some time, and we truly enjoy its pure gospel teaching." —Mrs. James Stewart, Indiana.

"I am sending one dollar to apply on my subscription, and thanks for sending on the paper. We always read it with much interest. We wish you continued success in the Lord's Vineyard." —L. L. McGill, Canada.

"We are sending the money for the paper. We think it is fine, and we enjoy reading it." —J. E. Thomason, Oklahoma.

"I am enclosing a donation to the O. P. A. May God's richest blessings be upon you and children and the good you are doing. I am very anxious for the paper to reach me that I may learn the news it contains." —Mrs. Verdie Poteet, Okla.

"I am enclosing a dollar for the paper. Keep the good work going. The paper gets better every year, with less of the old nature showing up." —Paul J. Willhoit, Texas.

"Here is my renewal for the paper. I don't want to miss getting it. I can hardly wait until it comes. May God bless you in your good work." —Mary J. Stirman, Texas.

"I think the paper gets better and better. I have mailed copies you sent me, and asked them to read it and pass it on. May God bless you, Brother King, and He will for He always blesses His people in that which is right." —John L. Reynolds, California.

(We appreciate these words of cheer and encouragement from the various friends of the paper—they help us to press on, when we become weary and discouraged. Thanks to all who have so kindly cheered us on in the past. I wish that I could write you a personal letter, but I have been too busy for that, hence please accept this as my acknowledgement of your kind favor.) —Homer L. King.)

From The Fields

Robert Goodman, Belle, Missouri, December 13.—Brother Freeman Jones preached for us over the second Lord's day in this month, giving us three good sermons. He is doing lots of good at Summerfield, Missouri. Pray for us.

Wm. Freeman Jones, Iberia, Missouri, December 15.—I was with the Summerfield brethren, November 7-21, with real good attendance and interest in lessons on "The Old Paths" throughout the meeting, and four bright young folk were baptized. I was with them three services over Dec. 12. Am to conduct their meeting next year. Was with Saline Valley, December 5; at Mt. Union, November 28.

C. C. Rawdon, Lawrenceburg, Tenn., December 12.—The church here is doing fine, and all are at peace, with no contention. The Long Branch brethren are few in number, but are strong in the faith. Brethren, pray for us that we may ever keep out the teaching and commandments of men; may speak where the Bible speaks and be silent where it is silent, that we may ever please the Lord.

George Hughes, Desdemona, Texas, December 15.—I was with the brethren in Wichita Falls, Texas, Thanksgiving. We had a wonderful time, and met brethren from ten congregations, among whom was a number of preaching brethren. I preached there over the first Lord's day in December; at Santa Anna second Lord's day; also, at Temple over Lord's day, with two confessions of faults. Next Lord's day I go to Anson, and from there to Milam County, December 24, to begin a meeting. On with the good work! I still have time for some meetings in the spring and summer.

Tom E. Smith, Healdton, Okla., Dec. 14th.—Bro. Milners, Mathews, Sister Bray, myself and family, and a number of our young folks, drove over to Wichita Falls, Texas, for the all-day meeting Thanksgiving day. We had a wonderful time. We met a number of brethren we had not met before, also many that we knew. We had some very edifying talks from the boys, some good singing, and also, a splendid dinner at the noon hour. We rejoiced to find the congregation there alive and working. We left, feeling that it was "good to be there."

Homer A. Gay, Lebanon, Mo., Dec. 20.—Yesterday I was with the very splendid congregation, near Vanzant, Mo., where I have done a great deal of preaching in the past. They have grown from half a dozen members, meeting in a school

house a few years ago, to a nice sized congregation now, and they have a splendid stone house of their own. Bro. W. H. Hilton lives there now, and is doing some needed mission work around there. This brings to a close this year's work. I think this has been the busiest year of my life, having traveled in twenty states; taught two singing schools, held thirteen protracted meetings, seven of which were mission meetings, and made a dozen or more stops at other places, preaching a night or two at each place.

Homer L. King, Lebanon, Missouri, December 20.—Due to the very unfavorable weather and pressing duties at home, I have not preached much since last report. Have assisted some in the teaching at the home church (Lees Summit) and at the mission point in Lebanon. I am to begin teaching a singing school in the home community December 23, continuing for about ten days, and this will close the year for me. I believe that 1937 has been the busiest year of my life in the evangelistic field. I began in February and continued until in November. Thanks to the Lord for His kindness and favor in giving me health and strength to hold up under the ever increasing burden and responsibility, which have been mine to bear. Many thanks, too, to our many loyal and faithful friends, who have made life brighter by sharing our burdens, lending a helping hand as they had opportunity, and by speaking words of light, hope, and cheer, in sunshine and shadows. May God in His goodness bless all in His service throughout the new year, is my humble prayer. Continue to pray for me, that I may ever live and work so as to merit the confidence you have so often expressed in me. And, by His grace, we face the duties and obligations with faith and courage. On with the good work, brethren!

KEEP THYSELF PURE

TEXT: 1 Tim. 5:22—"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

The following is offered in the spirit of meekness and love to any who are interested in knowing something of what the writer gets out of a brief development of the foregoing thought: "KEEP THYSELF PURE."

This divine injunction was given to a young man (Timothy) by an elder man (Paul), and certainly bears no earmarks of a man cudgeling his brain for something to write, or to fill up space. On the contrary it indicates that the Apostle had something definite to say, and that he fully expected Timothy to heed and to carry out, to the best of his ability and consistency, the full import of the command.

It is a fact, equal to demonstration that, Purity of Life depends essentially upon Purity of Mind; and that the only way to secure the first is by the cultivation of the second. Incessant mental occupation is the only safeguard against sin; hence, the strict injunction (Phil. 4:8) "think on these things." Does God know the thoughts? David answers: "thou understandest my thoughts afar

off" (Psa. 139:2); and since God knows and regards our thoughts He has told us where to hold them. Thus, we hear Paul say: "And bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5); and the treatment we are warned to give those who indulge in low and impure conversation is set forth in Eph. 5:11, 12. To male and female alike this rule applies, and literally means that ALL should avoid association with those who indulge in low and impure thoughts. How soon does one receive the mould of frequent companionship, whether good or bad! For this reason we are taught to strive against the reception of groveling, vulgar thoughts. Vicious acts are committed by those who allow their thoughts to dwell, without restraint, upon unchaste subjects.

The chief cause of the deluge was "social impurity" (Gen. 6:1-13). The principal reason for the destruction of Sodom and Gomorrah was "social impurity" (Gen. 19:1-11). At one time God slew 24,000 Israelites because of "social impurity" (Num. 25:1-9). In contrast, a notable case of the reward of virtue is brought to view in the early Biblical record. Joseph resisted his insidious tempter (Gen. 39:7-12), even at the expense of his freedom. God rewarded him, however, by raising him to a place he never could have attained had he yielded to the impure suggestions of his mistress (Gen. 41:38-44). This should be a lesson to all (Rom. 15:4), knowing that in the day of judgment all will render an account, even of the secrets of their hearts (Ecc. 12:14; Matt. 12:36, 37).

The writer knows of nothing more fatal to purity of life in either sex than the popular idea that a young man may "sow his wild oats," and still be considered worthy of positions of trust and responsibility in society; and the fact that such a notion prevails, is positive evidence of the extremely low moral tone of society, already referred to. But if we would stay the tide of social impurity among God's "peculiar people" (for I speak to those within; those that are without God judgeth), then, it must be said to the young man who lapses from virtue, as it is to the young woman under the same circumstances: you have violated the plainest laws of God and man, and have, therefore, forfeited your right to honor and respect. You have become a social leper, and likely to spread your vile moral contagion, like the virus of small-pox and cholera, contaminating your fellows; and, hence, until you repent and reform, you are subject to a social quarantine! (See Rom. 16:17; Phil. 3:17, 18; 2 Thess. 3:6, etc.) "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you (us) should seem to come short of it" (Heb. 4:1). "And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jno. 3:3).

Blest are the pure in heart;
For they our God shall see,
And from His presence ne'er depart
Through all eternity.

I will be their delight
Who here delight in me,
And they shall walk with me in white
Who seek for PURITY.
—R. M. Koonrod.

DO ME A FAVOR

There's a little favor I'd like to ask,
And a thing I've resolved to do:—
Please don't expect very much of me,
I'll not expect much of you.

This old world of ours is a funny place
As it goes rolling along,
It is so full of a number of things
That live, but tomorrow are gone.

Life, at the most, is very short,
We know not how long it will last;
We have only the future ahead of us,
We can never bring back the past.

So why should we grieve for the days gone
by?
Or the things we might have done?
Let us look to the future and not the past,
As tho' life had just begun.

Think not so much of the errors of men,
But tell of the better way;
Forget the things we have left behind,
Face the dawn of a better day.

If you make a mistake you can't undo:—
It's certain I, too, have sin,
It's only ourselves can correct ourselves
By beginning over again.

So a little favor I'd like to ask,
And a thing I've resolved to do:—
Please don't expect too much of me,
I'll not expect much of you.
By Mrs. Don F. Lydie.

GOOD THOUGHTS

(Selected by Mrs. J. D. Phillips)

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates; First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the results of speech may be.
—From the Arabians.

"Search us, O God, and know each heart;
With every idol bid us part;
Help us to keep Thy holy ways,
And live to utter forth Thy praise."

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

OLD PATHS ADVOCATE

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

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

Vol. XI

LEBANON, MISSOURI, FEBRUARY 1, 1938

No. 2

"GO FORWARD"

"Speak to the children of Israel, that they go forward" (Ex. 14:15).

I find so much inactivity and negligence in the Church of Christ, that the above text suggests to my mind a basis for a lesson to, if possible, arouse some from their slumber and to greater activity and usefulness in the cause of the Master. The text and the setting surrounding it is suggestive of a "forward" movement and action. Back of it is the bondage of weary years; the wonderful manifestation of the power of God; the journeying from place of their captivity; the relentless pursuit by the Egyptian host; the fear of Israel; and the charge of Moses—"Stand still and see the salvation of your God."

Did he mean that they were to be saved in inactivity? Certainly not, for in inactivity men are never saved. A do-nothing policy neither brings deliverance nor commands success. They had reached the end of the command, and now they must wait for further orders from God. May we not also learn that important lesson—to stop when we get to the end of the command from Jehovah and patiently and reverently wait for orders from above. The orders came—"Speak to the children, that they go forward." Hence, they were to be saved in going forward!

To advance was not an easy task. A sea lay before them; unfamiliar paths lay before them; and progress was a test of faith and a challenge of obedience. Only in "going forward" could Israel prove their faith and the Power of their God. The parted waves before them, the cloud, were symbols of the Divine Presence over and about them; the definite union with their leader in baptism in the cloud and in the sea; the destruction of enemies; and the song of deliverance.

The New Year is a challenge to us to advance. "Hitherto hath the Lord helped us." And the pathway of the past has been strewn with the fragrant flowers of His gracious Providence and illumined by the brightness of our Redeemer's Presence. The past year has had its blessings and triumphs. But we dare not rest satisfied there. As our bodies are replenished by the fresh food of each new day, even so must our spiritual life be renewed by further gifts of grace and continued consecrated service.

In every walk of life we have to beware of stagnation, to guard against the danger of being satisfied with present progress and attainment. "In the last days, your old men shall dream dreams."

And dreams usually link with the past, and we are glad for those whose days of enforced inactivity are enriched by the memory of glad experiences and glorious victories in the days which have been. "And your young men shall see visions" is a promise that there would be those among the people of God whose incentive would be toward the future and the newer challenge of life.

There is the important and essential question of our individual progress in the divine life. Are we stationary Christians? Or are we growing in grace and in the knowledge of our Lord Jesus Christ? Are we resting in the past, or reaching forth to the prize of our high calling of God in Christ Jesus? As we measure our height or test our weight physically, so should we make a record of our spiritual advancement, and where there is deficiency remove the cause and accept the challenge of this New Year.

There is the further important question of the progress of the Church. It is not a static body. It must advance, or it will retreat. When it ceases growing it begins to die! It cannot rest in the progress of past days. It must be inspired to fresh endeavor, challenged to new tasks and new triumphs.

There must be increasing delight in the worship service of the Church. That of the family under the direction of the Great Head of the body. "Forsake not the assembling of yourselves together" is an exhortation to which church members must give more heed. Where "two or three are gathered in His name" there will He be in their midst. That, surely, is encouragement for those who are scattered abroad, away from congregations of larger numbers, to meet and remember Him. The Devil scores a great victory when he causes church members to neglect the worship of the Lord's Day. Faithfulness in this sacred privilege will strengthen for every other phase of the Christian life.

There must be a going forward in more willing sacrifice for the support of the Lord. He loves the cheerful giver! But how few give in that spirit. Financially, church members possess the means to carry on the work of the Church in the most efficient manner, with the assurance of glorious triumphs. But because of failure to give proportionally, systematically and regularly, the work is hindered. Let the New Year bring with it to us a great purpose to make our giving a definite transaction with the Lord. "Let every one

of you lay by in store, as the Lord has prospered him," is the Divine instruction given by Paul (1 Cor. 16:2). The "fields are white to harvest" the golden grain of precious souls. Shall we "go forward" here or shall we "stand still" as we have generally done in the past. Let me urge that every church plan now to carry the glad message to "regions beyond" in 1938. Have you planned for at least one mission meeting this year? If not do so at once! The church is ordained to be the "pillar and ground (support) of the truth." How about it, brother?

We need to make advance in definitely seeking after others for the Lord. We want the family to grow! We are all in contact with those who need the Saviour. Loved ones, friends, companions, neighbors, present to us opportunity of personal service. We are responsible for our influence telling on their lives for Christ. Public preaching may not move them. Personal prayerful interest and effort are much harder to resist.

The New Year demands of us a fuller consecration of life to the Saviour Who redeemed us. He seeks our best. Less than that is unworthy of us and unfair to Him. We may not be able to bring some costly gift, some talent which, out in the world, would bring us fame and favor. But we can give ourselves to Him. And He can take the humblest life and fill it with the Divine Spirit, and make it a mighty instrument for His own purpose and glory. But we are to "present ourselves unto God." We are exhorted to "present your bodies a living sacrifice." Have we done that?

In conclusion, for all cannot be written or said on a subject so vital, may we "put on the whole armor of God," and go out to do battle for, and under the leadership of, our Lord, Jehovah. May we set our hearts like steel, turning neither to the right nor left, nor looking back, but pressing onward to the goal. Our task is great, but the endeavour is worthy of our very best efforts; the accomplishment so full of reward, as to merit the sacrifice and service of every soul. In view of this shall we not exclaim with the Apostle of old: "Forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Let us "work for the night cometh, when no man can work." "Let us run with patience the race set before us." "Be strong in the Lord and the power of his might." "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." May we ever hear the Eternal Voice say: "Speak—that they go forward!"

If by these feeble efforts, some soul or church have been moved to a greater sense of duty and activity in the service of our dear Master, then I shall have accomplished my purpose.

—Homer L. King.

"William T. Stone, of the Foreign Policy Association, declares war inevitable and the United States must be drawn into it."—The Pathfinder, May 18, 1935.

"THE VINDICATOR'S" NONSENSE

A bundle of Bro. E. C. Fuqua's "Vindicators" have reached me, and on page 8 of the June issue I find an article entitled "Schismatics In the Modern Church," which deserves a little attention. In this article Brother Fuqua places all the blame for the division over the cup question upon those who use exactly what the Bible says—that is, "a cup" (Mt. 26:27, etc.)—, while those who "go beyond the things which are written" (1 Cor. 4:6) by using cups (either "two or more" or "individual cups") go unrebuked by him. Bro. Fuqua says:

"A paper (meaning the O. P. A.—J.D.P.) comes to this office monthly, whose sole purpose is to teach its readers to not allow Christ and Paul to mislead them on the 'cup question.' To make this effort effectual, a writer, who thinks he knows Greek, is employed to 'give the Greek meaning' of 'cup' and related terms." He continues, saying,

"All hobbyists and factionists should know enough to let Greek alone. By professing to use it, they only proclaim their ignorance of it, as is done in giving only ONE definition to the TWO-meaning term 'poteerion.'

When Bro. Fuqua says "All hobbyists and factionists should know enough to let Greek alone," does he mean to condemn himself? For he "goes to the Greek" on practically every subject. (See his Tracts). When he speaks of *poteerion* as being "a TWO-meaning term" he proclaims his own ignorance of the meaning of the word. In the nine Greek-English lexicons which I have (Thayer, Robinson, Feyerabend, Green, Knoch, Bullinger, Pickering, Sophocles, Liddell and Scott) there is not so much as a hint that *poteerion* is a "TWO-meaning word." Not one! It's one and only meaning is "a cup, a drinking vessel," as Thayer, the standard lexicographer, points out. It is sometimes used figuratively (the figurative force depending upon the literal definition)—that is, metonymically and metaphorically; but the meaning (i. e., the definition) of the word is not changed by its figurative usage. When it is used by metonymy "of the container for the (thing) contained" (Thayer), the definition is "a cup, a drinking vessel" (Thayer, p. 533), used literally (Ibid) as "this cup containing wine" (Ibid, p. 15) or "the vessel out of which one drinks" (Ibid, p. 510). In metonymy, the vessel or cup (container) is named in order to suggest to the mind its contents—that is, "the fruit of the vine" (1 Cor. 10:21; 11:27). But "the fruit of the vine" is not, in any sense, the definition or meaning of *poteerion* or cup. The same is true of the metaphorical usage of cup (*poteerion*).

Since, in metonymy, the cup is put for its contents, the meaning is "the cup with its customary contents"—"the fruit of the vine" (when used of the communion-cup). When any one speaks of "the TWO-meaning term 'poteerion'" he speaks nonsense and betrays his own ignorance of Greek—the very thing he is trying to convict the other fellow of!

Bro. Fuqua says, "JESUS CHRIST:—By 'a cup' I mean 'this fruit of the vine.'" It is enough for

us to know that Jesus says no such thing! See Matt. 26:27-29 and learn what Jesus really said. He "took a cup"—"poteerion, a cup, a drinking vessel," a "cup containing wine," a "vessel out of which one drinks" (Thayer, pp. 510, 533, 15). He said, "Drink ye all of it"—"pino ek (drink out of"—J.D.P.) with a genitive of the vessel out of which one drinks" (Thayer, p. 510). "For this is my blood"—"this fruit of the vine" (v. 29) in the cup. It had to be in a vessel, for it could not have been transported (except by miracle) without being contained in a vessel of some kind. The "vessel" was "poteerion, a drinking vessel." Bro. Fuqua virtually admits our contention (possibly he "didn't aim to") when he speaks of "the 'fruit of the vine'—the contents of the vessel." The "vessel" (cup) was there, according to Bro. Fuqua's own words! And the "vessel" was "a cup"!

In all the articles I have seen from Bro. Fuqua on the cup question he has never given a single quotation from us! Why does he not quote what we say and then give us his reply? Is he afraid for his readers to see what we say? So it seems!

J. D. Phillips, Bronte, Texas.

THE TRYING OF OUR FAITH, No. 2

By Homer A. Gay.

We also learn in Rom. 6:3-4, that we are baptized into Christ, into His death—Buried with him into death in baptism, and raised up to walk in newness of life. Still walking by faith. The word of God is the source from which faith comes. The word of God promises salvation, that is remission of past sins, to those who believe in Christ; repent of their sins—turn away from them; confess Jesus Christ before men, and are baptized for the remission of sins.

Now, a little, weak or dead faith, may stagger at the promise of God, and think that God should save them some other way; but those who would walk in the steps of the faith of our father Abraham, will not stagger at the promise of God, but will be strong in faith, believing that God is able to perform that that he promises.

You should know and realize that a God that could speak this world into existence, that could hold the waters of the seas in the palm of his hand; a Saviour who could cleanse the leper, feed the hungry multitudes with only a few loaves and fishes, who could open the blind eye, and call the sleeping dead back to life again; a Holy Spirit, that could guide the Apostles into all truth, could give them power to speak in every language under heaven, and show them things to come—I say that you should realize that they are capable of giving us a way in which we can walk by faith and not by sight.

Many times we will have to give up a friend, for lack of faith or confidence in that friend. In the church of Christ, I have had to lose confidence in some of those, whom I loved very dearly and had learned to put great confidence in them. But that does not weaken my faith in God. If some one else betrays my confidence, why should I lose confidence in you also?

Let us remember in living the Christian life, James says, "The trying of your faith worketh patience."

Paul, in walking by faith, met with the disciples upon the first day of the week to break bread, Acts 20:7. This is something else where our faith is tried. A weak, little, or dead faith, will neglect this; but those who are strong in faith, will follow the examples set by Christ, the apostles and early Christians, and meet with the faithful few on Lord's day for the communion service.

The faith of the Apostles was tried when they were caught and whipped, and commanded to not preach in the name of Jesus any more. But Jesus had commanded them to preach, and they replied by saying "whether it is better to obey men than God: judge ye"; and they preached. Even some of their brethren objected to them preaching to the Gentiles, but they continued to walk by faith and preach everywhere.

You, too, Christian friend, will find many trials of your faith. Some will object to your declaring the whole council of God to the world; some will object to you worshipping God as He has directed in his word; some will try to lead you off into more modern and popular ways of trying to serve God. Some object, (I hope through ignorance), to singing scriptural songs, with the spirit and with the understanding, and preaching the pure word of God to the thousands of listeners over the radio. But, like Paul, in Acts 20, "None of these things move me." For I am set for the defense of the Gospel."

So, let us center our faith in God, and not man; and be not faithless but believing. And let us walk in the steps of the faith of our father Abraham, who was strong in faith, giving glory to God.

And remember, the trying of our faith worketh patience.

Let us also realize that "He that turneth away his ear from hearing the word of the Lord, even his prayer is an abomination," Prov. 28:6.

Above all things I'd rather have Jesus, and be accepted of Him.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions from December 20 to January 20, and opposite their names the number sent. We wish to thank all for their hearty cooperation in helping to circulate the only paper of its kind. Please, notice the list each time for your acknowledgement and report any errors to the office immediately.

O. B. Casey—2; T. R. Chappell—2; Jas. T. White—2; Osie Callaway—2; Homer L. King—2; L. G. Park—1; L. D. McDonald—1; Z. Pate—1; John Van Stavern—1; Herschel Massie—1; Fred Kirbo—1; Mrs. R. T. Rose—1; Joseph Miller—1; T. E. Mead—1; B. L. Smith—1; L. H. Fletcher—1; D. A. McCallum—1; L. I. Ooley—1; C. C. Rawdon—1; Roy Bill Modgling—1; John B. Hall—1; Albert LaRew—1; Mrs. Earl Paslay—1; C. W. Ballenger—1.

Send in your subscriptions for the O. P. A.

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Editors

J. D. Phillips.....Bronte, Texas
Homer L. King.....Lebanon, Mo.
Homer A. Gay.....Wilson, Oklahoma

Publisher

Homer L. King.....Route 2, Lebanon, Mo.
H. E. Robertson, Assistant.....Phillipsburg, Mo.

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VIEWS AND REVIEWS

By H. C. Harper.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—Titus 2:12.

This is the Scriptural view for the Christian. Those who think they can still go on with the world after becoming Christians, are simply mistaken. Such are cutting themselves off from this salvation. There is something better for them than this present world holds in store. And they should be willing to forego "ungodliness"—things that God prescribes. God, as a loving Father, wants us to have eternal joys, and he knows how Satan is seeking our eternal doom. He has, in his word, marked out the safe course for us to follow to escape the enticements of Satan. Let us not be stubborn. Let us not be wayward. Worldly lusts, no matter how enticing; no matter how fascinating, will soon be gone; and when once gone, they leave us ruined for eternity.

Just think how those who expect a great physical contest, much money being involved, will subject themselves to the regulations of a trainer who is qualified to direct them to gain a victory! "Now they do it to obtain a corruptible crown," says the apostle, "but we an incorruptible."—1 Cor. 9:25. Yes, just think of it, our reward is to be eternal; and yet how lightly do we esteem it when we let the little follies of Satan divert us from the way God directs. How silly we must seem to the angels who were faithful to God and now bask in his eternal joys! (2 Pet. 2:4; Jude 6; 1 Pet. 1:12.) Why not choose "that good part," as did Mary, "which shall not be taken away"?—Lk. 10:42. We should realize that we shall not escape "if we neglect so great salvation."—Heb. 2:3. And we should induce others to godliness and soberness, that is, to act with the intelligence of God's bestowing, and not as the brutes that follow their lusts. And when we become filled with heavenly aspirations, the dance, the card party, the picture show, the nude scenes at pool

and beach, and all other profanity and insobriety, will have nothing but disgust for us. "Keep thyself pure," and God will richly bestow upon you beautiful things eternally. Renew your mind; hold fast.

Better be a "hell-scared Christian" than a hell-bound Christian.

Hope—the one out of Christ has no hope of Christ's reward (Rev. 14:13).

"God our Savior, who desires all men to come to the knowledge of the truth and be saved" (1 Tim. 2:4).

"The Lord does not delay the promise (of his coming, v. 4), as some count delay; but is long-suffering toward us, not desiring any to perish, but all to come to repentance" (2 Pet. 3:9).

"For whosoever shall call upon the name of the Lord shall be saved." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9-13). "Whosoever therefore shall confess me before men, him will I confess before my Father, who is in heaven" (Mt. 10:32). "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). "For there is one God, and one mediator between God and man, the man Christ Jesus" (1 Tim 2:5). "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "What doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing" (Acts 8:36-39). "Preach the gospel to every creature. He that believeth and is baptized, shall be saved" (Mk. 16:15, 16). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts 2:38). "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). In other words, confess as the eunuch did, and be baptized "for the remission of sins" as Peter by the Holy Spirit told them in his first gospel sermon.

BODY, SOUL AND SPIRIT

By A. Campbell

But here is a pamphlet of no less than four small pages purporting to prove that man is all soul. . . . The first sentence of this pamphlet is: "What, in the language of the Bible, constitutes the living soul?" Answer: "The man." The next is: "Is not the soul distinct from the man as the jewel from the casket?" Again: "And does it not reside in the body as a bird in a cage?" Answer: "No; for the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and MAN became

a LIVING SOUL. Gen. 2:7; 1 Cor. 15:44, 45." He adds: "This is God's definition."

So publishes to the world a very sincere Adventist of the Miller school, baptized into Elder Storrs' newly improved system of spiritual morality, enlarged and improved by one of the most gifted "investigators" of the school of Dr. Priestley. It is then the quintessence of what was formerly called "materialism," refined and condensed into a single tract of four small pages from the pen of Elder J. C. Cook, a good and excellent man for whom I entertain a very high regard.

But our friend Cook, in the warmth of his feeling, assures us that he has given us "God's definition" of the soul. It is neither Storrs', nor Priestley's, nor the more profound Thomas', but "God's own definition." Of course, in that view of it, it is scarcely a proper subject of examination. I must, then, powerful though it be, respectfully say that God has never given us a definition of the human soul, much less such a one as defines man to be the soul, and then the soul to be the man.

I am obliged to take this ground before I dare object to a definition purporting to be of such awful authority. It is, then, but Elder Cook's definition, unless we may suppose that every so-called definition is God's own definition to which any one may please to append a passage of Scripture.

This new class of destructionists are very adroit in this mode of assault upon the citadel of truth, but their logic is as frail as their tenets discreditable to human nature. They presume that the human constitution is wholly revealed and developed in the words: "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul." This "living soul" is immediately placed before their inquisition, and tried by scourging. It is easily proved that this "living soul" is a mortal soul, and a mortal body. That the whole man is but one living soul, is again reiterated, and a text is summoned that convicts it of sin worthy of death, in the words, "The soul that sinneth IT shall die." (Ezek. 18:4). Thus the human soul is easily disposed, dissipated, and annihilated by the sheer force of one or two philological criticisms.

A little Hebrew would have much facilitated the operation. The gloss put upon ruach chaiyim by the aforesaid commentators could be shown off to great advantage by citing three other passages, the only ones where chaiyim is construed with ruach—Gen. 6:17; 7:15 and 22—where it is applied to animals destroyed by the flood. Might not a shrewd advocate of this theory now say with an air of triumph: "Now if breath of LIVES indicates intellectual and immortal spirits, then were they imparted to brutes, and did they "perish" in the flood? And let us help them a little more. In Genesis 1:20 and 30 we find the Hebrew nepash, a word generally and correctly translated "soul." And it is descriptive of fish, birds, and reptiles. We could give many instances in which nepesh is translated soul, blood, the animal body (alive or dead). And in these respects it exactly

resembles its Greek representative psuchee, and its Latin converse anima. It often denotes any creature that lives by breathing. But all this counts nothing for those who contend that man is a mere biped animal with a superior organization, but in no way constituted different from the brute. The language this far considered is not a definition of man, not even a definition of soul, body, or spirit.

WICHITA FALLS MEETING

On Thanksgiving, at the above place, we had all-day services, which began at 10:00 a. m. and continued until 4:30 p. m., with a basket dinner at the noon hour.

Brethren were in attendance from ten congregations; viz., Littlefield, Waco, Temple, Desdemona, Anson, Abilene, Texas; Sentinel, Carter, Healdton, and Wilson, Oklahoma.

Those who spoke at these services were Harold Fleming, Louie Tidwell, George Hughes, Frank Cope, Ervin Waters, Tom E. Smith, Geo. Masser, Bill Roaden, and Raymond Bray. Subjects stressed were "Giving," "Mission Work," and "Unity."

About two hours were spent in gospel singing, with the various song leaders directing, which was enjoyed very much.

It was decided to have another such meeting, the Lord willing, next year, at the same time, at Healdton, Oklahoma. The all-day meeting on July 4 is to be at Dougherty, Oklahoma. All are cordially invited to attend these meetings.

—Ervin Waters.

A SERIOUS PICTURE

Some beautiful morning, and I think it will be on the Lord's day, the people will rise up and cast about for the day's doing. At eight o'clock the Sunday excursion hoves in sight, it stops at the station, you have bought a ticket and the conductor cries: "All aboard," but there is no room inside, seats all full and aisles are crowded, even the platforms are crowded. But at 10 a. m. there comes a long train of carriages filled with young people. Who are these and where are they bound? This is the Sunday school outing. But see, see! What meaneth that army of young men dressed in uniform, all in a bristle and quiver? Well, that is the Young Men's Christian Association, in battle array for the national baseball game! And the hosts of Christians gone to the fish fry and to the family reunion; and these many buildings along the thoroughfares in the cities, crowded with well-dressed men and women, while peals of music are heard by the passersby. What are these gatherings? Well, they are picture shows and cheap theaters. And the hotels and the saloons are crowded, the city parks are filled—yes, and the boats upon the rivers, and the ships upon the seas are crowded with the masses of pleasure seekers. But we saw a modest building on a private street, in whose steeple there was a bell ringing, and we saw a few modest looking people assembling there. Who are they? Well, they are called Christians; they represent the church!

And in the twinkling of an eye the awful sound of a trumpet is heard. Look up! Behold! A multitude of angels are flying through space, the music these beings are making exceeds an hundred-fold, any music we have ever heard. The trumpet sounds again and again and at the seventh blast the graves open and the dead come forth. The righteous are changed and caught up to heaven, a sea of flames envelop the earth, the righteous are carried to heaven, the wicked are sent to hell and the curtain falls.

(Selected by Mrs. Osie Callaway)

FANCHER-SPRADLEY

On the 3rd day of January, I had the pleasure of uniting in matrimony a very happy couple of Christians, Brother Cleo Fancher, Littlefield, Texas and Sister Doris Spradley, of Eola, Texas. I have known them quite well for some time, especially the groom. He is a very fine Christian boy and a good worker in the church, being a good song leader. Sister Doris is a splendid example for all Christian girls.

We, the members of the church at Eola, extend our congratulations in wishing them a long, happy Christian life together.

—T. R. Chappell.

RULES TO HELP ME LIVE CLOSE TO GOD

By Fred E. Dennis.

1. Upon awaking, dear Lord, I thank thee for the quietness and darkness of the night, for refreshing sleep, and for the beauties and duties of a new day.
2. Help me, this day, dear Father, to be thankful for good food, pure water, fresh air, comfortable apparel, dear loved ones, kind friends, true brethren, and sweet home.
3. May we earnestly thank Thee for the blessings of life when we sit around our family boards. Lord, may this not be a mere formality.
4. May I not speak an unkind word this day. Help me to be especially kind to my loved ones, to little children, to the aged, and to those who are of the household of faith.
5. May no unbecoming words proceed from my heart and lips. May no poor soul be wounded by the words that I utter this day. Help me, O God, to say the right thing in the right way.
6. Help me to speak a kindly word and give a pleasant smile to all with whom I come in contact this day.
7. May a portion of this day be spent in earnest study of thy Word. Help me to teach the Word in the family circle. May some dear soul be taught more of thy Word this day by our humble efforts.
8. Father, hear me when I pray. May I speak often to Thee this day. Help me to live so that thou canst abundantly bless me. Lord, may I pray much for others.
9. Help me, precious Father, to live this day as if it were the last day of my earthly sojourn.
10. And now, dear Father, the evening shadows have fallen about us again. We thank thee for the

day and what it has brought us. We are tired and weary. Give us sweet rest. When our last day has come, Lord, may our work be done. May we, too, be able to say, "It is finished. Father, into thy hands I commend my spirit." Amen.
(In Christian Leader.)

COMMENDED

Jan. 4th, 1938.

To Whom It May Concern, GREETING:

This is to certify that through the untiring efforts of Brother W. H. Hilton, who was called upon to make an investigation in co-operation with the Elders, we rejoice to announce that, in the lawsuit in which Brother R. N. Frazier was plaintiff, and Brother L. G. Park the defendant, a settlement has been made between these two brethren by their taking the case out of court and settling the matter quietly, peaceably and satisfactorily in the Church, according to the teaching of the New Testament, and to the Glory of God.

After settlement had been made, the Church gave to Brother Park, a recommendation which was a renewal of the one already held by him; signed by those who were present at the hearing and which is as follows:

To Whom It May Concern, Greeting:

This is to certify that L. G. Park, of Council Hill, Okla., is a member of the Church of Christ, worshipping at Council Hill, in good standing, and a minister of the Gospel of Christ; having labored and worshipped with the Church here since its establishment.

His deportment and conduct while among us has been above reproach, and we, therefore commend him to the love, respect, confidence and fellowship of the Church of Christ everywhere, as a clean, honest, conscientious industrious Christian gentleman.

A. F. Pruitt
R. D. Phillips
Elders.

W. H. Hilton	Maud Miller
E. B. Miller	Rene Phillips
J. F. Robertson	Grace Stone
Elbert Phillips	Jessie Toby
J. B. Lovett	Rose Bookout
A. D. Stone	Sarah Guthrie
Mrs. Ozella Phillips	Agnes Robertson
Altha Barwis	Jewell Pruitt
Lillie Davison	Connie Davison
R. N. Frazier	Willard Pruitt
W. R. Guthrie	Jessie Miller
T. F. Stone	Fern Park
Edward S. Toby	Juanita Park
A. T. Owens	Members.

Formalism in Christianity, saying that they know God, but in works they deny him, is fast degenerating into atheism and infidelity. In fact a revival seems to have sprung up in several lands of worship of the Devil. When nations forget God, they can look for destruction. It has ever been so; but like Israel, they learn nothing from the fate of the fathers.

From the fields

Fred Kirbo, Wilson, Oklahoma, January 8.—I am now in a meeting in Dougherty, and the crowds and interest are increasing each night. I preached recently for the church in Wichita Falls, Texas.

Frank Cope, Jr., Electra, Texas, January 14.—I am now at home, convalescing from an operation, which I have just recently undergone, in the hospital in Wichita Falls. I shall be in bed for a few days yet. I plan to do some preaching in Missouri in the spring.

C. C. Rawdon, Lawrenceburg, Tenn., January 16.—Our congregation is growing rapidly. We now have about 90 in regular attendance. We hope to have Brother King do some preaching here, when he makes his trip into the South. I think our paper gets better all the time. Keep the good work going.

T. F. Thomasson, Trechado, New Mexico, January 6.—I am changing my location from Mountainair to the above address. Those who wish to correspond with me should make a note of this. There are but about a dozen members here, but the people seem to be hungry for the Gospel, and there are members scattered over the country, making it an opportunity, if I were just able financially to do the work. I recently engaged Charlie Daniel (digressive) in a five nights discussion in Mountainair. The loyal brethren seemed well pleased with the results.

J. D. Phillips, 201 Fredrick, Flemington, Pa., January 17.—I am now in a series of meeting here. We are having snow, but that doesn't make much difference here, as all are well housed, etc. The meeting is to continue this week and possibly longer. While this church is not entirely in line with the New Testament pattern, yet I think they will line up as they seem to be very honest. I plan to go to Cherry Tree and Commodore, Pa., from here.

James R. Stewart, Grosvenor, Texas, January 11.—I have recently moved to the above address from Clyde, Texas. Note the change in address. The church here is getting along nicely, growing in numbers and interest. We have 15 members, who attend regularly. We have preaching once per month and singing each Sunday night, with interest growing. I preached at Harden the first Lord's day, to a crowded house, and they requested my service every first Lord's day in the winter. Let's keep the good work going.

James T. White, Cleo, Texas, January 8.—I am now through with my fall and winter work, and

am ready to take up any church work or preaching for the year. You will notice that my address is now the above, as I have moved here. If any should desire my tracts, "The Lamb of God", treating on the blood and sacrifice, price 25c; and "Scriptural Communion," price 25c, they may have a copy of each for 35c. Free to preachers and God's other poor, if they enclose 3c postage. I wish the O. P. A., its readers and writers a happy and prosperous year, with much good accomplished in the restoration.

T. R. Chappell, Eola, Texas, January 6.—Since last report I have been preaching some at Eola. The church here has lost some in numbers, as about half of the members have moved to other locations and places of worship. I preach monthly at Robert Lee, Texas. The church there is small, but strong in "the faith, once delivered to the saints." I am glad to hear of so many baptisms into Christ the past year. Let us keep the good work going, while it is called today.

Ervin Waters, 1118 So. 27th St., Temple, Texas, January 14.—I preached at Sentinel, Oklahoma, the third Lord's day in December. Next I began a ten days meeting at Healdton, which resulted in three confessions of faults, three restorations, and one baptism. Preached at Sulphur on Christmas day. I preached five days at Wilson, Okla., then one sermon at Equal Rights. I visited Brother Fred Kirbo's meeting at Daugherty and heard him preach for the first time. He is fine. I also, preached three nights there. I go next to Washington, Okla.

Clovis T. Cook, Harrodsburg, Indiana, January 17.—I closed a meeting at Fairview, about 15 miles from Bedford, Ind., January 16. The results were 7 baptized and 6 restored. Also, the congregation was taught the "way of the Lord more perfectly." It had been their custom to use two cups and to break the loaf into two sections, or halves, in the Communion, but after I preached a discourse on "Scriptural Communion," this practice was discontinued in favor of one cup and one loaf, with their promise to continue in the Bible way. Here I met some very fine people, who had spent their lifetime in this community, trying to build up the church. The crowds and interest were fine, and I preached to some of the largest crowds to which it has ever been my pleasure to preach. The weather was favorable throughout the meeting.

Ervin Waters, Temple, Texas, December 15.—I had the pleasure of being associated with the Wichita Falls congregation in a series of meetings, which began the 3rd Lord's day in November. Also, heard Brother George Hughes deliver three sermons at the same place. I enjoyed the Thanksgiving meeting very much, due to the association of so many Christian people. My next was at Healdton, Oklahoma, which resulted in 11 confessions of faults and 2 restorations. Then, I went back to Wichita Falls to preach over the

2nd Lord's day in December. I go next to Sentinel and to Healdton, Oklahoma. I have been very busy during 1937, holding 13 meetings, and filling many other appointments. Brethren, let us continue to press the work with perseverance during 1938.

Homer L. King, Lebanon, Missouri, January 20. —I conducted a singing school of nine nights duration, during the holidays, at the home church, Lees Summit. All seemed to enjoy it, and we trust that some learned to sing more perfectly. May we take more interest in developing this God-given talent, that we may praise Him more perfectly in song. I had the pleasure of hearing Brother Gay a few times in his mission effort at the Smittle school house, about 35 miles from here. I preached twice in this meeting to very large crowds. Brother Gay did a good work. I expect to be out in the evangelistic field quite early in the spring. Let us work and pray that 1938 may bring some very encouraging results from our efforts to get the pure gospel before honest hearers. Pray for me and mine.

Homer A. Gay, Lebanon, Mo., January 19. —The first Lord's day in January, I preached at Claxton in the forenoon and McBride in the afternoon, and began a meeting at the Smittle school house, near Grove Springs, that night. We had an overflowing crowd the first night and had splendid crowds and interest all through the meeting. We closed at the water's edge Monday, January 17th, with three baptized into Christ. Bro. King was with me some during this meeting and preached two splendid discourses, also. Bro. Robertson was with me some and preached one fine sermon for us. The brethren, from Claxton and McBride, helped us in the meeting, too. There are some splendid people in this community, and we hope to establish a congregation there some day. I plan to go back there for a meeting about the first of April. I am ready to hold meetings or teach singing schools now. I am to be at White Hall in Bell County Texas the last half of July and would like to arrange another meeting near there while in that part.

Note: We still have plenty of the tracts mentioned in January issue of O. P. A.

GOOD ADVICE

"I do not write hastily nor without much prayerful deliberation. I would like to see my Lord and enter with him into the new kingdom, but I dare not treat lightly his own clear statements and build a hope on questionable premises. With due respect for those who are sincerely declaring: 'The Coming of the Lord is very, very, VERY NEAR, Even at the door.' I believe it a mistake to so teach. It creates an unwarranted hope, discourages constructive work and causes many to lose confidence in our interpretation of Scripture concerning the 'Second Coming' because of continued failure of predictions based on certain Scriptures and current events cited in proof of

their contentions."—Adventist, in P. T. M., October 19, 1933.

Reply: Yes, with every unusual event there are yet some Adventists who have an "interpretation" that "proves beyond question" that the coming of the Lord is at hand, "even at the door," and there are always some "itching ears" ready to catch their words which have proved to be false time and time almost without number, and thus discredit is thrown on the Bible. In fact some, with the preacher, have thrown the Bible aside as "a blind guide" after such failure. As a matter of truth, they are "false" teachers, and the Bible predicts their coming, e. g. 2 Pet. 2:1. And since the predictions in the Bible come true, our faith in the word of the Lord is made stronger.

H. C. Harper.

"SUNDAY SCHOOL"

Under the heading (Gospel Advocate of Aug. 9, 1934), Obnoxious Critics and Opposers," a writer says: If you propose "the supplying of adequate facilities for Bible teaching in the Sunday-school capacity, you meet with 'fiery darts' from almost every direction."

Reply: This is another admission that you have a "Sunday-school," a thing that has been constantly denied "our having." This is another item that enters into "the doctrinal tenets and human articles of faith," that divide churches and "drown men's souls in perdition," together with our "Pastor" or "minister," a thing likewise unknown in the word of God. And Jesus says, "Every plant which my heavenly Father hath not planted, shall be rooted up." (Mt. 15:13.) And this he said in connection with, "Why do ye also transgress the commandment of God by your tradition?" (V. 3) So it is no wonder that the critics who seek to uproot these noxious plants, that are ruining the vineyard of the Lord, are called "obnoxious critics" by the enemies of the Lord. If you can find your plant, the "Sunday-school," in the Father's Book, why not do so and stop the mouths of these critics that are hurling these "fiery darts" from almost every direction into your camp?

—H. C. Harper.

NEW SONG BOOK

"Songs We Love" is the name of the new song book for 1938, published by the Slater Music Company, which is to be advertised and sold by this paper. Same price, size, binding, etc., as the former all purpose books, sold by us; about half of the songs are new and the others old and tried songs. Brother Slater informs us the book will be ready about January 15. Send all orders to Homer L. King, Lebanon, Missouri.

Henry Clay says: "I have always had, and always shall have, a profound regard for Christianity."

Matthew Arnold says: "To the Bible men will return, and why? Because they cannot do without it."

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

OLD PATHS ADVOCATE

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

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

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No. 3

BITTERNESS OR BLISS?

By A. E. Knoch,

Maker of the Concordant Version of the
Sacred Scriptures.

The question has arisen whether "the fruit of the vine" is really "the product of the grapevine" as the Concordant Version has it, or corresponds to the "bitter (herbs, A. V.)" of the passover (Ex. 12:8), that is to say, "bitters" (a bitter drink), rather than bitter things to eat. It is worthy of note that the "cup" is never directly said to be wine. It is quite possible that bitter ingredients could be "the fruit of the vine," or at least of vines other than the grapevine. The question is, does the original settle this for us, so that we may be sure whether the cup at the Lord's dinner is to contain wine or "bitters"?

Recognizing the inadequacy of the word *wine*, the Concordant Version always has *grapevine*. Greek, like some modern languages, had a special term for a grapevine. This will be clear to the most unlearned, when they know that the word for vineyard is *ampelon* (of-grapevines), while *ampelos* is Grape-vine. Everyone who attentively reads the passages in which *vineyard* occurs will be convinced that this is the correct rendering. All of the circumstances, especially its stone dyke, its trough and tower (Mat. 21:33), show that the vines are grapevines.

The evidence for *grapevine* is even more definite, for we read of the *grapes* of earth's *grapevine* (Un. 14:18), and the meaning of *grapes* cannot be called into question. These grapes were put into a *trough* and the trough was *trodden*. Our Lord does not compare Himself with any kind of vine, but only with the grapevine (John 15:1, 4, 5). Israel was a vine that reverted to its wild state (Jer. 2:21). Christ fills their place. He is the true Grapevine. The evidence is beyond all denial that our Lord referred to *wine* when instituting the Lord's dinner, and not to any other drink.

The fruit of the vine must be grapes. But our Lord did not refer to fruit, but to the product of the grapevine, that is, wine. Of this He will not drink henceforth until He drinks it with His disciples in the kingdom. That wine will be drunk in the kingdom there can be no doubt. That "bitters" of any kind should be used as a beverage in that day is altogether out of tune with its character.

Had the word *wine* been used by our Lord, it would not have been so explicit, for this word was

used in even a wider sense than in English, of fermented liquors such as palm wine, or barley beer. It could perhaps, even be strained so as to include "bitters." But by using a whole phrase, the product of the grapevine, He made it impossible to miss His meaning, and limited the source of the wine to one plant, which, in the figurative language of prophecy, is associated with the joys of the kingdom, all of which were included in the cup.

The Bitter (Herbs)

The Hebrew word *mrumim* (to-bitter pl) simply denotes bitter things. In Lamentations 3:15 we read, "He surfeits me with bitter things. . . . He patiates me with wormwood." *Satiates* refers to drinking and surfeits usually to eating, in the Hebrew. There must be more than one bitter thing. The Jews speak of five different herbs which they ate at the Passover, though there is nothing in the text to confine it to herbs. The Septuagint likewise simply says *pitkridon*, bitter things. The evidence settles three points: There must be more than one. They must be bitter. They must be eaten.

In the passover, as instituted in Egypt, no drink is mentioned. All is to be eaten (Ex. 12:1-10). The lamb and the unleavened bread and the bitter things were to be eaten. That our Lord is not continuing the passover celebration in His dinner is evident, for the one essential is lacking—there is no lamb. The blood, instead of being sprinkled outside, is now found within, figured by the contents of the cup. It is the blood of the new covenant. It looks forward as well as backward. It is a cup of blessing, for the new covenant has no bitterness in it.

The contents of the cup figure the blood (Mat. 26:27, 28; Mark 14:23; Luke 22:20; 1 Cor. 11:25, 26). This in turn figures the abiding efficacy of the sacrifice of Christ in the presence of God. As in Egypt the blood on the lintel was seen by the messenger of judgment and sheltered them from his stroke, so now the blood is inside the curtain, in the presence of God, and is the basis of all our blessing. In Egypt the blood gave no sensation of bitterness. That was left to the bitter things which were eaten. Now nothing but the bread is eaten. The lamb and its bitter additions are no longer used. The cup, containing the product of the grapevine, is brimming with the blessings brought us by the blood.

In Egypt the blood of the lamb brought protection from the judgment. It did not speak of any bitter thing. In the Lord's dinner it is likewise

a memorial of death and a bringer of blessing. It is quite impossible to see any bitterness in it for the Israelite in Egypt. Far less is there any such thought in the new memorial. The Lamb has been slain. The blood brings nothing but blessing. And the Scriptures connect the cup with the blood, and not with the bitter accompaniments of the roast lamb.

It is not difficult to see the significance of the bitter things which were eaten at the Passover. Israel was sheltered by the blood of the lamb and was sustained by its flesh. But the nation has many bitter experiences in connection with the true Passover Lamb. Peter was a picture of this when he denied his Lord. It is suggestive that a form of this very word is used, when we read that he lamented bitterly (Mat. 26:75). Israel, as a nation, as no other earthly people, will enjoy the blessings which flow from the sacrificial Lamb. But this is associated with much that is most bitter, due to their national rejection of the true Lamb. They turned the altar into the cross, and called down the curse upon themselves and their children.

Of the Passover, our Lord did not continue the lamb or the bitter things. He did perpetuate the bread to symbolize His broken body, and the blood as symbolic of our blessing. But, as there is no lamb, neither can there be literal blood. Were there such, it could not be eaten according to the law (Lev. 3:17). So a new symbol is introduced which effectively sets forth the blessings which come to His saints through the blood. The product of the grapevine literally cheers the heart as the blood blesses our spirits.

The Lord's dinner is concerned with the body and blood of our Lord (1 Cor. 11:27). One was broken for us. The other was shed for us. One sustains our spirits as bread does our bodies. The other exhilarates us as wine does our souls. For Him there was suffering and death. For us there is joy and life. Let us be thankful to God that His cup was bitter indeed, but ours is blessed! His sacrificial death, His suffering for sin, were for us indeed, but He has not given us any part in them. The bread, when broken, does not harm our frames. The cup does not make our souls bitter. In this He was alone. We share only in the blessing, not the curse. No bitterness there for us! How unutterably thankful we should be that the cup is not filled with bitterness but with bliss!

—Unsearchable Riches.

* * *

I am glad to pass on the above article from so great a linguist as my good friend, Mr. Knoch. As a lexicographer and translator and author of a forthcoming work on "Figures of Speech," his testimony ought to have great weight. Not only has he proven that "the fruit of the vine" is "the product of the grapevine" (and not of the raspberry vine, the blackberry vine, the dewberry vine, the watermelon vine, etc.), but he speaks of its being "the contents of the cup," "the cup, containing the product of the grapevine," etc.

Mr. Knoch, in another article in the same issue

of Unsearchable Riches, takes our position, that, while "the product of the grapevine" signifies "the blood," the "cup" containing it signifies "the New Covenant." The following quotations show this to be a fact:

"This (i. e., the covenant and the blood—JDP) brings before us two different aspects, one under the figure of blood, the other of a cup. Even the old covenant was dedicated in this way, for the scroll and the people were sprinkled with the blood, and Moses said, 'This is the blood of the covenant which God directs for you' . . . (Heb. 9:15-22)."

"THE CUP. The cup presents a different picture. The blood is the sinward side, the cup points to blessing (1 Cor. 10:16). What happiness is his whose sins are gone! What joy to be rid of hearts that cannot cease from transgression! What exultation to know that God is their God, and they are His people! Supreme is the happiness of those who know Jehovah! All this is a part of the new covenant, and it is beautifully illustrated by the cup. As the covenant contained these blessings, so the cup was filled with that which cheers the heart of God and man (Judges 9:13). The wine was, at the same time, a symbol of the blood, which it resembles, and of joy, which it produces.

"The cup is called a covenant. . . ."

We are glad to know that real scholars, especially translators upon whom we must depend for our English versions of the Scriptures, recognize these important facts. —J. D. Phillips.

THE CHURCH'S GREAT OBLIGATION TO GOD AND TO THE WORLD

It is true that the visible church is a body of saved people who are in the world but are not of the world, but to conclude that the church has no obligation to the world would be far from true. We, as individual members of that body have an obligation to the world and we are deeply indebted to God to fulfil it. This obligation comes to us through what we call the GREAT COMMISSION. This commission is reiterated to us in other forms in other books of the New Testament, but in the gospels it assumes its most impressive form. The Gospels are written in synoptic form, that is, they are only summaries of the story which they tell. God being the author of all four saw fit to have them written so that each adds to, and confirms the story of the other. This makes it necessary to study their combined accounts to get the full force of the teaching on this subject.

The importance of the speaker, the occasion, the subject, and the great multitude of people concerned, have rightfully earned for this message the distinctive title of the GREAT COMMISSION. This commission was given by Jesus Christ, the only begotten Son of the living God, with all authority in heaven and on earth, not long after he had proved to the world by his resurrection that he had the right to so command. The commission is distinctly a marching order to the whole church to be carried to the whole world

and not to be slackened as long as the age lasts. The previous commission under which the apostles had labored was limited to the lost sheep of the house of Israel (Matt. 10:5-6) but no such limitation is placed on this commission. It is for all the people, in all the world, for all the age. The direct recipients of this commission being Jews, and having served under the previous limited commission, it was necessary for the Lord to state very clearly to them that the gospel was for all, and even then they were slow about grasping the full significance of it, and no marvel, for it seems that many members of the church have not grasped it to this day.

Let us notice briefly Matthew's record of the great commission: "And Jesus came unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:18-20. It certainly is made very clear that disciples are to be made of ALL NATIONS, and that those that made the disciples were to GO TO THE NATIONS and not wait for them to come to them. The word "all" is used as an adjective in this sentence, modifying nations, and means "the whole number of" from which it appears that Christ surely meant to include every nation in the world under this commission.

In Mark's account—"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation."—We are impressed again with the obligation and privilege we have of going to the whole world with the gospel. Go is a word of action and action or movement is one of the manifestations of life. Are we as Churches of Christ alive or dead? Judging from the present manifestation of missionary activity among us, there surely is not much life in many professed Churches of Christ in America.

In Luke's account, Luke 24:45-47, we are told that the preaching should be done "UNTO ALL NATIONS." I wonder where we ever got the idea that after a certain period of time or change of circumstances we were to cease preaching the gospel to ALL NATIONS and limit our efforts, feeble enough they are, to a few of the most favored ones. Surely it did not come from this passage.

But some one begins to say; "This commission was given to the apostles and they carried it out within thirty years and therefore it is not binding on us today. But surely such reasoning is vain. Did not Christ command the apostles to go make disciples of ALL THE NATIONS? All agree that he did. Did not Christ command the apostles to teach the baptized ones ALL HE HAD COMMANDED? Again all agree. Then if the apostles faithfully carried out the GREAT COMMISSION they surely taught the baptized ones to "GO AND MAKE DISCIPLES OF ALL THE NATIONS" as ONE of the "things" that Jesus commanded. Therefore, do we not have the same

authority today for preaching the gospel to ALL NATIONS that we have for preaching it to ANY NATION? Was this not one of the most stringent commands that Jesus gave his apostles and would they not in like manner impress it on the minds of their converts as urgent and binding?

Furthermore, if you limit the great commission to those specifically mentioned as being present at the time it was given you must leave out one of the apostles as only eleven are mentioned as being present. The apostle Paul, one of the greatest of missionaries, is not mentioned, nor are his co-workers, Timothy, Titus, Silas, and Barnabas. They evidently did not understand the commission to apply only to the twelve apostles or they would never have given so much of their lives to aid in carrying it out. One of the characteristics of the early church was a burning desire to carry the gospel to the whole world and probably very few if any of those so concerned were present when the great commission was given. Do we not go to this commission for our authority to preach the gospel? Do we not go to this same commission for authority to baptize and to teach? Surely then, the obligation rests today upon us, you and me, to GO MAKE DISCIPLES OF ALL THE NATIONS." Why hinder we the work of God by not carrying the gospel, the power of God unto salvation to ALL NATIONS?

J. Miller Forcade,
DeRidder, La.

THE JOHNSON-MUSGRAVE DEBATE

On the night of January 28, '38, at El Centro, Calif., a discussion began between Bro. Bob Musgrave and Bro. Alva Johnson, on the cup question.

Bro. Musgrave led the first two sessions, affirming "the one cup to a local congregation," while Bro. Johnson led the last two sessions affirming "more than one when needed." Bro. Bob proved his affirmative without a doubt, with a very weak negative by Bro. Johnson.

Bro. Johnson made the weakest effort in both his negative and affirmative I ever heard in a debate. Many of us really expected Bro. Alva to bring out something worth while, but he seemed to realize his defeat from the beginning.

Bro. Johnson and I had an invitation to debate some propositions he and I had signed, at Somerton, Ariz.; but Bro. Johnson just couldn't spare the time, and if he had it later his "expenses would have to be paid"! A man must have all he wants when he resorts to such tactics as that. Bob gave him enough that he did not crave any more.

Regardless of the claim of J. L. Musgrave and E. F. Morgan in regard to the New Castle, Texas, debate the brethren are ready to put up Bob to meet either of them any time they have the courage to come out in the open, and if they don't crave Bob any more, they can have myself.

We are not picking our man, but any of the cups boys that feel lucky can choose either of us he wishes.

May the good Lord have mercy on a man who will preach a thing he won't defend.

J. S. Bedingfield,
Salem, N. Mex.

OLD PATHS ADVOCATE

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Editors

J. D. Phillips.....Bronte, Texas
 Homer L. King.....Lebanon, Mo.
 Homer A. Gay.....Lebanon, Mo.

Publisher

Homer L. King.....Route 2, Lebanon, Mo.
 H. E. Robertson, Assistant.....Phillipsburg, Mo.

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MEDITATIONS

By E. A. Lowry.

1937 has passed and gone with the things that were. A new year is here with its problems, temptations, and trials; a forcible reminder to one who is trying to work out his own salvation, to look behind him to his past teachings and practices, and compare them with the teachings and practices of the Church in the beginning, even one hundred years ago.

If we are following the Apostles' teachings, can we not know it? Would it not pay us big dividends to cast away pride, prejudice, and presumption, and humbly bow to the authority of our King?

What shall we gain here or hereafter by our substitutions, and man-made devices for the worship of God? Can we claim to be loyal when year after year new things are being introduced into the Church worship and practice?

I do not wish by any means to cause ill feelings, nor will I among those whose hearts are right, and who are trying to use the Bible as a guide, but my duty to God first, and my fellow-man second, impels me to point out some of the things which are separating the Church of Christ from the love and approval of our God, Whom we wish to please.

I do hope and pray that you brethren will not scoff at these things, but as sensible men and women, who wish to be saved; who want the truth and are not afraid of it, will search the scriptures and compare OUR TEACHING with Inspiration.

1st, We are wrong in our manner of choosing and appointing elders and deacons. (Acts 6:1-6, Acts 14:23, Titus 1:5), and have no CERTAIN way to do it.

2nd, We are wrong, and are the denominations in CALLING some one to be our "Local Minister," and to preach for US during "good behavior." (Acts 13:1-3, 1 Timothy 4:14).

3rd, We teach the Bible in SCRAPS, in a modern Sunday School, aping the denominations in this, when we may easily find that for eighteen hundred years it was a compact body, taught by the elders and evangelists.

4th, There is no spirituality in the church, because all is "formality." "Bow your heads while WE pray, two songs, a formal prayer, classes, short sermon, five minutes for Supper, hurry home and get ready for the "ball game."

5th, "Every one must have his own CUP, otherwise he may go to Judgment before he is ready." Another denominational get-up is that one BIG man says: "Suppose Jesus DID use one cup, is that any reason why WE should?" What has he done for 1 Cor. 10:16? What if he was named Grover Cleveland, I wouldn't be in "his shoes for his socks"!

O that the Church could be aroused to realize its lost condition! Can we not learn something from the church at Jerusalem? Although consisting of the throng of 3000 to 5000, we do not hear of them all trying to commune together, but "breaking bread from house to house" (Acts 2:46.) Also at Troas, "in the third story of a house" (Acts 20:7). Jesus sets the example with twelve, and it was to be, and was taken on the order of the Passover. Hence, a large congregation trying to take it together is wrong.

—Dayton, Tennessee.

A NEW TESTAMENT CHURCH

When I go in search
 Of a NEW TESTAMENT CHURCH,
 I don't look to find

One of the kind,
 Where people are not content
 With what the Lord meant,
 When he brake bread
 And to his disciples said:
 "Take and eat in memory of me,
 As I do, so shall ye;"
 Likewise also, The cup he took,
 And as I read in the Book.
 I see this pass from lip to lip,
 After he drank, they all did sip;
 Thus perfecting God's holy will,
 That all righteousness be fulfill (ed),
 By a communion full and sweet
 With our Lord and all who eat.
 Alas, there are many who
 This Bible way will not do
 "WE're the Church of Christ" they say;
 But a NEW TESTAMENT CHURCH,
 are they?

—Anna Jones.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions to the O. P. A. from January 20 to February 20, and opposite their names the number sent. We wish to thank all for their hearty cooperation, and request that you continue to work for the paper:

Tom E. Smith—2; Homer L. King—2; Irvin R. Boss—1; John L. Reynolds—1; A. J. Bunderson—1; J. H. Sharp—1; Mrs. Verdie Poteet—1; S. E. Weldon—1; Mrs. R. T. Rose—1; Mary J. Stirman—1; Roy Bill Modgling—1; Sam Finto—1; Clovis Cook—1; Miss Marcella Harrison—1; Mrs. Ora Stone—1; J. S. Shelley—1; H. T. Danforth—1; Estelle Smith—1; J. B. Lasater—1.

FLEMINGTON, PENNSYLVANIA

The paper called "A Standard Bearer" in its current issue has this to say about the Church here:

"You will notice that I have not reported much from Flemington. Since some of the members of the church there have gone off after 'strange gods,' and at the present time are offering 'strange fire' unto the Lord, I have not been welcome among them. However, there is a lively remnant left which we hope will succeed in bringing the people back again to the 'old paths.' We have not been using this paper for the purpose of spreading church troubles, so we are not, for this reason, going into details. Anyone interested in knowing the true condition of affairs at that place write to Bro. Harry Pettingill, Lock Haven, Flemington, Pa., or to Paul Mackey, Howard, Pa." — Paul Mackey.

Remarks

Yes, write to them! And don't forget that Robert Kramer, Lock Haven, Flemington, Pa., has some important information which he is willing to give to any one who wishes to know the real reason why Bro. Mackey is not preaching at Flemington and receiving the regular support which he formerly received! We had a perfect right to stop his support when he took a step which the church here did not approve.

As to our going "off after 'strange gods,'" Bro. Mackey can call it that if he wants to. We still serve the same God (Jehovah, Lord, I AM) that we have always served. However, we presume that Bro. Mackey's imagination about our serving "strange gods" is based upon his assumption that we are "offering strange fire" unto the Lord; and that "strange fire" of Bro. Mackey's imagination is this: We used to have the class system of teaching with several classes going in the same room at the same time and women were permitted, by us, to teach. But we have learned that Paul taught the teachers to teach or "prophecy one by one that all may learn" (1 Cor. 14:31), while "the women learn in silence with all subjection" (1 Tim. 2:11, 12)—that "the women" are "suffered not to teach" (Ibid) but, rather, are commanded to "keep silence in the churches, for it is not permitted unto them to speak" (1 Cor. 14:34, 35). Yes, and we used two cups for years, but have learned that the Lord, when He instituted the Communion feast and thus set the example for all disciples for all time, "took a cup, and gave thanks, and gave unto them, and said, Drink ye all of it" (Mt. 26:27, 28) and, obeying Him, "they all drank of it" (Mk. 14:23). Thus, instead of offering "strange fire" unto the Lord and going off after "strange gods," we have learned "the way of the Lord more perfectly" (as did Apollos). When we learn the Lord's will on any point, we follow it; even though it brings down the wrath of "the clergy" upon our heads.

But hear Bro. Mackey again: "Brethren and sisters, be on your guard. False teachers are going about from place to place, trying to "deceive the hearts of the simple" (unlearned). The peace of a congregation means nothing to them

as long as they can have an opportunity to inject their extreme views and notions upon unsuspecting disciples. . . . Some of you know what and who I am referring to. Those who do not, write to me and I will give you the information. I know whereof I speak."—Paul Mackey, Ibid.

Yes, we know full well "what and who" he means. In order that you may know the truth of the matter, we urgently invite one and all to attend the debate in Flemington, beginning on the night of March 29th, 1938, and hear the class question and the woman teacher question (part of Bro. Mackey's "what and who") discussed by two competent men. Come!

—John S. Keller.

SPECIAL NOTICE

"SONGS WE LOVE," Is the title of our new 1938 song book, compiled by Will W. Slater. 192 pages, 88 old familiar songs and hymns, some of the finest old songs on earth. 110 of the very best new songs extant, the most of which are good soul-stirring church songs, some are suitable for convention and special programs only. This book contains 53 songs written by members of the church of Christ, a number of preachers being represented. We publish more songs by church of Christ members than any other publisher. "In honor preferring one another" is our slogan. 198 songs, bound in "Cordwain," 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. Send all orders to,

Homer L. King, Publisher,
 Route 2, Lebanon, Mo.

ROBERTS-PHILLIPS DEBATE

According to arrangements, Bro. W. G. Roberts, Mattoon, Ill., and Bro. J. D. Phillips, Bronte, Texas, will discuss the class and woman teacher questions at Flemington (Lock Haven), Pa., beginning on the evening of March 29, 1938. The following propositions and rules have been agreed upon and signed:

Propositions for Debate

1. The New Testament Scriptures clearly teach that when the whole church comes together in one place the sisters may assist in teaching and reading.

W. G. Roberts, Affirms
 J. D. Phillips, Denies

2. The New Testament Scriptures clearly teach that when the whole church comes together in one place it must always be taught in one class or assembly.

J. D. Phillips, Affirms
 W. G. Roberts, Denies

Rules To Govern Said Debate

1. Debate shall be held in Flemington, Penna., beginning Tuesday night, March twenty-ninth (29th), 1938.

2. There shall be one session each day, each session being of two hours duration. All speeches shall be of thirty (30) minutes duration.

3. No new matter shall be introduced by the negative in closing speech on each proposition.

4. The Affirmative shall open the debate, and

the Negative shall close the debate, on all propositions.

5. Hedges' Rules of Logic, pp. 159-162, shall govern the debate wherein the foregoing does not provide.

ATTESTED:

J. D. Phillips
W. G. Roberts



H. T. Danforth, Rte. 3, Box 67 A, Albuquerque, N. M., Feb. 18.—We have but a very small congregation here, who meet for worship as the Bible directs—about four small families.

K. G. Wilks, Eagle Pass, Texas, Feb. 7.—Wife, one other, and I have been observing the communion at 892 Ave. A, each Lord's day, at 11:00 a. m. We invite anyone, who may be passing our way, to meet with us. This is in the heart of 60,000 acres new irrigation project.

John L. Reynolds, Crockett, Calif., Feb. 14.—The church in Crockett is doing fine. I believe we are in much better condition than for some time in the past. All seem to have a mind to work. I am now in a fine meeting at Eureka, with good interest. I am to begin at Greenfield, March 3. I am still fighting for the truth as it is in Christ Jesus.

Tom E. Smith, Healdton, Oklahoma, Jan. 24.—I was with the Sulphur brethren yesterday, and preached at Healdton last night. Brother Irvin Waters was with us Christmas week. We learned to love him. He is a fine boy and a good preacher. The meeting on July 4, which has become an annual affair in this part, is to be at Daugherty, Okla., this year. We invite all in reach to attend.

J. D. Corson, Westover, Pa., Dec. 23.—Since my last report, I have preached over Lord's day at Snow Shoe. The church there is getting along nicely. We are expecting a debate between Brethren Phillips and W. G. Roberts, on the class system of teaching in the near future. It is possible that the cups and the manner of breaking the loaf may also be discussed.

L. G. Park, Council Hill, Oklahoma, Dec. 26.—I preached at Checotah, Okla., today. I met with seven of the charter members, who promised to meet and keep house for the Lord. The prospects are bright for a good congregation there.

Frank Cope, Electra, Texas, Feb. 10.—I am now able to be out in the field in the Lord's work, for which I am thankful. I recently delivered a sermon at Wichita Falls, Texas on "Carnal War," showing the duty of Christians, relative to it. I

plan to do some preaching in Missouri in the very near future.

Homer L. King, Lebanon, Missouri, Feb. 21.—I was with the church at Claxton recently, and I am glad to report that they are continuing in the worship of the Lord, as directed in His word. I recently met with the few, who meet for worship in Lebanon. The home church seems to be getting along very well. I plan to leave next month for some work in Pa. I hope to attend the Roberts-Phillips debate at Flemington, and moderate for Brother Phillips. I may come back through Tennessee and Mississippi, preaching some in each state. Then, I expect to go into Texas for some meetings and a singing school.

Clovis T. Cook, Lebanon, Missouri, Feb. 21.—I have moved back to the Ozarks, near Lebanon, Missouri, after laboring about three and a half months with the church in Harrodsburg, Indiana, which I enjoyed very much. I plan to return to that field for more work in the fall, the Lord willing. Those who wish to correspond with me should note the change in my address. I expect to begin my evangelistic work in the late spring.

Fred Kirbo, Wilson, Oklahoma, Feb. 1.—I recently held a series of meetings at Sulphur, Okla. One confessed Christ, and one was restored. I preached once at Wichita Falls, Texas recently. Here I met again Brother Frank Cope. I went from here to Daugherty, Okla., for a ten days' meeting. The interest and crowds were very good throughout and the results very gratifying. Four were baptized into Christ. I was assisted during the latter part of this meeting by Brother Ervin Waters, whom I esteem very highly for his work's sake. He is forceful, kind, and logical in presenting the truth. I can commend him to those who may need him for a meeting. I am now at home, preaching occasionally at the home congregation. I expect to enter the field again soon. I still have some time for meetings. Should anyone need me, write me as above.

Ervin Waters, 1118, So. 27th St., Temple, Texas, Feb. 15.—Since my last report, I preached at Washington and at Sentinel, Oklahoma. On my way home, I visited Brother Frank Cope, at Wichita Falls. He was convalescing from an operation, and we are glad to say he is now able to be in the work gain, thank the Lord. I preached at Temple the last Lord's day in January, resulting six confessions of faults. This was the first time I had been with the home church in nine months. I delivered a discourse to the church in Austin, Feb. 6th, and at San Antonio the next day. I preached at Live Oak last Lord's day. I expect to go to Oklahoma soon to assist Bro. Kirbo in some mission work. May we ever "contend earnestly for the faith."

J. D. Tipton, Rt. 2, Box 114 A, Strong, Ark.—You may please state in the Old Paths Advocate that I have some time open for meetings in the spring and early summer. Those interested may

write me at the above address.

Note: Bro. Tipton also states that Sister J. B. Tuberville, Rt. 2, Box 115, Strong, Ark., has recently undergone a serious operation, and that she will be confined to her bed for several weeks. She is a splendid young Christian woman, very zealous for the cause. It would be very nice and kind if a goodly number of the sisters would write her encouraging letters. In the meantime we will send her the O. P. A.

Homer A. Gay, Lebanon, Mo., Feb. 15th.—I preached last Saturday night, Feb. 12th, also Lord's day and night at the Smittle school house, where I recently held the mission meeting. I found quite an interest there and we are hoping to have a good meeting the last of March and the first of April. We are trying to find a place in Competition, Mo., to hold another mission meeting, which we hope to hold soon. The home congregation seems to be doing nicely. I hope to be able to hold several mission meetings in this part before it gets warm enough for the brethren to have a meeting.

W. H. Hilton, Vanzant, Missouri, February 12. Since my last report, I have missed but three weeks preaching. During the year 1937, I taught a number the way of salvation, and taught a number of congregations to lay aside the doctrines and commandments of men, in order to worship Him in spirit and in truth. Also, held a number of debates; three with our digressive brethren. One of these was with Brother Mitchell on the cups; with Brother S. P. Fields on the S. S., and with Brother Joe Blue, on the S. S. I held three debates with the Baptists. In all these, I contended for a "Thus saith the Lord," and at the same time tried to manifest the spirit of Christ. After closing the fall work Nov. 7th, the home brethren have supported me in two mission meetings, and we expect to hold another in the spring. I am now in a meeting at Jamesville, Mo., but expect to close Sunday night. I am to begin at Ponce De Leon, Mo., Feb. 14th, continuing for two weeks. Then, home for a mission effort, and to Seymour, Mo., for a meeting. I have most of my time booked for this year, but I could hold another meeting in May and one in October, if anyone should desire my services. Let us work while it is day.

J. D. Phillips, Foster, W. Va., Feb. 14.—I recently spent two Sundays with the Church at Warner, O., where Bro. F. J. Ash worships. We expect to hold a two weeks meeting there in the spring. From there we went to Fairview, near McConnelsville, O., for an eleven days' meeting. Bro. J. E. McVey (deceased) grew to young manhood in this community. Our next meeting was at Flemington, Pa. The church at Flemington has recently given up the S. S. and cups and made other changes for the better. Bro. W. G. Roberts and I will (D. V.) discuss the class and woman teacher questions at Flemington, beginning March 29th, '38. Our next meeting was at East Ridge, near Cherry Tree, Pa., where Bro. J. R. Stewart started a congregation a few years ago. We are

now at Commodore, Pa., in a meeting. Bros. Bee, Lydic and I plan to go to Tabernacle, New Jersey, for a visit with the Church within a few weeks. I have been extremely busy this winter and have worked to the limit of my strength and ability and God has greatly blessed our labors. We recently visited Bro. Grover White and the Church at Red Brush, near Long Bottom, O., and found everything going well. We plan to go to Texas in June, and to California for a debate with Bro. J. S. Bedingfield at Bellflower in Aug. or Sept.

O. B. Casey, Wichita Falls, Texas, February 17.—The church here is still getting along nicely. Since our last report, we have had Brethren Waters, Hughes, Kirbo, and Cope, preach for us, besides the two young men who live here. We had some splendid sermons from each of them. While we have had no additions recently, yet the interest remains good. We are getting ready for the meeting Brother King is to hold here, beginning the last Lord's day in May and continuing over the first two in June. We have had the pleasure of having Brethren Dow Fancher and family, also Cleo Fancher and wife, who were recently married at Eola, Texas. They plan to locate here, and we hope they will as they are good workers in the church. Remember us in your prayers, brethren.

BLUE-HILTON DISCUSSION

This discussion took place at Jamesville, Mo., Feb. 10th, with Bro. Blue affirming the class of teaching to be scriptural and Bro. Hilton denying. The discussion came as a result of Bro. Hilton getting a divided church there to lay down their difference (including the classes), and all agreeing to worship God as He has directed in His word. When this good work was accomplished it seemed to stir up the wrong spirit among the Sunday school brethren around Springfield, and Bro. Blue was brought in to try to save their fallen cause. All the brethren at Jamesville seemed well pleased with Bro. Hilton's defense of the truth, and are worshipping together.

I have heard a number of discussions on the class question, but I believe that Bro. Blue made the weakest defense that I have ever heard. It was hard to tell what he wanted to prove.

—Homer A. Gay.

WORDS OF ENCOURAGEMENT

"The little paper (O. P. A.) has a warm welcome in our home as often as it visits us. It seems to get better all the time."

—M. C. Case, Mississippi.

"I certainly appreciate the paper, and I shall be glad to distribute sample copies, if you care to send them."

—J. S. Shelley, Texas.

"It seems the O. P. A. gets better all the time, and I am set to do all I can to strengthen its influence and argument."

—Wm. Freeman Jones, Missouri.

"We have read and enjoyed the O. P. A. very much. My prayers are for you in your good work."

—Marcella Harrison, Oklahoma.

"Here is my renewal for the O. P. A. I appreciate

ciated your article, 'Go Forward,' very much. I am wishing you the very best of health, so that you can continue in the good work you are doing."

—Mrs. Verdie Poteet, Oklahoma.

"Find enclosed my renewal for the O. P. A., as I do not wish to miss an issue of it. It affords me much pleasure to know that I am not standing alone in these evil days."

—S. E. Weldon, Texas.

"I believe the paper gets better. Brethren Jones and Gay have been giving us some good articles."

—John L. Reynolds, California.

"Brother King, I like the dear O. P. A. so well, because it is such a good clean paper. God bless you in the good work you are doing, and may you never fail in the Master's work. I know you will always be faithful."

—Mary J. Stirman, Texas.

"Here is my renewal for the paper. I don't want to miss an issue; it is a nice clean paper. I wish you all a prosperous newyear."

—Irvin R. Boss, Indiana.

"I have always enjoyed reading the paper, but I enjoy it more and more, as it seems to get better all the time. I wish every member of the church would read it. You have my very best wishes."

—Mrs. R. T. Rose, Oklahoma.

"Here is my renewal and one for a friend. May the Lord bless you in this noble work of saving souls and may you continue faithfully unto the end, that you may receive a rich reward."

—Osie Callaway, New Mex.

"I believe our paper gets better with each issue. As one brother said, 'it is just too small; we get through reading it too soon'."

—C. C. Rawdon, Tenn.

"Enclosed is my renewal for the paper; it is certainly fine."

—Z. Pate, New Mex.

"REMEMBER LOT'S WIFE"

(Luke 17:32)

Wm. Freeman Jones, Iberia, Mo.

In this chapter, verses 26-27, Jesus is speaking of the danger of living for the world. When the Roman army assailed Jerusalem, A. D. 70, as He had told the Jews they should, the city was no more prepared to defend herself than she was when Nebuchadnezzar and his mighty forces attacked Jewry in the seventh century B. C. And seemingly the Jews of any given period of time profited little by the experiences of their past. Because of this neglect and unconcern they suffered great woes and tribulations.

"And truly, if they had been mindful of that country (Egypt) from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11:15, 16). Such was the privilege of the people who came up from Egypt by way of the Red Sea; but they did not. Jude says: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people (Israel) out of the land of Egypt, afterward destroyed them that believed not."

"Let us fear, lest, a promise being left us of en-

tering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:1, 2). They heard the Gospel in the type or shadow; we hear it in fact. It "did not profit them," because they did not believe it—they did not follow it up; and if we do not obey what we hear, we are not profited any more than they were. Jesus said (Luke 8:18), "Take heed how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Even if we can cause ourselves to think that we are righteous, still we are unrighteous, if the truth is against us. We must hear with sincere hearts, get understanding, and live up to the truth, to be righteous.

In Luke 9:57-62 Jesus dealt with three classes of people, so to speak: (1) A certain individual told Him that he would follow Him, without, it seems, considering the consequences; (2) when asked to follow Him, another man would consider the dead world first; (3) another would follow Him, but he must first start with his fleshly loved ones in favor. In Luke 14:18-20, we learn that three classes of people could not consent to go immediately to the "great supper"; but "they all with one consent began to make excuse"; this one had to look after his land; that one must go prove his five yoke of oxen; still another had married a wife. So they "could not come."

Such was the general attitude toward the Savior "in the green tree," tree," and so is the attitude of the world toward Him and his Word "in the dry" (Luke 23:31). And all the foregoing and much more was on the Savior's heart, when He said, "REMEMBER LOT'S WIFE" and referred to the manner of the world" in the days of Noah" and "in the days of Lot." For Lot's wife had explicit warning not to look back: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed (Gen. 19:17). Lot said, "Oh, not so, my Lord," yet he did finally go to the mountain. "But his wife looked back from behind him, and she became a pillar of salt (Gen. 19:26).

Today there may be ever so many of my brethren who make excuses, look back to the world, or go back to the world; they do not love the Savior "more than these" (John 21); they do not count the cost (Luke 14:25-33); they are willing to take the risk; they even will risk their influence against the souls' welfare of others. Like the man, rebuked by the Savior (Luke 9:62), those who look back are not fit for the kingdom of God.

The Savior is coming again. Let us set our houses in order, "lest coming suddenly," He find us sleeping (Mark 13:36), or smiting our fellow-servants and eating and drinking with the drunken (Matt. 24:49). We are told to "look unto Jesus, the author and finisher of our faith" (Heb. 12:2) and "press toward the mark for the prize of the high calling" (Phillip. 3:14). But we cannot do these while looking wistfully on the world or going with it. "REMEMBER LOT'S WIFE."

(To be continued)

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

OLD PATHS ADVOCATE

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

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

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"REMEMBER LOT'S WIFE"

(Luke 17:32)

Wm. Freeman Jones, Iberia, Mo.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10:38, 39). "Faith, if it have not works, is dead, being alone." (James 2:17).

Not long after I had obeyed the Gospel and became a preacher I was amazed at so many baptized believers in Christ turning back to the world. I have known of a few cases of Gospel preachers' wives and children turning to the popular churches soon after the passing of their husbands and fathers. And I have known of many more cases of wives and children denouncing the Church of Christ soon after their companions' and fathers' decease. And today I fear there are many more such cases pending. How sad! Such departures remind me of 2 Peter 2:22: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Also I think of I John 2:15: "Love not the world, neither the things that are in the world." And again, "The fashion of this world passeth away." (1 Cor. 7:31).

I know of parents who have turned from Gospel simplicity to catering to the worldly customs themselves, or to upholding their children in ungodly pursuits. Mothers, who used to sanction a Gospel preacher's opposition to their children following up worldly customs, now sanction those carnal practices as alright.

Mothers; daughters; why did Lot's wife look back, after being given direct command not to do so, but rather being commanded to flee away from that wicked perishing city? She had daughters in that city, and sons-in-law, and maybe other dear relatives and friends, would you say? Perhaps she was thinking of how much she would give if they were with her. If she was a loving mother, who had tried to bring up her daughters in the right way, surely her heart was pained to think that she may never see them again. If she were a doer of God's will, mother-like she should desire their safety. But she could not save them. They had had their opportunity to escape from the city, but theirs somehow was to "neglect so great salvation" (Heb. 2:3)—so great that without it they must be destroyed. Whether they thought more of their husbands than of living on in safety, or were persuaded by friends that no

such calamity could come because no such destruction had ever before struck the earth, is of no import here. They remained among the wicked inhabitants and perished with them.

Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). Not only that, but the next verse says, "And he that taketh not his cross and followeth after me is not worthy of me." Then, "He that findeth his life shall lose it: but he that loseth his life for my sake shall find it." And Paul says, "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Cor. 7:29-31).

The apostle plainly condemns women "bobbing" their hair to follow a carnal custom (1 Cor. 11), finally saying that the apostles and "the Churches of God" have no such custom—making it an evil for women to carnalize their "covering"—"long hair"; and 1 Peter 3:12 plainly says, "the face of the Lord is against them that do evil"; yet how many sisters, many of them grandmothers or mothers, there are who wear carnalized hair and exemplify it to their offspring and their neighbors children!

Sisters, who are guilty, please review the above proof texts, and "REMEMBER LOT'S WIFE!" You are looking back. And you will do well to re-read our first installment under this caption in last month's Old Paths Advocate. For several years this writer has challenged anybody who dares to deny our argument in public discussion, but have not had a single response. And we look for none, because the language against following worldly customs by Christians is too plain to be mistaken by intelligent students of the Word.

I am grieved at times to return to a place for a meeting and hear of some of the "leading" members of the congregation being worldly. Some are men posing as elders or deacons, or as teachers in the public assembly! What a travesty upon spiritual manners of any man or woman who claims to be Christian! Looking back to the world, or going back to the carnal lost world.

Oh, how much a renovation of the so-called religious world generally is needed today. In this sensational age, when human life is so valueless

in the world's estimation; when church and home are so neglected for carnal customs and amusements; when school life is so corrupt; when human society is in such deplorable condition; when many nations are crumbling to eternal ruins because of libertines, licentiousness, evil lusts and practices; when Christ's final coming is drawing so near, and at longest, life is so short—how much the world needs bright spiritual lives of professed Christians to dispel the darkness of sin.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ (Gal. 3:27); and make not provision for the flesh, to fulfil the lust thereof" (Rom. 13:10-14).

(To be continued)

CATHOLIC BIBLE MOVEMENT

A magazine with the above title lies before me. It indicates a remarkable trend in German Catholicism. I had heard, from reports of Bible Societies, that there was quite a change among the Catholics in Italy in their attitude toward the Bible, but I did not know that there was an organized movement among the Catholics themselves to urge the reading of the Bible among the laity. The organization seems to have the support of many of the leading clerics. It sells and gives away Bibles, and publishes expository literature. The magazine contains an article in praise of the Scriptures. But, as was to be expected, it is more Roman than "Catholic." The Bible, it seems, is very difficult to understand, and it is needful that it be explained according to the tenets of the church. In an address given by one of the leading cardinals on "What do we demand in a translation?" he insisted that the version must be sanctioned by the church, it must be based on the Vulgate, it must reflect the thoughts of the Author with exactitude! God still has the third place in their thinking. The church is first. Next comes the Latin translation which has brought in so much human theology, in spite of its general excellence. The present pope is supporting a great effort to restore the text of the Vulgate to its primitive form. Thousands of manuscripts from all over Europe are being compared by a select group of clerics, who have a special building, erected for this purpose, on the outskirts of Rome.

Let us be thankful for even this movement to give the Bible to the people, and let us pray that God will use it for His glory.—A. E. K.

We are glad to pass on to you the foregoing article from Mr. Knoch in the January number of Unsearchable Riches. It is encouraging to know that the very "Church" that has, for centuries, thrived on keeping "the laity" in ignorance of God's word is now making it possible for all their members to have and read the Bible. Truly,

"Man cannot keep the world in night;
For God has said, 'Let there be light'."

Of course, it would be far better for them to translate direct from the Hebrew and the Greek and not from the Latin Vulgate, which is, itself, an imperfect translation of the perfect original; but, as God's glorious message shines even through the poorest of translations, it is encouraging to know that the Catholics have an opportunity of getting a better knowledge of the Bible.

All honest and studious Catholics can now see that what they have been taught to reverence as the "Holy, Apostolic, Catholic Church of Christ" is in reality "Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth" (Rev. 17:1-5): "the Apostasy," presided over by "that man of sin" and "son of perdition" (2 Thess. 2:1-7). —J. D. Phillips

WHOSE SERVANT ARE YE?

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and Mammon." Matt. 6:24. "Know ye not that to whom ye yield yourselves servants to be, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. Again: "If any man have not the spirit of Christ, he is none of His." Rom. 8:9. We are to be governed by the mind (teachings) of Christ. When we accept Christ as the only source of authority and speak, act and think as He has commanded us, we are serving Him. There are many who sincerely make the start to serve Christ. They lay the foundation and then quit. The foundation is important, but it is not enough,—it is worth very little without the building. Every christian must build a character on Christ, and build it like Christ. Much old material must be torn away, and this is not always an easy job. Destroying old habits and building new, and better ones, is an every day task for the christian.

All of this is in order that we may be prepared to enjoy the heavenly home, the New Jerusalem, pictured by John in Revelations as a place where there will be no more pain, sorrow, crying, death nor tears: and His servants shall serve Him. This is the place that Jesus has gone to prepare for his people, and has promised to come and pilot us safely home to God.

Some of the most consoling words of Jesus are: "Be thou faithful unto death, and I will give thee a crown of life." Every promise of eternal life is to those who hold out faithful to the end. No such promise is made to the quitter, we must keep on building until death.

It seems that some have the idea that just to be a member of the church is all that is necessary. But it is absurd to think that we can go to heaven on the merits of others. Paul says in Phil. 2:12, "Work out your own salvation." So, now if I just belong to the church and the others do all of the work, where can I expect to obtain salvation? This is an individual matter and each one must work, and be faithful until death in order to inherit eternal life and the crown." He that over-

cometh shall inherit all things."

"It pleases God by the foolishness of preaching to save those who believe" 1 Cor. 1:21, "Even so hath the Lord ordained that they who preach the gospel shall live of the gospel." 1 Cor. 9:14. We have the gospel of Christ, which is the power of God unto salvation, in earthen vessels, (Christ's servants), and it is up to us as His servants to deliver this glorious gospel to the lost. If we cannot preach, we can support the ones who can and are willing, and in this way we can have fellowship with them in this great work of saving souls. If you cannot give much, give little. "Examine yourselves, whether ye be in the faith," says the Apostle. "Prove your own selves."

"Know ye not to whom we yield ourselves servants to obey, his servant ye are to whom ye obey?" "Let us labour to enter into that rest, lest any man fall after the same example of unbelief."

—John L. Reynolds.

PASSED ON

Rose.—Richard T. Rose was born May 24, 1859; departed this life February 15, 1938.

On November 20, 1883, he was united in marriage to Louvella Clark, at Veal Station, Texas. To this union six children were born; five of whom survive. They moved to Sulphur, Oklahoma in 1902, living there until death.

Brother Rose obeyed the gospel in 1898, at Live Oak, Texas, thereby becoming a member of the Church of Christ.

The writer assisted Brother Tom E. Smith in conducting the funeral services, in Sulphur, Oklahoma.

We extend our sincere sympathy to Sister Rose and the children. May we all look forward to the time when there will be "no more death, sorrow, crying, neither shall there be any more pain, for the former things are passed away."

—Frank Cope, Jr.

* * *

Hinds.—Brother John T. Hinds, of Rogers, Ark., for many years first-page editor of the Firm Foundation, Austin, Texas, and for the past four or five years, editor of the Gospel Advocate, Nashville, Tenn. Bro. Hinds was also one of the editors of the New Testament Commentary now being written and published by the Gospel Advocate Company. His volume (on Revelation) has already been published.

* * *

Moore.—Brother Ira C. Moore, senior editor of the Christian Leader, Cincinnati, Ohio. Bro. Moore lived at Charleston, W. Va., and has been connected with the Virginia St. congregation in Charleston from its beginning. He, like Bro. Hinds, was an able writer and a good man.

* * *

Trott.—Sister Donie Trott, widow of the late Dr. G. A. Trott. Sister Trott was well known to our readers. Dr. Trott was for many years an editor of the Firm Foundation and was connected with the Apostolic Way from its beginning.

Our sympathies go out to the bereaved ones.

—J. D. Phillips.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions this month to this paper, and opposite their names the number sent in. We wish to express our sincere thanks and appreciation for their hearty cooperation in helping to circulate the paper and to increase its usefulness. We urge all preachers and church leaders, as well as others, to work for the paper wherever you go.

B. F. Chastain—2; B. M. Massengale—2; L. L. McGill—2; Jim Chisum—2; Albert LaRew—2; Homer L. King—2; Ervin Waters—1; J. C. Tate—1; Frank Cope—1; Mrs. C. W. Beavers—1; L. A. Corbell—1; H. E. Robertson—1; B. F. Wetsel—1; James A. Moore—1; J. D. Phillips—1; Eugene Parish—1.

WORDS OF ENCOURAGEMENT

"Here is our renewal for the paper. We have such a few members here, that the paper is a great help. It is always passed around to the different families." —H. T. Danforth, New Mexico.

"I am sending a subscription to the paper. I surely would regret to think of having to do without it. It seems to get better all the time."

—Estelle Smith, Mississippi.

"Here are two subscriptions for the O. P. A. Best wishes for you and yours, and may God bless you in the good work you are doing."

—B. F. Chastain, California.

"Please send the O. P. A., as I do not want to miss an issue of it."—Mrs. Lila Phillips, New Mex.

"Brother King, I enjoy the O. P. A. more and more, and I just cannot get along without it. I wish it could be in every Christian home. May God bless and help you in your work is my prayer." —Mrs. L. J. Early, Alabama.

"Find my renewal for the paper. I do not want to miss an issue. I have been taking the paper for a year, and I find it sound in its teaching."

—James A. Moore, Pennsylvania.

"I am sending in my renewal with one other to the paper. May the Lord's blessings go with you in all of your laudable work in the Lord's service."

—B. M. Massengale, Texas.

"I want you to know, Brother King, that we really appreciate the labor you are putting on the paper. I am sure the entire brotherhood of loyal Christians appreciate it, although many may not tell you. The O. P. A. is a good work."

—Ervin Waters, Texas.

"I think the O. P. A. is the best paper of its kind published. May we share its blessings with others by inducing them to subscribe for it."

—Frank Cope, Jr., Texas.

"We hand out the papers after we read them. I do not see how anyone could read the O. P. A. without becoming interested."

—Estelle Smith, Mississippi.

"I do not want to miss an issue of the paper, as it is a nice clean paper. I wish you all a prosperous year."

—Mrs. G. M. Boss, Indiana.

"I liked the March issue of the O. P. A. better than some of the preceding issues. May it grow better with each number."—James T. White, Tex.

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Editors

J. D. Phillips.....Bronte, Texas
Homer L. King.....Lebanon, Mo.
Homer A. Gay.....Lebanon, Mo.

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VIEWS AND REVIEWS

By H. C. Harper

"We believe that in the experience of death all consciousness ceases."—P. T. M., Sept. 6, 1934.

So did the Sadducees believe, who denied the "spirit" (Acts 23:8), as you do; but the Pharisees confessed the "spirit" (v. 8), and on this matter Paul said, "I am a Pharisee" (v. 6), showing the belief of a Christian, as he now was. The Pharisees believed that the "spirit" lives on after the body dies, as Jesus showed the Sadducees in Mt. 22:22; Mk. 12:27; Lk. 20:38.

"To the Hebrew mind, death was a mighty dishonor. It was associated with all that is dreadful, dark, hateful and sorrowful."—Ib.

Yes, decidedly so of the Sadduceean view. It ended all. Hence their—"Get all you can here, regardless." "Let us eat and drink, for tomorrow we die"—just about like the teaching of some that the wicked "simply cease to be" after the resurrection, or the more logical position of others, that the wicked will not be raised. So just—"Do the other fellow before he does you."

But not so of the Phariseean view, Acts 23:6-9; 24:15. But it remained for Christ to give the grand demonstration, "who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10),—"that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). And to do this it was necessary to take a "body" (Heb. 10:5), "flesh and blood" (Heb. 2:14), for he must die, and "The body apart from the spirit is dead" (Jas. 2:26).

All are subjected to mortality and death unconditionally through Adam, Rom. 5:12; 1 Cor. 15:21, 22. And all get a resurrection (Acts 24:15; 1 Cor. 15:21, 22) and immortality (1 Cor. 15:35-44, 52-54) unconditionally through Christ,—both good and bad. "The dead shall be raised incorruptible"—"immortal" (1 Cor. 15:52-54), "the dead" consists of "the just and the unjust," Acts 24:15; 1 Cor. 15:21, 22, 35, 42, 52, 53, 54.

"Conditional immortality" is not taught in the

Bible.

* * *

"The Bible teaches me that the 'lake of fire' (Rev. 20:11-15) and the 'furnace of fire' (Mat. 13:38-42) dispose of all not written in the book of life."—P. T. M. (Adventist).

Certainly, for the Bible says, "And whosoever was not found written in the book of life was cast into the lake of fire." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. 20:10-15). It was "prepared" for "the devil and his angels" (Mt. 25:41).

* * *

"It is never said in the Bible that God will convert these "tares" into incombustible wheat!"—P. T. M. (Adventist).

Well, it does say in the Bible of "them which do inquiry" that "there shall be weeping and gnashing of teeth" in this "furnace of fire." The "wheat" is no more "incombustible" than are the "tares," for "the dead shall be raised incorruptible" (1 Cor. 15:52). "The dead" includes all—"both the just and the unjust" (Acts 24:15; 1 Cor. 15:26, 35, 42). And the unjust go "both soul and body,"—"body" now "incorruptible"—into "hell" (gehenna), Mt. 10:28, the place "prepared for the devil and his angels" (Mt. 25:41). Hence, it says: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still" (Rev. 22:11),—not burned up, annihilated, cease to exist; but just as "He that is righteous, let him be righteous still: and he that is holy, let him be holy still." And since this denotes the continual conscious existence of the righteous, it denotes the same of the unrighteous. Hence, it says "shall be tormented . . . forever and ever" (Rev. 22:10), of them.

* * *

"What he says is, the fire will not be quenched. So far as his actual words go, it may consume the fuel, and GO OUT, of itself."—P. T. M. (Adventist).

Well, the "fuel" will not be "consumed," annihilated, cease to exist, so far as his words go—it is "unrighteous still," just as the other is "righteous still" (Rev. 22:11). "Fear hath kolasin, torment" (1 John 4:18). "And these shall go away into everlasting kolasin" (Mt. 25:46).

* * *

"We should be able to teach the people what the Word says about future punishment, and we can if we let the Word speak."—P. T. M. (Adventist).

Certainly; and the Word says that future punishment is "everlasting punishment" (Mt. 25:46). And it says this punishment will be "tribulation and anguish" (Rom. 2:9). So the Word says this future punishment will be "everlasting tribulation and anguish." Again: "Fear hath torment, kolasin" (1 John 4:18). And the Word says, "These shall go away into everlasting kolasin" (Matt. 25:46), "into everlasting fire, prepared for the devil and his angels" (v. 41).

* * *

"God will do just that—take the life of the of-

fenders. He will 'destroy both body and soul (life) in gehenna' Matt. 10:28). The word 'destroy' applies to body and soul, alike."—P. T. M. (Adventist).

"Destroy" is **apollumi**. In Lk. 15:4-6, one sheep was **apollumi**, and the man said, "I have found my sheep which was **apollumi**." Was the sheep "burned up"? Did it cease to exist when it was **apollumi**? A piece of money was **apollumi** (vs. 8, 9). And the woman found that which was **apollumi**. And when the prodigal son returned, the father said, My son was **apollumi**, and is found (v. 24). And Jesus says "both soul and body" are **apollumi** in hell (gehenna), gone with "the devil and his angels" (Mt. 25:41-46; 10:28). No coming back. Lost forever! "He that is filthy, let him be filthy still" (Rev. 22:11). If **apollumi** took the life of the sheep, how could it return? And how did the son come back? Thayer is right in the meaning of this word in his lexicon of the N. T. Greek—"to devote or give over to eternal misery: Mt. 10:28,"—for there is no comeback. "And these shall go away into everlasting kolasin" (Mt. 25:46). "Fear hath (kolasin) torment" (1 Jno. 4:18).

* * *

"We believe the only safe position is that of 'immediate expectancy.' With this view we are always ready. I believe this has always been the attitude of the true Christian."—P. T. M. (Adventist).

Well, Paul taught "the apostasy shall have come first" (2 Thes. 2:3). So "immediate expectancy" was not befitting "the true Christian."

* * *

"The ungodly have no eternal life, hence cannot live forever in suffering, in hell."—P. T. M. (Adventist).

Tut, tut! You say, "Eternal judgment" wouldn't mean eternal judging (Heb. 6:2) any more than 'eternal redemption' mean eternal redeeming (Heb. 9:12)." Then "eternal life" does not mean eternal living any more than "eternal redemption" means eternal redeeming or "eternal judgment" means eternal judging.

"Eternal life" is more than eternal living, as J. H. Thayer points out in his lexicon of the New Testament Greek, saying, "The writers of the O. T. have anticipated the conception, in their way, by employing a word that denotes a happy life and every kind of blessing." And he says of **apollumi**, rendered **destroy** and **lose** in the Common version, as in Mt. 10:28: "destroy both soul and body in hell (gehenna)"—"the loss of eternal life, eternal misery, perdition, the lot of those excluded from the kingdom of God."

* * *

"There is no punishment in this world so severe as taking a life. All courts so recognize it."—P. T. M. (Adventist).

There are many punishments more severe than "taking life." Let a rational person have choice between being hanged, beheaded, electrocuted, or shot, and being gnawed the rest of his natural life by ants, for example, and he will take one of the former. The Helvetian chief Orgetorix took his own life rather than be burned with fire. And the martyr burned at the stake has a punishment

as severe, if not more so, than your so-preached "burning up of the wicked." The "death penalty" in the U. S. is capital punishment because our laws require none greater. Your theory of the "burning up" of the wicked is the devil's sugar stick to lure the wicked on in his wickedness. He has one life to live, and he is going to live it as he pleases. There is no future for him, and he wants none. "Let us eat and drink, for tomorrow we die." And instantaneous death after death. The end. Not so, or it would be good for Judas (Mt. 26:24) to be born. He had a good time in this life.

* * *

"Let no one be deceived by being led to buy the so-called "Norris-Wallace Debate," which does not contain the Wallace speeches at all."—J. B.

Such efforts on the part of the Baptist-Bolistic, Russell-Rutherfordistic, Adventistic, Devilistic-Premillennialistic advocates are befitting their caliber for truth and righteousness, "with all deceivableness of unrighteousness in them that perish" (2 Thess. 2:10); "because they receive not the love of the truth, that they might be saved." They contradict the word of God.

When Jesus comes, the time for turning to God for salvation is over. Peter plainly says: "The Lord is not slack concerning his promise (of coming, v. 4), as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Then—

The longsuffering of God ceases when Jesus comes. When this ceases, then the time for repentance has passed, and none can be saved thereafter.

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1), makes it certain that after Jesus comes it is "judgment" (Jno. 5:28) of both the good and the bad (2 Cor. 5:10), as Jesus himself declared, saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth sheep from goats" (Mt. 25:31-46), and the sheep class "inherit the kingdom" (2 Pet. 1:11), but the goat class are made to depart "into everlasting fire, prepared for the devil and his angels."

And the teaching of Jesus in Luke 12:16-21 and 16:19-31 shows that after death there is no chance of being saved. Had there been such opportunity, no man at death could be called a "fool" for not making this preparation, for he might change after death, if there were opportunity. See? Hence, such teaching is of the Devil, and is carried on by those who would "pervert the gospel of Christ" (Gal. 1:7), and Paul says, "Let him be accursed" (v. 8). The good and the bad are at the judgment throne together (Rev. 20:11-15).

ROBERT POLLOCK says of the Bible: "Most wonderful book! Bright candle of the Lord! Star of eternity!"

Send in your subscription for the O. P. A. now!

NOTICE

The Church at Longview, Wash., established by Bro. Homer A. Gay last summer, is in need of a capable teacher. This country is a very good country as to climate and chances for work are good. I would be glad to answer any questions for anyone who was interested regarding this place for we need a loyal brother here who has zeal and can take the leading part.

Mrs. Don F. Lydic,
R. F. D. 2, Kelso, Wash.

FATHER IS GONE

Oh, the heartaches that come with the last good-bye;

I long to exchange for the sweet by and by,
When father, dear father will meet
Where justice and mercy will greet.

Father, dear father, I see in my dreams
As cheerful and bright as the light may seem
On the sparkling dew drops under a morning sun
Where the first welcome notes from the birds are sung.

Where sins passions will never invade,
Where the lust of the flesh can never persuade,
Where ages and ages recede in the past
Where the records of humanity are read at last.
—Mrs. Ora Stone.

MENACE TO PUBLIC MORALS

(A Quaker publication presents the following startling truths that are worthy of our prayerful meditation. Not to find fault with others for catering to prevailing shameful practices, but to encourage all who love the Lord to do all within their power to protect and safeguard the morals and highest interests of our young people, we pass this on.)

Our readers know the Editor is distressed about the immodest dress that is encroaching on church services nearly everywhere. And it is high time parents woke up to the situation as it prevails in many places in the public schools.

With the opening of school the Editor has been interviewed and written to by concerned parents who deplore the gymnasium suits and exercises their children are asked to wear and participate in. Mothers feel chagrined at the kind of clothes their daughters are asked to wear during these exercises. It is true that in some places boys and girls are segregated for these exercises, but it is reported that there are windows or peekholes where boys look in on the girls and girls look in on the boys during these exercises. In one place it is reported they have an exercise where boys and girls are obliged to strip off all their clothing, and while the sexes are separated during this exercise the tendency is to destroy the sense of modesty in the rising generation. Such practices are calculated to pave the way for nudism that is making such inroads in some parts of the country.

When parents ask that their children be excused from participating in these exercises, they are told it is part of the required curriculum, and that their children cannot pass in their grades, if the

exercises are not taken. Furthermore they are ridiculed for their stand, and the children are made to feel they are inferior by the attitude of other pupils, and in some cases by the teachers themselves. Under this pressure it is likely that most parents give in to the demands, and try to make the best of it, hoping their children will come through the ordeal with their sense of modesty unimpaired. But we consider the practice calculated to destroy what sense of modesty children have, make them loose about going to mixed bathing beaches, and likely to destroy any compunctions they have against wearing immodest clothes on the street and even to church.

These practices are the entering wedge of worse things, and may be classed as some of the by-products of the teaching of Evolution in the schools. When children are taught that they are the far-off descendants of monkeys and apes, it does not take much persuasion to get them to ignore the conventionalities of good society; and since animals have no sense of modesty, why should the evolved animal (called man) have any such sense?

Some games played in the schools are calculated still further to diminish the sense of modesty on the part of the young. Judging from pictures of basket-ball teams that sometimes appear in the newspapers, the attire of the players is far from what is desired. Appearing in public in such attire tends further to diminish all sense of modesty on the part of players and spectators until one wonders if the time is not coming when games will be played with the contestants entirely naked! It is reported that when the Greeks under Antiochus Epiphanes gained control of Jerusalem and popularized the Grecian games, young Jews were led to compete in these games in public with no clothing whatever on them. That was in the days of Grecian decline. Civilization is on the decline in our days also, and it looks as though the race was headed again for the slime and corruption that marked the declining years of those ancient nations.

A few centuries ago, when European nations were sinking in corruption, a few religious men and women, their consciences grieved at what they saw on all hands, crossed the sea and planted a nation on this continent that thrived and became at one time the model of all nations. But prosperity and plenty have brought their train of evils that attend luxury, and the standards of those ancient nation-builders are being ignored. There is no new continent to which conscientious individuals can go and plant anew a nation with ideals of thrift and honesty with the religious atmosphere that a Bible-believing and Bible-practicing people love. America is, as some one has said, "the last West." We can go no further. Civilization is evidently doomed unless a reformation in religion, politics, business and society takes place.

The plan of consolidated schools that has brought all the school children of a township to one center to obtain their education, while advertised as a great improvement over the old district school plan, has failed to produce the genuine scholarship of the old schools. The little school-

From The Fields

house on the corner produced better writers, better spellers, better mathematicians, better readers than these boasted consolidated schools. Furthermore, play was clean, teachers were religious, Bible readers and Bible believers. The New Testament was a book every scholar was supposed to have and read from every morning in the opening exercises. Now the devoutly religious school-teacher is rare, and there are whole schools with scarcely a boy or girl in them who makes any claim of being a Christian. If a boy or girl undertakes to cite the Bible as authority in many schools he is laughed to scorn by teachers and pupils.

Unbelief in the Bible, loose morals and immodest dress are all of one piece. While Christians are sleeping the devil and his folks are running things about to suit themselves!

(Apostolic Review)

THAT WE MAY BE ONE

By Mrs. Don F. Lydic.

Lord, let me stand on a common ground
Where all other men may stand:—
Where I may know that the thing I do
Is the thing Thou doest command.

For I would be as my Brother, Paul:—
If by eating I offend,
I'll never more partake of meat
Lest my brother's heart I rend.

To do the thing allowed by law
Becomes a sin to me
When I would, by my stubborn will,
Turn a soul away from Thee.

If I, for sanitation's sake,
Insist on my own cup,
When others, for their conscience's sake,
From one, alone must sup,

Then I stand not on a common ground
Where other men may stand:—
And I know full well that the thing I do
Is not what Thou doest command.

But some may say, "The more we yield
The more do they demand."
"And what," I ask, "Is that to me,
As long as by faith I stand?"

For I can yield on any point
My brethren think it meet,
So long as I still please my God
I find the yielding sweet.

But I cannot still please my God—
And Jesus I'll offend
If I refuse to yield when I can,
And my stubborn will unbend.

So let me stand on a common ground
Where other men may stand;
But let me know that the thing I do
Is the thing Thou doest command.

Wm. Freeman Jones, Iberia, Mo., March 19.—
Have been busy preaching over Lord's days, since last report, at Sommerfield, Mt. Union and Saline Valley. Plan some "mission" meetings near home a little later. The essays in O. P. A. are very interesting. They make people think. Unity among professed disciples can come only through such reasoning. Brethren J. D. Phillips, J. Miller Forcade, H. L. King, H. A. Gay, E. A. Lowry, John S. Keller and some others are good writers, after whom I like to read. Keep them coming. I want the "Thus saith the Lord."

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, March 12.—I have been quite busy recently, looking after the work of the home church, and preaching some at other places. I am getting ready for the work in the mission field this summer. I plan to do some work in Southeast Texas and Southwest Louisiana. I shall be glad to answer calls in this part, where there are a few members not organized or a weak congregation. Also where one or more are interested in learning about the Savior. I hope to establish a number of congregations in this way, and we shall appreciate the co-operation of the more experienced preachers to help them to carry on in the Lord.

George Hughes, Desdemona, Texas, March 15.—
Since my last report I have preached at Anson, Temple, White Hall, Waco, Dublin, Tuscola, and Ramsy, all in Texas. Next Lord's day I go to Ireland, where we have started services on Sunday evening. We turn the song directing and the lesson over to the young men. We hope to develop some good song leaders and preachers in the near future. I yet have some time open for meetings this year. If anyone should desire my services, they should write me early at the above place. May we press on with the good work.

Homer L. King, Lebanon, Missouri, March 20.—
By the time this reaches our readers, I should be in Pennsylvania, moderating for Brother Phillips in his debate with W. G. Roberts, on the class system of teaching the Bible, which is scheduled to begin March 29. From there, I shall, the Lord willing, assist in a series of meetings at Spring Hill, W. Va. If I have time before going to Texas, I shall be glad to come via Tennessee and Mississippi for some preaching. We were delighted to have Brother Frank Cope visit in our home again and to hear him preach five splendid discourses at the home church. He has improved much since I last heard him, and is now one of our very best preachers. We thank God and take courage for such profitable and useful young men. Pray for me and the work of the Lord, brethren.

Frank Cope Jr., Electra, Texas, March 17.—Re-

cently I was with the brethren in Healdton, Oklahoma, preaching a few nights. My next was with Brother and Sister Hambrick, in Dallas, Texas, preaching at Mexia over the week-end. I am now in the Ozarks, of Missouri, enjoying a good visit with Brother King. I preached at his home congregation, Lees Summit, from Thursday night over Lord's day, to large and attentive crowds. Last Lord's day Brother King and I were with the small congregations at Claxton and at McBride. I plan to accompany him to Pa. to attend the Roberts-Phillips debate. When I return to the Ozarks in April, I plan to hold two mission meetings, also a mission meeting at Mounds, Okla., en route to Texas. I still have some time for meetings in the fall. If anyone should desire my services, you may write me at Lebanon, Missouri, Route 2.

Ervin Waters, 1118 So. 27th St., Temple, Texas, March 14.—The third Lord's day in February, I preached at the home congregation. The fourth Lord's day, I delivered two discourses to the White Hall congregation, near Temple. On March 6, I was with the Healdton, Okla. church, and that night Brother Fred Kirbo and I began a mission meeting at a school house, near Wilson, Okla. The attendance has been favorable throughout thus far. Brother Bill Milner is directing the singing. This mission effort is being supported by the Wichita Falls and Temple, Texas churches. I pray that other churches may be aroused to the sense of their duty in "sounding out the word" to the "regions beyond," that those who are in darkness may hear, believe, obey and be saved.

Homer A. Gay, Lebanon, Missouri, March 19.—I began a mission meeting at the Crescent school house, near Buffalo, March 6, closing the 14th. I am to go back tomorrow to help them with the worship, which we hope to establish permanently. We had fair crowds and the best of attention throughout the meeting. We have a family of four, who are members of the church, and we wish to make it possible for them to worship God in their community. I am to begin another meeting at Smittle soon. The home congregation is doing a splendid part by me in the mission work, as well as some individuals, which make us "laborers together with God."

Wm. Freeman Jones, Iberia, Mo.—Jan. 22-23.—My family and I were at Summerfield, Mo., where I preached for the brethren twice with real good attendance and interest, but was stormed out of one service. Returned there Feb. 12-13 with better attendance and growing interest. Promised to return again March 12-13, the Lord willing. Jan. 30th my family and I went to Bethel where we had morning service, but were stormed out of the night service. Feb. 6, I intended to be at Yancy Mills for a "mission" appointment, but bad weather kept my family and me at Annutt. I started Annutt to work about 18 years ago, and several of them are still working. But I had not labored there for several years. However, at close of the morning service, the brethren insisted that I stay and preach at night. So they announced

the meeting during the afternoon and an unusually large crowd, compared with what they had had for some years, gathered and gave the very best attention. I may be there soon again. I have promised to be at 17th and Lawn (Kansas City, Mo.), night of March 2nd; at Richmond, 3rd to 6th. Hope to have been at Saline Valley, Feb. 20th; at Mt. Union, the 27th. I enjoy my labors with all these brethren, more so because they seem to want to learn and obey the truth. Am glad that so many deceived brethren are learning that we did not have all the truth in our faith and practice, and just because of so many "dead flies in the Ointment."

FELLOWSHIP MEETING

A number of small congregations in Central Texas, and individuals in this part, have decided to have what we call a "Fellowship Meeting" some time this summer (date and place will be announced later).

The purpose of this meeting is to call members out of unscriptural organizations and so-called Churches of Christ into the real New Testament worship; to come out from among them who are in confusion; to enlist the services of such sincere Christians in starting the movement in their communities.

As we see it, it seems that such a meeting as the above must be held in order to restore the New Testament order of things. I shall be glad to hear from all who may be interested in such a meeting. Write as soon as you read this, and I shall write you further about it. You may, if you prefer, write to J. D. Morrow, Fort Griffin, Texas; Herman M. Stewart, Menard, Texas; or Mrs. Anna Lee Stewart, Junction, Texas.

Let us hear from you at once if you are interested.

—James T. White, Cleo, Texas.

A HERO

A hero to me is a hero of life,
One who evades death, distraction, and strife
He is fully dressed from head to toe
He is never afraid to meet the foe.
His helmet is made of material to last
Courage, conviction, love unsurpassed
His uniform is made to fit him alone
Not to size up with others and see every wrong.

—Mrs. L. N. Byford.

A NEW SONG

I broke the spell that held me long,
And let my heart flow forth in song
I said, "the sorrow on my way,"
"Shall make me lose not another day,"
I let a smile go along
To help make way for the song;
Each passer-by stopped to see
Just what the out-come would be
It made its rounds in due time,
Meanwhile giving me peace of mind.
It met rebuff and seemingly defeat,
But each day it, I would repeat
The enemy's heart er'e long was ringing
And this same song, I heard him singing.

—Mrs. L. N. Byford.

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

OLD PATHS ADVOCATE

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

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

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No. 5

"REMEMBER LOT'S WIFE"

(Luke 17:32)

Wm. Freeman Jones, Iberia, Mo.

In chapters 6th to 9th of Genesis is recorded one of the greatest destructions and one of the greatest salvations of the first 4000 years of the world's history. Records of profane history are made variable by successive historians; but Bible history, such as the account of the awful Flood of Noah's day, is always the same. It ever stands as a memorial for future generations of mankind, demonstrating the danger of staying among, or turning back to the worldly on the one hand, and the surety of turning and remaining apart from the world on the other.

"God spared not the angels that sinned"; "spared not the old antediluvian world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Peter 2:4, 5). Why? The angels and the pre-flood people looked back, like Lot's wife; but Noah, a just man who walked with God, looked forward!

Let us read on: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)" Why?—(1) "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). "These things happened unto them for ensamples (types or shadows); and they are written for OUR admonition, upon whom the ends of the world are come. Wherefore let him that thinketh that he standeth take heed lest he fall" (I Cor. 10:11, 12). (2) "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat . . . ye judge them that are within" (I Cor. 5:9-12).

Yes, we must live in the world, and must be among wicked humanity; but we are not permitted

to be like them or to company with or abet them in their deeds. In looking forward we leave the world and all that is in it behind. We cannot take the world to Glory with us. This applies to both individuals and the church assembly. If our individual living and collective worship and work is to be in the Lord's name, we must leave the world out of the work altogether (Col. 3:17). Otherwise we are looking back to the world. "REMEMBER LOT'S WIFE!"

What is it you would not be willing to give up, if you were sure that keeping it—clinging to it, you would lose your eternal soul?! Think of it, brother, sister. Yes, you would give up your dancing, gambling, movie-going, deceiving, neglect of attending church services; you would forsake ungodly company, the cigarette, falsifying, slander, vulgar words, swearing; you would not cater to the lusts of the flesh at all! But cannot you discern between the things of the flesh and those of the Spirit? See Gal. 5; Titus 2; Rom. 8; I Cor. 6:9-11.

Jesus ate at the same table with publicans and sinners, but He did not encourage the world—He overcame the world! Not only did He abstain from sinful indulgences, but also He rebuked all ungodliness.

The way of the carnal world is to follow appearances, cater to sensual indulgences, fellowship the popular clamor, abet contrary movements by presence, or silence, or words. And the carnal world is LOST! But He gave himself to deliver us from this present evil world! (Gal. 1:4). Although He planted his Church in the world, he said "My kingdom is NOT of this world" (John 18:36).

The apostle to the Gentiles wrote to the Thessalonians: "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:9, 10). The 6th verse says, "Ye became followers of us, and of the Lord." In chapter 2, verse we learn that when they received the Word, they received it not as the word of men, but as it is in truth.

But if any of them turned back or looked back to the world, they returned to the weak and beggarly elements, whereunto they desired to be in bondage (Gal. 4:9).

The observance of "days, and months, and times, and years" belongs with a dead law, like tithing, carnal washings, special priestly wearing apparel and ministrations. Likewise all modern societyism and commercialism in so-called religi-

ous activities are dead to the law of Christ. Let a man attempt to defend the modern Sunday-School with its women teachers, classes, class collections, birthday box, picnics, conventions, Children's Day and officers, and he becomes "a debtor to do the whole law." "There is ONE BODY," as "The Cup," "The Bread," or "One Bread, and One Body: for we are all partakers of THAT ONE BREAD." See Eph. 4:4; I Cor. 10:14-21. If they were "complete in Him" (Col. 2:10) while the Apostles were among men, if we do as they did, we are complete in Him today! If not, why not?! They used no instrumental music; but they sang. They had no "superintendents" or "women teachers" then, no "classes," no "conventions," no "days," no "literature," "quarterlies," "lesson leaves" or "picture cards," "no cups," "no breads," no man-made standards, no fixed-price "pastors,"—if they worshipped acceptably and carried on the Lord's work abroad with His approval. Then why should we think that we can "walk by faith, not by sight" today and please Him? No, without those innovations, we are complete in Him with one body; one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. (Eph. 4:1-6). Then "Let us FOLLOW after the things which make for peace, and things where-with one may edify another. For meat destroy not the work of God. (Rom. 14:19, 20), endeavoring to keep the unity of the Spirit in the BOND OF PEACE (Eph. 4:3). REMEMBER LOT'S WIFE"! "Forward we go."

(To be continued)

GIVE SUCH AS YOU HAVE

In Acts 3:1-8 we find Peter and John going up to the Temple, and a lame man lying at the Beautiful Gate of the Temple begging alms of the people. Seeing Peter and John about to go into the Temple he asked alms of them; and Peter, fastening his eyes on him, said, "Look on us;" and he gave heed to them—expecting to receive some kind of a gift. Then Peter said, "Silver and gold have I none, but such as I have give I unto thee." And then he commanded him to arise; and he was made whole, and arose and walked, and entered with them into the Temple.

Taking a look at this man we see him down and out, physically, financially and spiritually. The passers-by helped with what little they had to give in the way of prolonging his life, but no genuine relief was given. Peter went to him, took him by the hand, and raised him up; he received strength—such as he had never had before, and entered with them into the Temple, praising God.

Let us view the situation today:—Sinners are down, without God and without hope in the world. Eph. 2:1. Without the gospel which is the power of God unto salvation, they are helpless. The sectarians, denominations, fraternities, and charities give them the "crumbs," as it were, but cannot give them the things their souls long for. We, the Church of Christ, have said, "Look on us." We say to the world, that we have the whole truth, that we take the Bible as it reads, and offer no substitutes. And the hungry soul who longs for the right way is looking and longing for some

help from us. They expect something of us. The honest heart of the sinner is hungry and yearning for the bread of life. The sectarians do not have this bread of life to give to them. They can entertain them with fair speeches and death-bed stories; they can feed their physical bodies and clothe them; can build costly houses in which for them to worship, but still the hungry, honest soul is down—lost.

Peter said "Silver and gold have I none." "We are broke;" the same thing that most all true gospel preachers have to say. We do not have the costly meeting house to invite them to, nor the fancy notions of instant salvation through prayer, and so on. But, such as you do have, give. We have the whole truth, and that truth will give them strength. "He that believeth and is baptized shall be saved." We should go to them, and not wait for them to come to us. They are lost and helpless. Let us be sympathetic, like Peter, and take them by the hand and raise them up. We should not turn a deaf ear to the Macedonian cry, "Come over and help us." (Acts 16:9). Remember that every time we have a soul, not only do we save that soul, but we hide a multitude of sins. That soul quits sinning, turns away from sin, and "goes in with us into the Temple (Church) of God," and uses his influences for the good of the cause. So when we convert one soul we gain double in strength:—like playing "dare base," we have one more on the Lord's side and one less on the enemies' side.

Thousands around us are like this man—down, helpless, hungry, longing for the bread of life, the pure gospel. They are "looking on us." If you cannot go to them with this help, the gospel, then send some one who can. Remember that the "Wrath of God is revealed from heaven against them who hold the truth in unrighteousness" (Rom. 2:18). May this charge not be laid to our account in the last day!

—Homer A. Gay.

MORE CONCERNING CAMPBELL AND BETHANY

Sentinel, Okla., April 24. Bro. Phillips: You wrote an article in the O. P. A. concerning your trip to Bethany, W. Va.,—Alexander Campbell's old home. I was greatly interested in it. Do you know what issue it was in? Did Campbell and the church at that time use one cup and one loaf? Is there any member of his family or any old friend living there to give any information concerning him and the church?

Fraternally, Isaac Smith.

I do not remember what issue of the O. P. A. "My Trip to Bethany" was in. It appeared about two years ago. That trip was in 1931. Bros. King, Cope, my wife and I have recently visited Bethany. We learned a great deal of the history of Campbell and the village, not generally found in the histories.

In all of Bro. Campbell's writings there is nothing to indicate that the cups were used. In the Christian Baptist there are several reports of the worship of various congregations in Europe and America and "the cup" is always spoken of in the singular number. There is one such report in the

Christian System. Mention is made of thanks being offered for the cup and of its being "handed to the brother next to him" who "passed it" to the audience. Bro. Garfield Riggs, of Beaver, Pa., near Bethany, told me of an aged sister attending worship where one loaf and one cup were used and after dismissal she said, "I feel like shouting. The communion was observed just as it was in Alexander Campbell's day—one loaf and one cup were used." In our recent "ramblings" through historic "Bethany Mansion" (the house in which Bro. Campbell lived and died) we were shown the "communion ware" of "Brush Run church"—the first congregation established by Thomas and Alexander Campbell, from which Bethany church descended. There were three cups, made of pewter, in goblet form. One was in bad condition, the brim if it being badly broken and otherwise damaged. It evidently was the first used in their communion service, it showing great age and much usage. The second one did not look so old and was in better condition in every way, but the brim of it was broken in places. The third one was in perfect condition. We discussed the matter with the caretaker and all came to the conclusion that one of these cups was used until it got into a bad state, from age and usage. The second one was (we think) then used until it, too, could not, with propriety, be used. The third one, evidently, was then used. The difference in age and usage certainly indicate that the three were not used at the same time.

Everything Campbell wrote on the loaf showed that he stood opposed to the use of a plurality of loaves on the Lord's table. He contended for the rendering "loaf," rather than "bread," where the word *artos* is used of the bread of which Christ says "this is my body." Some of his writings seem to indicate that he favored breaking the loaf into sections, but it must be remembered that this question was not up in his day and that his time and attention were mostly engaged in restoring the New Testament teaching on Baptism, the Lord's day, the all-sufficiency and alone sufficiency of the written word, etc. The great issues of the day had to be noticed and the errors concerning them exposed. It is evident that he did not give a great deal of study to the question of how the loaf should be broken. Had he done so, he would have seen that Jesus "broke off" (Green's definition of *klao*) "a fragment" (so all lexicons, defining *klasma*) of the loaf and ate it (as he drank of the cup, before giving it to the disciples—Mt. 26:29; Mk. 14:25; Lk. 22:18, RV).

I do not know of any one who could give us any information concerning Campbell's practice, and that of Bethany church, on these questions except what I have given above. Campbell was a great and good man, but he was human, like the rest of us; and while we all have great respect for him and his teaching, yet no one should accept any of his teaching unless it is found to be entirely in harmony with the Bible. I shall make inquiry and if I can learn anything more about the matters from Campbell's relatives and friends who remember him (very few can now be found, he having died in 1866) I will give it to our readers.

None of his relatives now live at Bethany. So we were told.

J. D. Phillips.

FROM BROTHER ALVA JOHNSON

Turkey, Texas, March 25, 1938.

Dear Brother King:—After reading the very unfriendly and insinuating remarks of Brother John Bedingfield about me in his report of the Johnson-Musgrave Debate, I write the following in reply, to be published in the same paper:

I found Brother Musgrave a fine man in debate, and I think more of him than before we met, and will say that I am ready to discuss the same propositions with him wherever we may be called to do so.

As to Brother Bedingfield, he seemed to be either dissatisfied with Brother Bob's efforts, or has a very high estimation of his own ability. For he challenged me (and crowded) to meet him on the same subject. Now, I had but two days between the close of the debate at El Centro, Calif., and the day our meeting was to begin (and did), at Medford, Oregon, 1000 miles away. He seemed to think I should be willing to cancel the meeting, which had been promised for months, in order to have the distinguished honor of engaging him in a discussion. He then wanted to know when I could come back to Somerton (a distance from my home of 1500 miles) to meet him. I told him I was not able to pay my own way out there, but if the church there wanted to pay my expenses there and back, I would set the time for him.

Now, I don't know whether any of the churches in Texas will endorse Brother Bedingfield, but since he has talked as he has in his report, I will agree to go to any church in Texas that will endorse him and put him up to defend them, at my own expense. Now, come on, Brother Bedingfield; just get any church in Texas to write me that they are ready to arrange for such debate, and we will then agree on the time.

—Alva Johnson.

SPECIAL NOTICE

"SONGS WE LOVE," Is the title of our new 1938 song book, compiled by Will W. Slater. 192 pages, 88 old familiar songs and hymns, some of the finest old songs on earth. 110 of the very best new songs extant, the most of which are good soul-stirring church songs, some are suitable for convention and special programs only. This book contains 53 songs written by members of the church of Christ, a number of preachers being represented. We publish more songs by church of Christ members than any other publisher. "In honor preferring one another" is our slogan. 198 songs, bound in "Cordwain," 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. Send all orders to,

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CHRISTIAN GIVING

It is required (1 Cor. 16:1-2) that our giving be regular ("Upon the first day of the week"), individual ("each one of you") and proportionate ("as he may prosper").

The fuller treatment in the eighth and ninth chapters of second Corinthians shows that brethren in "deep poverty" can give liberally (8:2-4) by first giving "their own selves to the Lord" (v. 5); that such should "abound" in "this grace" (7); that acceptability depends upon the "readiness" (willingness) of the giver (12); that co-operation brings about "equality" and prevents distress (13-15).

In the ninth chapter, Paul shows the utility of a good example (2); that he was very careful to see that they kept their pledge (3-5); that it is right to promise a gift before the time of giving (5); that he intended to have the gift whether as a matter of liberality or of covetousness (5); that reaping (blessing) is proportionate with sowing (giving) (6); and that each person is to give "as he hath purposed in his heart" and do it cheerfully (7). It is to be observed that "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (8-9) and that he will do this "and increase the fruits of your righteousness" (10). Can you discern six things resulting from "the ministrations of this service," this contribution (12-13)?

Please note that "abound" means primarily "to overflow." Go through the chapters with this in mind. These two fine sections deserve hours of study and will appeal all the more in the light of the appended comments by A. T. Pierson.

"In 2 Corinthians 8 and 9, is the one discourse on giving that makes needless all other treatment of this great theme, and it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but they present seven paradoxes that are very remarkable. These Macedonians seem to have furnished the most singular examples of Christian benevolence to be found anywhere in sacred Scripture; their

giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the plentitude of their wealth.

2. Their willingness exceeded their ability, instead of their ability exceeding their willingness.

3. They were urgent to be allowed to give, rather than reluctant; while those who received one gift were reluctant to take it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the less (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters value of gift is reckoned not by the amount given, but by the degree of willingness and cheerfulness exhibited.

6. We are here taught that increase comes not by keeping, but by giving; that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving not as a privation to be evaded and avoided, but as a blessing and a privilege to be courted and cultivated. Can we do better than follow such a glorious example?"

No one need wait until the judgment to know that an inordinate desire of riches, "covetousness, which is idolatry," is set down with "fornication, uncleanness, passion, evil desire," as things which should be put to death—"for which things saith cometh the wrath of God upon the sons of disobedience." Col. 3:5-6. Remember:

"There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet. But it tendeth only to want.

The liberal soul shall be made fat;

And he that watereth shall be watered also himself.

He that trusteth in his riches shall fall;

But the righteous shall flourish as the green leaf."

Prov. 11:24-28. (Selected).

Don Carlos Janes.

PHILLIPS-ROBERTS DEBATE

The above debate was conducted in Femington, Pa., between Brethren J. D. Phillips and W. G. Roberts, on the women teacher, class teaching, and manner of breaking the loaf questions, March 29—April 3, one session each day. Brother Thompson moderated for Brother Roberts and the writer for Brother Phillips.

Since the debate was taken in shorthand, and is to be published in a book, I shall not consume space with arguments here, but shall just state briefly the positions taken by each speaker.

Brother Roberts affirmed on the woman teacher question, taking the position that they may teach in public or "when the whole church be come together in one place." He offered some examples of where women taught, evidently in private, and tried to make it appear that they could teach in public. Brother Phillips clearly showed that all of his references failed him because not

one passage taught that the teaching was done "when the whole church be come together in one place," as his proposition obligated him to show, and then clearly showed by 1 Cor. 14:34, 35 and 1 Tim. 2:11, 12, that women are prohibited from teaching at the very time or place mentioned in Roberts' proposition. Roberts took the position that the prohibitions in the Scriptures on women teaching, applied only to the married women, but when pressed on this, he then said it referred only to the "wives of the inspired prophets," and was not binding on anyone today. He was forced to make this sidestep because he had used Acts 18:26 (Priscilla) and 1 Cor. 11, as examples of women teaching in public, and Brother Phillips showed that these were evidently "married women" and according to Brother Roberts' own reasoning were not allowed to teach in public. His defeat on this question was apparent to all fair-minded people, undoubtedly.

Brother Phillips affirmed on the class system, showing that all should be taught in one group, by one teacher (male), "when the whole church be come together in one place." This he abundantly established by showing that every example of teaching in public in the New Testament, was in keeping with this rule. He further showed that the Holy Spirit directed the Apostle Paul to lay down this rule in 1 Cor. 14:26—31. Of course, Roberts was unable to overthrow this truth, but he tried desperately, but in vain, to find his classes in the public teaching. He referred to the Savior taking the disciples away from the multitude to teach them, but Phillips ask him for the proof for another teacher teaching the multitude while the Savior was teaching the disciples. Of course, he made no attempt to show it. Roberts then went to Col. 3 and like passages for his classes (?) — "wives," "husbands," "children," "parents," "fathers," "servants," "masters," etc. Naturally, we wondered why he didn't go to 1 Cor. 5, for the "fornicator class," and to Jas. 4:4 for the "adulterers" and "adulteresses" classes, also, to 3 Jno. 9, for the "Diotrephes" class, "who loveth to have the preeminence," for himself, et al. Brother Phillips showed that such passages as he gave would not serve for his practice of dividing the assembly into classes to be taught, since in all of his references there was but one teacher, teaching all the classes so mentioned, hence had no resemblance to the Sunday school or class system of teaching. It was amusing to note the weakness of so strong a man, trying to defend an unscriptural practice.

Brother Phillips affirmed for two nights on the manner of breaking the loaf, showing that Jesus set the example in the institution of the supper by simply breaking off His portion and eating before giving it to the disciples. Then, commanding them, "this do in remembrance of me." He clearly showed that Jesus ate and drank in the Communion, and Roberts admitted that Jesus drank of the cup, but said that did not prove that He ate of the bread. Phillips showed that what the Savior did with the cup, He did with the loaf, for Paul said, After the same manner also He took the cup," or "in like manner," which showed that

if he partook of one He partook of the other. Roberts' weakness here was pitiful. In fact he showed his greatest weakness on this proposition, and admitted that he had not studied it much, nor debated it. An example of his illogical reasoning and weakness is shown in his reference to the fact that Jesus died of a "broken heart," hence the loaf should be broken in two, or near the middle. Brother Phillips asked him if the Savior's heart was broken (literally) in two in the middle. This is a fair sample of his weakness all the way through on this question.

I would not have it understood that Brother Roberts is weak in ability. He is a splendid speaker, forceful and impressive. He is an old debater, boasting 190 debates, and he knows all the tricks, "cunning craftiness," and art of a professional debater. He is an artful dodger, and can equal any man I ever heard, when it comes to sophistry. He resorted to everything possible to carry his points and to keep up appearance. In this he seems without conscience. It was apparent that the audience many times did not approve of his ugly spirit and unbecoming personal references.

Brother Phillips manifested at all times the spirit of a Christian gentleman, confining himself entirely to the discussion of the issues, which was approved by all, it was evident. I think the debate did much good for the truth, especially in the church there. After the mists of ridicule and slang have died away, the truth of God's word will shine brighter in the minds of sincere and honest men and women, who heard the debate.

—Homer L. King.

THE YOUNG PEOPLE

I notice that most of the articles now are written upon doctrinal differences, and that very little is written to help, encourage and strengthen the youth of today. And yet, the future of the church depends upon the young people, for the boys and girls of today will be the men and women of tomorrow.

There are many congregations dying for the lack of proper teaching. The church of Christ is not composed of negatively-taught individuals. Christianity is not just merely standing out against that which is wrong. There are many positive, constructive things, to be taught and practiced. Many a congregation has been fed on negative doctrines for years without any constructive teaching, and yet they wonder why the young folks are not interested.

Paul said that Timothy had known the holy scriptures from a child (2 Tim. 3). He further says that Timothy's faith first dwelt in his grandmother and then in his mother (2 Tim. 1:5). No wonder, then, that he could say that he had no man like Timothy (Phil. 2:19). You will also remember that Samuel's mother gave him to the Lord and how faithful he was to the sacred trust. In Eccl. 12:1 the wise man says: "Remember now thy Creator in the days of thy youth." It is a mistaken idea that every child must "sow his wild oats." Many a young person growing up under the influence of the Devil has become so hardened and beset in sin that the gospel which is the pow-

er of God to salvation does not appeal to him. I have had people in sin to say to me, "Just keep up the good work young fellow, that is fine; if I had tried to be somebody when I was young I might have amounted to something, but such as that does not appeal to me now." Young friends, this is a sad picture, and my plea to you is that you obey the gospel and live a Christian life now, or you, too, may sometime say "I have no pleasure in them."

Paul instructed Timothy to "give attendance to reading." It may be that you do read papers, magazines, books and so on; but be sure that you give earnest attention to reading the Bible. You may say, "I have read the entire Bible through." Well, that is fine, but from a child Timothy had known the holy scriptures and yet Paul commanded him to read and study. Our memories are faulty, and we forget; and remember that you can not know too much about the Bible. The Bible is unlike any other book. We do not finish it by going through it a time or two.

Sometimes young people say that they do not intend to be a preacher or a teacher, and so, do not need to study the Bible. But God did not give the Bible to preachers only, but to all; and he expects us all to read it and learn for ourselves. Others seem to be ashamed to carry the Bible along the street where they will be seen with it, but remember that Jesus said, "Whosoever, therefore, shall be ashamed of me and my word in this sinful and adulterous generation; of him shall the Son of Man be ashamed, when He cometh in the glory of His Father with His angels." Mk. 8:38. You do not have to put on a show of your religion, but where ever you are just let it be known that you are a Christian—at school, at play, at work or anywhere. Just always stand up for truth, honesty, virtue and the church. It is true that they will not ask you to drink with them, nor attend their wild parties, nor engage in their vulgarity, but that is because they have too much respect for you if you have proven to them that you are a Christian.

You cannot deceive your associates and there is no use to try. If you do and say things that are not becoming to a Christian, then when a parent or any one tries to talk to a sinful boy or girl about becoming a Christian, they will point to you and say: "I am better than that would-be saint." May God help us to live better lives. And remember, "there is an all seeing-Eye watching you."

Ervin Waters.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions to the O. P. A., from March 20 to April 20, and opposite their names the number of subs. We want to thank all for the interest in securing subs., or otherwise helping to get the paper into the hands of those who love the truth. We urge all, especially the preachers, to help us get the paper into as many homes as possible.

Ervin Waters—2; Homer L. King—2; J. D. Phillips—1; Mrs. W. E. Menasco—1; R. A. Al-

dridge—1; Mrs. John Taylor—1; Mrs. J. B. Daniel—1; E. E. Wright—1; J. F. Cobbs—1.

Note: In some way our list of subscriptions for this month was misplaced, and we have had difficulty in getting it lined up again. If you have sent in subscriptions or handed them to us, and your acknowledgment is not given above, will you kindly write us a card, informing us of it, please? —Publishers.



Tom E. Smith, Healdton, Oklahoma, March 28.—I was at Washington, the third Lord's day in this month. The brethren there are doing nicely. I was at Wilson last Lord's day, and at Healdton that night. I plan to visit the Wichita Falls brethren soon.

Hazy W. Wood, Maysville, Ark., April 13.—I closed a series of meetings at the Yeargan school house, march 27, with one baptized and the truth presented before the people in a simple way. People from various denominations, with a few Christians attended the meetings. My next was at Southwest City, about eight miles from the above place, closing the 6th. inst., without additions, but the congregation was edified. I expect to be in this part sometime yet. The Lord willing, I wish to give all my time to preaching the gospel.

Grover White, Long Bottom, Ohio, April 14.—While at Spring Hill, W. Va. to conduct the funeral of Brother W. H. Mallory, we had the privilege of attending one service of the series of meetings, in progress at Stop 12, and hearing one of Brother King's able discourses. We also had the pleasure of meeting Brother Frank Cope, who is with Brother King in the meeting. He is a fine young man, and is making one of our finest young preachers.

Fred Kirbo, Wilson, Oklahoma, April 13.—Since my last report I have assisted Brother Waters in a series of meetings at Post Oak, Oklahoma. There were no visible results, but many heard the word. I preached next at Daugherty, with one restored. Then, to Wichita Falls for a short meeting. We were much hindered by cold weather, but two were restored and three baptized. I was much impressed with the zeal and love of the brethren demonstrated in this congregation for mission work. All are looking forward to the meeting Brother King is to hold here, beginning the fifth Sunday in May.

Ervin Waters, 1113 So. 27th St., Temple, Texas, April 14.—Brother Fred Kirbo and I closed a mission meeting at Post Oak school house, near Wilson, Okla., without visible results. Next, I visited the congregations in Sulphur and Healdton. Then, to Wichita Falls, Texas with Brother Kirbo in a

meeting. I preached four times, resulting in one restoration. My next was at Old Bula, near Littlefield, Texas, for about a week, closing April 13. The results were one baptized and one restored. I go next to Cedar Gap, Texas for a meeting. I enjoyed my association with Brother Kirbo, and I have a high regard for him.

James R. Stewart, Grosvenor, Texas, April 12.—The first Lord's day in this month, I preached to a crowded house, at Harden, where I have been preaching once a month all winter. They worship according to the New Testament teaching. Last Lord's day I preached to my home congregation. There are not many of us, but we are getting along nicely and enjoy the work. I am to begin a meeting, near El Dorado, the 23rd inst. We plan to hold a mission meeting in Coleman in the near future. We have a few loyal members there, and others are expected to locate there. The prospects are good to establish a congregation, and should anyone wish to help finance this mission work, it will be appreciated very much. My time for the summer is about all taken, except the last Lord's day in July and the first in August. Should anyone desire that time, you should write me soon. Let us take courage and press on with the work.

J. D. Phillips, Foster, W. Va., April 20.—One baptism in my recent meeting at Commodore, Pa.; and one at Beatrice, W. Va. I recently held two debates: one with Roy Hall on the Worship question, at Foster. Much good was done. The unfairness of the faction is now manifest to all honest people. The debate with W. G. Roberts at Flemington, Pa., was a nice affair but for his abuse and misrepresentation. Have had nice visits with the brethren at Beaver, Pa. (which should have been reported sooner) and Tabernacle, N. J. Fine congregations, though small, at each place. Am now at Spring Hill, enjoying my visit with Brethren King and Cope in the meeting here. The Eola, Texas, meeting begins June 24th. Would like to hold one or two other meetings in Texas while in the State. Will go to California for meetings at Corcoran and Denair and a debate with Bro. Bedingfield at Bellflower in the early fall. We expect to visit Brazil, Ind., and either 17th and Lawn, Kansas City, Mo., or Ottumwa, Iowa, over Lord's day as we return to Texas, about the first of June.

Frank Cope, Jr., Electra, Texas, April 20.—I am now assisting Brother King in a good meeting here at Spring Hill, West Virginia. While enroute to Flemington, Pennsylvania, where we attended the Phillips-Roberts Debate, we came by Harrodsburg, Indiana where we remained over Lord's day for worship. I preached twice while there. At Flemington, Pennsylvania, I met Bro. and Sister Phillips for the first time. I was very much impressed with Bro. Phillips' sound reasoning and knowledge of the scriptures, which he contributed for the Truth during the discussion. The visit to Alexander Campbell's home place was an inspirational one for me. I consider that this trip back East, and my attending the debate, has

been worth more to me than the entire term that I spent in college last year. I have met some fine brethren in Pennsylvania, Ohio, Indiana, and West Virginia on this trip. I was glad to get acquainted with Bro. White, Corson, Ash, Hill, Doss and other Ministers of the Gospel. I expect to leave for the South in a few days for my summer work.

W. E. Doss, Uneeda, W. Va., April 21.—To date the meeting at Spring Hill, conducted by Bro. King and assisted by Bro. Cope, a very promising young preacher, has resulted in four baptisms and one restoration. This is a mission point, established by Mallory Chapel a few years ago, but brethren have come and cooperated from Mallory, Foster, Uneeda, Huntington, Smith Creek, St. Albans and Charleston, W. Va., and from Long Bottom and Marietta, Ohio. This is their first trip to W. Va., but we hope to have them back in 1939 for work, not only in W. Va., but in Ohio and Penna., as well.

Homer A. Gay, Lebanon, Mo., April 14.—I began a meeting near Grove Springs, Missouri, April 3rd. We were stormed out two nights last week with the extremely bad weather, but we are having splendid crowds again now and the interest is growing. We are hoping that some will become interested enough to obey the gospel before we close here. I go to Southern Arkansas the first of July. I have time for a meeting in June. I am to hold the meeting at White Hall, near Temple, Texas, embracing the second and third Lord's days in August, instead of the last of July as was first announced. I have time for a meeting immediately following this one. The home congregation seems to be getting along nicely, for which we are very thankful.

T. F. Thomasson, Trechado, New Mex., April 14.—On March 20, I closed a series of meetings at Denair, Calif., which resulted in three young ladies being baptized into Christ. We had fair attendance most of the time. I enjoyed the meeting very much, as many of the brethren were those whom I had known and worshipped with in New Mexico. It was, indeed, a pleasure to find these brethren still faithful and true to the Truth. After this meeting, I visited the Crockett church, the home of Brother John L. Reynolds, and preached three times. Also, heard Brother Reynolds preach an excellent discourse. I made my home with him and family, and enjoyed it very much. He is one of our few faithful gospel preachers, and I found that we are agreed on the teaching of the Bible, one hundred per cent. The little church there is doing nicely, having pleasant and profitable services each Lord's day.

Homer L. King, Spring Hill, W. Va., April 20.—I left home March 26, for Lock Taven, Pa. En route, I came via Harrodsburg, Indiana, where Brother Frank Cope and I preached over Lord's day to good crowds. One was baptized. We reached our destination in time for the beginning of the Phillips-Roberts Debate, which lasted six

days. We enjoyed this very much. We then motored with Brother Phillips and wife to Commodore, Pa., where I preached one sermon to an attentive audience. We met a number of fine brethren here. Our next was one night at Marietta, Ohio, where we met Brethren Ash and Thomas, gospel preachers. I was favorably impressed with them. The next day, we came to Spring Hill, W. Va., where we are in a very interesting series of meetings. Four have been baptized and one restored to date. Others are expected before we close Sunday night. We have had the following gospel preachers in attendance a part of the time in this meeting: Brethren Chan Hill, B. F. Leonard, Willie Doss, H. C. Thomas, Grover White, J. D. Phillips; and Frank Cope, all the time. We have appreciated the cooperation of these brethren very much. Brother Phillips has done a great work in the East. En route here, we came via Bethany, Alexander Campbell's old home, and I think I never found more interest in anything of that nature before. I shall never forget the many things of interest as we walked through his rooms, study hall, saw some of his books, furniture, pictures, etc. I go next to Temple, Texas, for a singing school, then to Axtell, near Waco, for a mission meeting. Then to Wichita Falls, for a meeting beginning the 5th Sunday in May.

PASSED ON

Mallory.—Brother W. H. Mallory departed this life April 10, 1938, being 82 years of age, and for a long time a resident of the country around Spring Hill.

He had been a member of the church of Christ at Mallory Chapel; the church building taking its name from his, as it is located on a lot deeded from his farm.

He leaves to mourn his departing a large and respectable family, consisting of his aged widow, four sons, three daughters, one adopted daughter, a brother, a number of grandchildren, and a host of friends, who respected him.

The writer conducted the funeral, being assisted by Brethren Homer L. King, Frank Cope and Chan Hill.

We extend our deepest sympathy to Sister Mallory and all the bereaved ones. We look and long for the time, when there will be no more tears, heartaches, sad goodbyes, nor death.

—Grover White.

Pearce.—The adopted son of Brother and Sister Pearce, of the East Ridge church, was buried March 21, being 18 years of age.

Brother Pearce obeyed the gospel about three years ago, under the preaching of Brother Stewart, when the church was first established in this community. He has since lived a splendid Christian life. He was a fine singer. We all miss him in both the church and the home. However, we believe our loss is Heaven's gain, and we hope to meet him where there is no more sorrow nor pain.

The writer spoke words of comfort to the living at his funeral services.

—J. D. Corson, Westover, Pa.

WISDOM AND UNDERSTANDING

By George L. Hogland, Amarillo, Texas.

In this time of scientific enlightenment, with all the discoveries of science in medicine, inventions of machinery; with men fighting and pushing, even forcing their way to the highest pedestal in this life, some would persuade us that man will soon be able to perfect and perpetuate life here upon earth as he wills to do so; that man with his medical science will soon rid the world of all sickness and disease, and that the elements may be brought under his control so that he will be able to write finis to a life of peace and happiness.

But dear eternity-bound people, this is not true. And before you become unbalanced upon the precipice of conceit, and plunge into the abyss of sinful oblivion, only to hear the Lord say "depart from me—I never knew you," let me plead with you to Stop, Look and Listen to the warnings of the most High, before the night of death comes and "the light has gone out in your soul."

When we try to talk to those who are lost, about Christ and His plan of salvation for man, we almost invariably hear them say, "I don't know how to study the Bible and can't understand it."

So then if we yearn for that welcome smile and voice of Jesus, let us take the testimony of that great wisdom-clad and understandingly-shod prophet of old. Surely it will help us to gain wisdom and understanding. Hear him:—"But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith it is not in me; and the sea saith it is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: And the exchange of it shall not be for jewels of fine gold.

"No mention shall be made of coral, or of pearls: For the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heavens; to make the weight for the winds; and he weigheth the waters by measure. When He made a decree for the rain, and a way for the lightning of the thunder: then did He see it, and declare it: He prepared it, yea, and searched it out. And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:12-28).

Again: "Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land whither I bring you to dwell therein, spue you not out." Lev. 20:22. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them, I am the Lord your God." Lev. 19:31.

Let us then seek "wisdom which is from above."

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

OLD PATHS ADVOCATE

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

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

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No. 6

THE IMMINENT-COMING HERESY

By H. C. Harper

"For centuries Christendom has neglected the Scriptures dealing with the Return of our Lord. The Great Advent movement, under the leadership of William Miller, gave back to the church that glorious and important doctrine."—Simmons in P. T. Messenger, Dec. 26, 1935.

This is not true. "Christendom has never neglected the Scriptures dealing with the Return of our Lord." No Christian has ever doubted the Scriptural teaching that our Lord would return "in like manner" as he went away. But the "imminent (impending) coming heresy" preached by William Miller (and others from time to time), was long ago knocked in the head by the Apostle Paul in his Second Letter to the Thessalonians. And this same article in P. T. M. admits the folly of such "imminent" teaching. It goes on thus: "When I read in Deut. 29:29 that 'the secret things belong to the Lord our God,' and then remember that according to Acts 1:7 one of those 'secret things' is the time of our Lord's return, I am quite willing to labor on at the work he has assigned me, and let my Father God choose the time to 'press the button' that will bring back my Lord."

Yes, but Miller and "the Miller Movement" have not been thus "sane minded." And it has been one scandle after another on the cause of Christ, making more infidels than Christians. And if I ever learn how to hit this Hydra-headed heresy harder, I shall gladly do it, to the glory of our Lord, and make people willing to let God attend to his own business. Look at this from the same article: "We should be careful not to raise false hope lest weak souls lose their balance and do foolish things as a certain woman did with whom my wife remonstrated for not keeping her children, a girl and two boys, in school. Her reply was: 'The Lord is coming so soon that it does not matter whether they get an education or not.' Those children are all grown now and face life without a proper education all because the mother lost her balance."

Yes, and I knew a preacher of this type out west. He quit his crop; took his Bible, and preached the "imminent" coming of Christ, that year. But Christ did not come; and he threw his Bible into the fire, saying "There is no truth in the old thing."

But this writer goes on, saying, "History has proved that we, as a church, have over estimated the imminence of our Lord's return, and it is the

writer's conviction that some among us are still making this mistake." Again: "To my brethren who seem to me to be over anxious for our Lord's return and are therefore, as it seems to me, over stressing its imminence, I beg to say in the language of James: 'Be patient therefore, brethren, unto the coming of the Lord . . . Therefore I am fully persuaded we had better stick to the job assigned us of preaching the Good News of salvation and leave 'the times' and 'the seasons which the Father hath put in his own power' right where he has placed them."

Yes, yes! Evident it is that any man who preaches the "imminent" coming of Christ is preaching what he knows not, and is therefore preaching heresy. And he has only to set a date to be reckoned by time in the fool class. The advent doctrine is in the Bible, but when Miller and other deluded preachers went to preaching the imminent-coming doctrine, they were preaching heresy, a doctrine not in the Bible, and a doctrine condemned by an apostle of Christ, as we have seen. And the denomination founded on this doctrine should have been called Imminent Advent Christian Church to be labeled true to teaching, and not simply "Advent," which all Christians have ever believed and preached.

And since these people have made such a joke of the imminent-coming doctrine, some are now advocating a new denominational name. And since they have been stressing the materialistic heresy since the "imminent" heresy has exposed itself, I hope they will get a name true to teaching this time. And to expedite the matter, let me lend assistance. How would Body-and-Breath-Man Church do? Or All-Body-Man Church? Or No-Soul Church? Or No-Spirit Church? Or No-Hell Church? Or Annihilation Church?

They seem to know so well what it takes to make God "merciful" and "loving," and "kind" that they can not take anything as punishment from him but annihilation of the wicked; and the Universalist makes him too "merciful" to do this. But I want to say to both in the language of the writer here reviewed on the imminent-coming proposition: "I must not consult my own personal desires and feelings in this or in anything else. I must seek to learn God's program and follow it."

This is well said. If I consulted my own "personal desires and feelings," I would be a Universalist, or at least a Restorationist, and have all eternally happy-yes, even Judas and "the angels that sinned" (2 Pet. 2:4; Jude 6). And I think with the help of the Universalists and the Adven-

tists, we ought to be able to save the devil, too! Why not, big I? The Adventists ought to be as "merciful" as the Universalists, at least!

But now that "imminence of our Lord's return"—what does he mean by "have over estimated the imminence of our Lord's return"—"over emphasize its imminence"—"over stressing its imminence"? Does he mean: have set dates by which the heresy has been self-exploded? Is it—preach the heresy, but leave off date-setting? He has shown us (Acts 1:7) that the Lord's return is a "secret" known only to God. Hence, the man who pretends to know, is a base deceiver, and so preaches heresy when he preaches it. So they better quit not only the date-setting, but the whole thing, and come clean.

Ditto Boll (R. H.) and his deluded following, too!

"REMEMBER LOT'S WIFE"

(Luke 17:32)

By Wm. Freeman Jones, Iberia, Mo.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). The worldly people do what is right in their own eyes. So did ancient Israel at times: "Every man did that which was right in his own eyes"; "And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hands of their enemies." And this is the reason why the professed people of God are in such gross confusion today. Error prevails on every hand. Even some men, who preach from the pulpit against much ungodliness, "are themselves the servants of corruption." Many preachers will not accept the entire plan as revealed by the Spirit. Yet they know that only by accepting the plan in all its parts, as written by the finger of the Spirit can we ever become and remain a united people.

Only by members of the One Body continuing to "abstain from fleshly lusts that war against the soul; having your conversation honest among the Gentiles" can we as a people have purity of life. Let us recall that James says (3:16-18): "For where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

What causes this "envying and strife?" Answer: Some do not "abstain from fleshly lusts that war against the soul." They would draw those, who desire and seek for purity of life, back into the world (Gal. 4:8-11), by fellowshipping evil EVEN IN HIGH PLACES (Eph. 6:12)—by taking a hand or active part in things of false worship, either by directly working with them, or by indirectly supporting them. What do you mean? someone may ask. Answer: The faithful evangelist opposes, in his public utterances, instrumental music, S. S. literature, societies, fixed price preaching, organized conventions, night clubs, dancings, patronizing the corrupting movies, mixed bathing resorts, night clubs, the liquor traffic, gambling, Sunday baseball and other professional

sports, brutal boxings, wrestlings, and the many other things which war against the soul and against building up the Church of the Living God (1 Tim. 3:15). But while he is faithfully opposing all such like evils in or outside of "high places," many church-members are winking at or abetting them. Maybe they are giving their money, which they should give "as God hath prospered him," to the Lord's treasury "upon the first day of the week"; maybe they are attending and partaking of them. "REMEMBER LOT'S WIFE!" Those things are in the world, so are the world's property. "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

Worldly-minded church leaders have brought into "the temple of God" buying and selling to raise their moneys for church purposes; gambings; mirth and laughter; various celebrations and carnal ordinances. But "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12, 13). In other words, they have brought the Gentiles, the Moabites, the Amorites, and many other ites into the Lord's inheritance! Although Paul says, "This I say and testify in the Lord that Ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But YE have not so learned Christ; if ye have heard Him, and have been taught by Him, as the truth is in Jesus," etc. (Eph. 4:17-24).

"Remember Lot's wife." The Lord's people, so few in number; so persecuted, afflicted, tormented and tempted; with so high calling; with our backs to the world, so far as attitude toward the world is concerned, but facing the carnal world, so far as walking and running by faith and fighting the Lord's battles are concerned; we cannot afford to lose anything that the past 1900 years of Truth's war has gained, or barter to the enemy a single bit of ground gained. The victorious outcome of the Lord's Cause at the last battle depends in some measure upon you and me. Therefore we cannot afford to look back—to go back into the world. Our Hope is future, ahead of us. Then let us watch, work, and pray, not only for our own personal soul's eternal welfare, but also for the eternal welfare of others. "The night cometh when no man can work."

(To be continued)

DO WE REALLY WANT PEACE AND UNITY AMONG OURSELVES?

By J. N. Armstrong

By the "we" and "ourselves" in the title of this article I mean the people who are making a faithful effort to avoid all sectarian and denominational doctrines and practices; who are faithfully seeking to be Christians only; who believe it is wrong to encourage or support denominationalism in any form.

As I understand the matter we constitute the only group of religionists in the world who have

undertaken this job or who have erected for themselves just this goal. This means that we are, therefore, the only group that can make a genuine plea for the unity required by the New Testament.

This makes it imperative that we ourselves present a solid front. Well do I remember when I became aware of the fact that we did not speak the same things, were not perfectly joined together in the same mind and in the same judgment, and that there were divisions among us. I hugged my illusion that we were a united people tight, and was heart-sick when I was forced by facts to give it up.

Part of my illusion came through my false conception of New Testament unity, my misunderstanding of the Lord's teaching.

That an intelligent, self-respecting, aggressive, and independently thinking people could be able to study the marvelous Book and could agree in their understanding of what the Lord has said to men, and that the understanding of each would advance at the same rate of speed with the understanding of every other one in the group is, of course, not thinkable. Think of it—a large group of students, slow students, average students, apt students, quick students, scattered throughout the world with almost infinite varieties of background and early training—this is the church of our Lord. To expect this group of students through an independent and conscientious study of the word of God to work out in themselves the same convictions is to expect the impossible. What possibilities for endless debate and discussion in this host of honest and conscientious students. And yet this group is exhorted to speak the same things, to be perfectly joined together in the same judgment and to have no division among themselves; this is the group that is exhorted to endeavor to keep the unity of the spirit in the bond of peace.

Admittedly it presents a grave problem that only love, forbearance, and long suffering, with patience, can solve. Certainly the dogmatic spirit, cocksureness, and self-righteous air have no place in the effort to solve it.

The convictions of the plodding students are just as sacred to him as the convictions of the apt, quick students are to him.

Often the plodder gets the Lord's meaning from a passage when the quicker student misses it. So nobody must decide the scruples of another. Whenever this is done it is done at the expense of the unity and peace of the great brotherhood. No unity is worthwhile that is obtained by the hushing of conscience or the deciding of scruples—conscience will out.

Therefore, the freedom of every conscience within the group is essential to New Testament unity. The religious opposition right now to Hitlerism in Germany is scheduled for martyrdom rather than submit to the state's making "the church" a subordinate department of a fascist government. Men cheerfully die for freedom of conscience. If they cannot have this freedom within the group in which they are, they will withdraw and form one in which they can have freedom. Many divisions that have occurred since

Pentecost in the great brotherhood of Christ may be traced to an effort on the part of dogmatic, cocksure, leadership to the suppressing of individual consciences into the groove of this leadership. This is the seed of denominationalism.

Do we want unity among ourselves, and are we willing to forbear and to be long-suffering toward one another's conscience to obtain it?

—Truthseeker.

* * * *

MY CONTRIBUTION TOWARD UNITY

By Don Carlos Janes

I will give up anything except the Word of God to further Christian unity.

I will accept my personal responsibility and obligation to help answer our Lord's prayer for the unity of all who believe on Him.

I will not accept any extra-scriptural authority of any sort, nor receive any human creeds of any kind, whether oral or written, expressed or implied, but will gladly cooperate with all followers of Christ so far as they may desire and circumstances may permit, seeking always to manifest the spirit of Christ without whom no one belongs to Him.

I shall not forget that it is only by the grace of God that even friends can long abide in undisturbed unity.

I will see to it that honest differences on non-vital matters shall be no bar to fellowship.

On disputed matters, I will give respectful consideration to the other side, and will endeavor to use discretion in case there is an occasion to deal with such matters.

I will endeavor so to conform life, character, and doctrine to the revealed will of God as to make fellowship possible to all who love our Lord Jesus supremely.

I am prepared to forgive all who have trespassed against me, even as I wish to be forgiven, and will no more allow myself to harbor malice in my soul than I will permit my-self to carry deadly germs in my pockets.

I am fully persuaded that the unity enjoined in scripture teaching is not an exact intellectual agreement upon every item of Christian activity, for Christians do not all have an even start; do not all have equal opportunities; do not all apply themselves with equal diligence; nor do they all approach perfection at the same rate.

I see, therefore, that love and forbearance must be exercised for Jesus' sake and also for the desired end of a practical, working unity.

I will be mindful of my own serious imperfections, and while standing steadfastly for my conscientious convictions, I shall not be too eager to bring the whole church to my conception of the ideal state, for that would surely mean the adoption of some error some where—unless I am a perfect exponent of scriptures, which no one believes.

God help us all to be more Christlike that we may be one in Him. —Truthseeker.

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Editors

J. D. Phillips.....Bronte, Texas
 Homer L. King.....Lebanon, Mo.
 Homer A. Gay.....Lebanon, Mo.

Publisher

Homer L. King.....Route 2, Lebanon, Mo.
 H. E. Robertson, Assistant.....Phillipsburg, Mo.

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THE "UNITY" MOVEMENT

We are glad to see that the brotherhood in general is interested in an effort to reunite our scattered and distracted brethren by working out a settlement of our difference. In a recent issue of the *Christian Leader* appears an article on "War," by Bro. Tom W. Butterfield, in which he tells of a meeting of a church of Christ with a congregation of the Christian church. The expressed object of the meeting was to attempt to settle their differences. At this conference, Bro. Butterfield addressed "the official board" of the Christian church as follows:

"Brethren, if we, as the church of Christ in this town, are doing one unscriptural thing that is keeping you from worshipping with us, please state the thing and we will omit it from our worship."

The proposition here stated is good, and the congregation should be commended for their fairness. It shows honesty and sincerity and a love for the unity of the church. I wonder what kind of an offer that congregation would have made had it been a meeting between it and a church of Christ which opposes the innovations of many other churches of Christ? Would they have been as considerate and as fair to us as they were to the Christian church? Would they then be willing to abide by their own proposition? Would Bro. Butterfield and the ones who made this statement be willing to lay down any unscriptural practice which separates them from a thousand or more churches of Christ? Or does his proposition apply only to instrumental music? Inasmuch as the Sunday School, the pastor system, individual cups, uninspired literature, etc., are not authorized and God's will can be fully taught, learned and obeyed, without these innovations, will they lay them down? If not, why not? Their circle of fellowship will be much wider and their worship far more pleasing to God if they will discontinue the use of these things!

If they are not willing to do this, are they consistent in their reasoning? Brethren, we are willing to meet you any time, offering you the same proposition that you offered to the "digres-

sives." Will you make us the same offer you made them? What about it? "Ask for the old paths, the good way, and walk therein" (Jer. 6:16).

—Frank Cope, Jr., Electra, Texas.

THE REASON FOR OUR HOPE

We are told in 1 Pet. 3:15, to be "ready to give an answer" to every one who asks us a "reason of the hope which is in us." We are also told that "if in this life only we have hope in Christ, we are of all men most miserable."

The Bible tells us that this life is short and full of trouble. And truly, it is and, even more so for the sinner, for "the way of the transgressor is hard." But the Scriptures tell us that "through patience and comfort of the scriptures we might have hope." In the Bible we find the plan of salvation, and that is why we find hope in the Bible. In the Bible we find the record God has given us of His Son. When we study the birth, life, death, burial, resurrection, and ascension of Christ we can better understand that "God so loved the world that He gave His only begotten Son," that man might have hope.

Christ lived among men for some thirty-three years, during which time He fed the hungry, healed the sick and performed many miracles, proving Him to be the Son of God from on high. He then chose the twelve Apostles to carry the gospel message into all the world, and to teach all mankind that there is a hope of Heaven that they can have for their own. So, the question naturally comes into the heart of man: "What must I do in order to have this hope?" or, in other words, "What must I do to be saved?" The answer to this question is plainly taught in the New Testament. One must believe the gospel,—Heb. 11:6; he must repent of his sins, Lk. 13:3; he must confess Christ before men, Matt. 10:32; and "be baptized in the name of Christ for the remission of sins, Acts 2:38. This puts us into Christ, into His body—the church. In this church we are to continue to live as the Lord directs us in His word. He teaches us to live upright godly lives every day, and meet with the disciples on the first day of the week, and to give of our means for the advancement and betterment of the cause of Christ.

In 2 Pet. 1:5-11, He tells us to "add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity," and that if we do this we will never fall, but that we can continue to have this hope which is the "anchor of the soul both sure and steadfast."

May we all live so as to "have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

—Ben. F. Kirbo, Wilson, Okla.

REMEMBER GOD'S TEMPLE

Our bodies are the temple of God, and we are commanded to keep it holy (Rom. 12:1; 1 Cor. 3:16; 6:19. "If any man defile the temple of God, him shall God destroy." Now, you men, who think it is so great a sin for a woman to bob her hair, dress improperly, and go to picture shows, all of which I admit are wrong, but you

at the same time are addicted to the tobacco habit; please remove the blindfold from your eyes long enough to see your inconsistency, and admit that your practice is also wrong. Then, be men enough to quit the habit, even if you do have to make a sacrifice like a dope-fiend in giving it up; because you are as much a slave to it as sinners are to other worldly lusts. Most of you would not think of touching a drop of alcohol, yet here is what Dr. Hammond, of Baltimore, says:

"As a physician of forty years practice, I give my decided opinion that tobacco has killed ten men where alcoholic drinks have killed one."

Dr. D. H. Kress says:

"All are agreed that tobacco smoking injures the heart arteries and the kidneys. The tobacco smoker is slowly yet surely committing suicide."

"It is the appalling testimony of a college of physicians that 20,000 people in our land die annually from tobacco poison."—Dr. M. Lauden.

"Tobacco is the most poisonous plant grown; the smoke from which is so poisonous that it is employed in green-houses to destroy the worms on plants."—Dr. Chas G. Pease.

"Keep thyself pure" (1 Tim. 5:22); "Putting away all filthiness and overflowing of wickedness, receive with meekness, the implanted word, which is able to save your souls" (Jas. 1:21).

Written by a sister who did have bobbed hair, but is willing to admit she was wrong, and quit it.

FROM BROTHER WELCH

A few months ago, after hearing two debates on the Women Teachers and Class System questions, I came to the conclusion that where women taught **women only**, in separate rooms it was permissible, but I never did take any part in such work. However, for two or three months I went to hear them preach, and was a close observer of their work, and the fruits of it. I found it leaves the wrong impression upon the minds of the young, and keeps them from hearing many good lessons in the Bible, which are presented by one speaker to the whole assembly.

Therefore, from now on, I stand opposed to such system of teaching, and I have been teaching both publicly and privately against it for some time.

I stand for **one cup only** and for the Lord's Way in breaking the loaf. And, I stand ready to meet any man in public discussion on these issues.

I am not angry, I wish everybody well, but I have no truth to sacrifice to please any man. I have never taught anything which I did not sincerely believe, at the time I taught it. I have never desired to play on both sides of any discussion.

I am now fully determined that though the "heathen may rage, and the people imagine vain things," I shall "seek for the Old Paths, wherein is the good way" and be contented to "walk therein."

—H. C. Welch, Moody, Texas.

COMMENT

We are, indeed, glad to get this statement from Brother Welch, and we assure him we shall be

only too glad to welcome him back in the fold of contenders for the Bible Way. Here is our hand, Brother Welch, and may God bless your efforts. You have the ability to do much good for His Cause.

—Homer L. King.



Tom E. Smith, Healdton, Okla, May 1, 1938. — I was with the faithful in Wichita Falls, Texas, last Lord's day, April 24. The congregation there is still growing in grace and knowledge of the Lord, as well as in influence for good. There were 109 communed last Lord's day.

Clovis T. Cook, Lebanon, Missouri, May 16.— I am to begin a series of meetings, near Hartsville, Mo., May 21, to continue indefinitely. Soon after this meeting, I am to leave for Texas for a meeting, then to other fields for the summer. I trust that all will be ready for their meetings.

M. T. Beaman, Eva, Oklahoma, April 24.—We are out here in a country, where there is no loyal congregation, with whom to worship, but we have many who claim to be the Church of Christ. However, all seem to favor the classes and women teachers, being very zealous for them. I am anxious to have the true gospel preached here, but there are none to support it.

Ben J. Elston, DeRidder, La., April 21. — Dr. Forcade is sincerely trying to "make all men see," who live near DeRidder, what he understands of the gospel. He is much in advance of too many of us who make the carrying of the message into "the regions beyond" a matter of personal convenience, or when someone assures us pay. "Now" is not only "the accepted time" for the repentance of the alien, but it is as truly "the accepted time" to carry the story to such.

C. C. Rawdon, Rte. 1, Lawrenceburg, Tenn., May 16.—The church at Howard's Chapel is moving along nicely, also the church at Long Branch. We attend the meetings at Long Branch most of the time, as they are few and need help. Both churches are looking forward with much anticipation to our meeting in August. Any loyal brethren passing this way will find a welcome to worship with us. You will find us meeting about ten miles north of above place. If there should be a brother, who would like to teach a ten days singing school just before our meeting and sing through the meeting, let us know how much it would cost, etc. I liked Brother Waters' article in recent issue of the paper.

James R. Stewart, Rte. 2, Grossvenor, Texas, May 11.—The meeting at Eldorado, closed the 1st inst. We had fine crowds and good interest, but no additions. This was my third meeting at this

place. My father was with me through this meeting, assisting much in the song leading, also preaching two splendid sermons. We enjoyed his visit very much. We had an enjoyable day, April 17, at my home congregation, with preaching, singing, and a basket dinner at the noon hour. One was restored. I am to begin a meeting at Healdton, Oklahoma, June 11, and from there to the Bit Shop for another meeting. Then, I go to Arkansas for some work, before beginning the meeting at Tyson, Texas. I hope all will be ready.

Ervin Waters, 1118 So. 27th St., Temple Texas, May 17.—I recently visited in the home of Brother C. C. Snodgrass, a gospel preacher, at Cedar Gap, near Tuscola, Texas. My next was with the home congregation, in Temple, preaching once. While there, I had the pleasure of attending a singing school, conducted by Brother Homer L. King. I enjoyed the association with him very much, and I am thankful for the knowledge I obtained in this school. I next preached at Live Oak, where we are to have a camp meeting, beginning July 29, continuing until August 7. I closed a meeting at Cedar Gap, May 15, with five confessions of faults. I am now in the home of J. V. Speights, Littlefield, Texas. I go to Mountainair, New Mex., to begin a meeting May 20, and from there to Daugherty, Okla.; then to Temple for a meeting. We are to have an all-day meeting July 4, at Daugherty, Okla., known for its natural scenery and beauty. All are cordially invited to attend this meeting.

J. D. Phillips, Bronte, Texas, May 13. — The meeting which Bro. King started and Bro. Cope finished at Stop 12, Spring Hill, W. Va., resulted in seven baptisms. Bro. Cope and I started a meeting at Foster on Monday night (Bro. Doss having preached on Saturday night and Sunday night before) following the close of the Spring Hill meeting. One immersion to date, with others expected soon. We continue a week and a half yet. We expect to be at Brazil, Ind., the 5th Sunday, and on to Kansas City the following week. Please note the change of my address from Foster, W. Va., to Bronte, Texas. Will begin a meeting at Eola, Texas., June 24th.

Frank Cope, Electra, Texas, May 13.—I am now in a meeting with Bro. Phillips at Foster, W. Va. Up to date we have had five baptisms and others are expected to obey before we close the meeting Sunday night. Bro. Phillips did the preaching the first week of the meeting, I the second, and he the third. I am enjoying the services very much. I will accompany Bro. Phillips and wife as far as Kansas City, Missouri; and from there I will go to San Antonio, Texas, to begin a meeting there the first Sunday in June.

Wm. Freeman Jones, Iberia, Mo.—Discoursed at Taft schoolhouse (Maries County), night of May 4th. Began there the 9th, to continue two weeks or more. Now in middle of second week, with large attendance and fine interest. Smyrna brethren helping much with presence, song, etc. A husband and his wife baptized so far, and others

almost persuaded. I enjoy laboring among the world's poor, when they are rich in zeal for seeking for the Truth. Preached for brethren at Bethel (Marie County), morning of the 15th. Am staying among the brethren most of the time, talking about the things of "the Old Paths" (Jere. 6:16). Good meetings at Saline Valley, first Lord's day, and at Summerfield, two services, the 8th. I have promised to be with brethren near Cassville, Mo., beginning July 9th, the Lord willing.

Homer A. Gay, Lebanon, Mo., May 15.— The last Lord's day in April, I preached at Claxton, where we have a splendid little congregation of loyal workers, baptizing two fine people. I preached at the home congregation last Lord's day. We are blessed by having Bro. Chas. Lee and his son, Robert, and their families, move back with us here. They are fine Christians and good workers in the church. It is possible that I will go into New Mex., for a meeting or two in June. I begin at Eldorado, Ark., the first Lord's day in July, thence to Strong, Ark.; Brook Haven, Miss.; White Hall, Tex.; and then into Pennsylvania. I hope that all will make the necessary preparation and be ready for their meetings. The Lees Summit congregation is not very large and all the members are poor in this world's goods, but they have supported three mission meetings already this year and, I think, will send Bro. Cook into another one next week. What a great difference it will make if one hundred other congregations of the brotherhood would do likewise!

Homer L. King, Lebanon, Missouri, May 22.— I closed a singing school at Temple, Texas, May 7, also preached there over Lord's days during the school. I enjoyed the work with the good people in Temple, as I always do enjoy working with them. I was glad to be associated with Brother Ervin Waters and have him in the school. My next was a meeting of two weeks duration with the brethren in Waco, in the Bell Mead congregation, where Brother J. C. Moore is looked to as the leader. The attendance and attention were good throughout. These brethren have a very nice new church building in a nice location, and they seem to have a good chance to build up a good membership. The series are to close Sunday night. My wife accompanied me in the above meeting. We go next to Wichita Falls, Texas to continue over three Lord's days, where we anticipate a very profitable meeting with the good brethren there. From there we go to Seminole, Oklahoma, where we hope to be associated with Brother Phillips again, as he is to be there for the beginning of the meeting. From Seminole I go to Sentinel to begin about the fourth Lord's day in June. I hope all will be ready and that much good for the cause of the Lord will be the result. Pray for me and mine.

Brethren, we need your support for the paper—both morally and financially. Suppose you talk to your friends and neighbors and ask them to send in their subscriptions.

FELLOWSHIP MEETING

This meeting is to be at Brownwood, Texas, or nearby, August 11-14, inclusive, services day and night.

A number of small congregations and scattered members in this section have decided to have such a meeting for the purpose of arriving at a better understanding with each other and with the teaching and practice of all questions, over which there may be differences. We think the time has come for us to let all know that we are not a faction of the true church, but the true church, itself.

This is not a preachers' meeting, but we extend an invitation to all preachers and their families to come, prepared to take care of themselves and to take part in the meetings.

We have a competent song leader to conduct the singing, and you may bring any song books you have.

For further information you may write Herman M. Steart, Menard, Texas; Henry Fish, Brownwood, Texas; J. D. Morrow, Fort Griffin, Texas.

—Jas. T. White, Cleo, Texas.

WORDS OF ENCOURAGEMENT

"Enclosed is my renewal for the paper. I certainly enjoy reading it, and I do not want to miss an issue." —Mrs. W. E. Menasco, Oklahoma.

"May God bless you and your work. I hope to see you soon in this part. We are sending you the order for our song books, as we wanted to help the paper." —Carl N. Nichols, California.

"We are enclosing the money for the paper. We have not had it in over a year, and it will certainly be welcome in our home again. If you are passing this way, come to see us. Regards to your family." —Mrs. J. B. Daniel, New Mex.

"I am very enthusiastic about the O. P. A. I try to get as many as I can to read the copies you send me, and almost all commend it as a good journal." —Wm. Freeman Jones, Missouri.

"I am sending in two subs. for the O. P. A. I believe the paper has improved immensely during the past few months." —Ervin Waters, Texas.

"I am sending another sub for the paper. I do enjoy reading it. I will do what I can for it. May God be with you in your good work." —Mrs. R. T. Rose, Oklahoma.

"Here is our renewal for the paper. I surely would hate to miss an issue of it. We enjoy it more all the time, and the only trouble is there is not enough of it." —Woodard Clouse, California.

"I am sending my renewal for the O. P. A. I do enjoy reading it, and I look forward to its coming every month. I surely do appreciate you and your helpers in putting the truth before the world. May the Lord bless you and yours, and my prayer is for your paper that it may continue in the good work." —Merril E. Mountain, Iowa.

"I am sending my renewal for the paper. I hope you and the family are enjoying good health, and that you are having success in your work for the Lord." —C. C. Rawdon, Tenn.

ROLL OF HONOR

Below we give the names of those who have sent subscriptions from April 20 to May 20, and opposite their names the number of subs. We wish to thank all who have manifested enough interest in the advancement of the paper to solicit others to take the paper, or to send in their own subscriptions. We urge all to do all they can for the circulation of this journal.

Clovis T. Cook—3; Homer L. King—2; M. T. Beaman—1; C. M. Leonard—1; B. F. Leonard—1; L. H. Scarberry—1; C. L. McCallister—1; H. C. Thomas—1; M. E. Mountain—1; J. F. Thompson—1; Mrs. John Nichols—1; Anna Lee Stewart—1; Edd Bates—1; H. C. Welch—1; S. R. Ruebush—1; Mrs. R. T. Rose—1; Ralph Meents—1; Mrs. C. C. Coble—1; Woodard Clouse—1; Mrs. L. M. Pond—1.

Donation to O. P. A. Fund

Mrs. C. C. Coble ----- \$1.00

FRIENDS OF THE PAPER, NOTICE!

We want to urge upon the friends of the O. P. A. that you take more interest in getting the paper into new homes and urging others to renew their subscriptions promptly. The "Business Recession" seems to have its effect upon the finances of the paper as well as other matters. Especially, do we wish to urge upon the preachers, who are out in meetings, to talk the paper up, asking brethren to subscribe for it. They need the teaching in the paper and we need the funds to keep up with our bills in publishing the paper. Remember all the money sent in is used for the expenses of printing the paper, as none of the editors, nor the publisher, get one cent for the work they do on the paper. —Publishers.

LIKES TRACT ON WORSHIP

"The Ancient Order of Christian Worship" by Brother Phillips came to me very lately. I thoughtfully read it at once. It has a strong appeal to me. I think his arguments cannot be honestly met. It deserves more careful attention than it has had. If his tract only provokes greater care in thinking of what (and all that) is revealed on the subject, it will do good. Time is, and has been, when there is and was small use to devote much time to some things, to some people. "There is a time for everything." Jesus had to caution and restrain His disciples, and the hint should not be wholly lost on His disciples of today. This is meant to recommend, cordially, the tract. Single copy 20c; seven copies \$1.00. Address J. D. Phillips, Bronte, Texas.

—Ben J. Elston, DeRidder, La.

WANTS A PRINTER

Brother King: If you know of a young brother, who would like to buy or lease a small printing outfit, and would like to continue a small monthly or weekly paper (moving the plant to any location that suits him), please put me in touch with him. You may mention this in the O. P. A., if you like.

—Wm. Freeman Jones, Iberia, Missouri.

VIEWS AND REVIEWS

By H. C. Harper

"I think that there is no harm in using more than one cup at the communion if there is also no harm in abridging, as we have done, the Love Feast, which Paul describes in 1 Cor. 11. If the early church abolished the Love Feast because it was abused (in spite of Paul's teaching), so we might change from one cup to cups if we consider the latter to be more sanitary and in accordance with modern ideas. If we restore the 'one' cup, we would be under obligation to restore the Love Feast."—F. R. Gay, Professor of N. T. Greek, Bethany College, W. Va.

The Love Feast was no part of the Lord's supper, as instituted. And Paul plainly drives it from the church assembly, while he sets forth the Lord's supper by divine authority for them to observe just as it was instituted. And for any man to change it from "cup" to cups for any reason whatever, is a presumptuous sin. In restoring one "cup," we are under no obligation whatever to take up the Love Feast, which was driven from the church assembly by divine authority. And every struggle that is made to find an excuse for this change in the Lord's supper is no better than that put forth to excuse the change from baptism (baptisma), as Christ gave it in his commission, to sprinkling (rantismos), or to change it from hen baptisma (Eph. 4:5)—"a dip," as God gave it, to three dips (trime-immersion). God says "a cup" (Mt. 26:27) as plainly as he says "a dip." And he says poterion (drinking-cup) as plainly as he says baptisma (dip). I once asked a Greek priest: "Why do you put the man under the water when you baptize?" He replied: "Baptizo means that." I said: "Why do you put him under three times?" He said: "We think it better." And this is about as Tertullian says: "We are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." **Make it better than God could!**

Those who change God's appointments to have "amplified" and "better" things, "more sanitary" and "modern," would do well to consider Cain (Gen. 4), Nadab (Lev. 10), and many other such cases. We plead with all to restore the ordinances as God gave them. "God is not mocked." Judgment is coming!

NEW TESTAMENT CHURCH

"Ours is also a plea for the restoration of the polity and functioning of the New Testament church."—F. F., "OUR PLEA."

Why, then, put in so much time plea(ding) for the Sunday school, the "Minister, Pastor, or Located evangelist," the cups (individual or two or more) in a church for communion, when you can find no such things in the "New Testament Church," any more than you can find the "beads" and the "confessional" is that church? The Christian Church, as it now is called, with all its innovations, things not in the New Testament church, when it left "where the Bible speaks" and got to speaking "where the Bible is silent," took up "Our Plea," as a slogan, sweet to Isaac Errett and other digressive leaders, as a sugarstick with which to decoy the churches away from "where the Bible speaks." And now the digressive church

of Christ has progressed (I suppose they, too, want to be called "progressives") in the way of digression as far as "Our Plea." And this is an indication that such churches will never restore the "New Testament Church." They have sidetracked right where the institution called the Christian Church did. —H. C. Harper.

EXCUSES

No matter if it's winter
And the air is full of snow,
There is one place where we should be
Always glad to go.

It doesn't make much difference
If it's hot, or if it's windy,
You look for us; you'll find us there
Our place in the Assembly.

If you should have some company,
As you have often had,
You'd better not stay at home
For fear to make them mad.

He doesn't say that it's too far
Too hot nor yet too cool.
He doesn't say to take your friend
And go to Sunday School.

No matter if you're feeling bad,
Nor haven't such fine clothes
For the goodness that is in our hearts,
The Lord in Heaven knows.

Paul told the ancient Hebrews
Back there in the beginning
To exhort one another
To forsake not the Assembly.

God gives us no excuse
This thing He says to do,
And you'll be found there every time
If you are loyal and true.

—Cara Beavers, McPhearson, Ark.

PASSED ON

Olive.—Oliver Price Olive, son of Mr. and Mrs. W. N. Olive, of near Lawrenceburg, Tenn., was born May 3, 1915; died April 12, 1938, being nearly 24 years of age.

He obeyed the gospel at Howard's Chapel last fall, under the preaching of Brother Fred Kirbo. Although Brother Price wanted to attend the meetings of the church, yet he was able to attend but a few times after his baptism.

Brother Price leaves to mourn his passing his father (his mother having preceded him in death six years), four brothers, four sisters, and a host of other relatives and friends.

Brother E. Gaston Collins, of Lawrenceburg, conducted the funeral, and interment was in the Friendship Cemetery.

—C. C. Rawdon.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

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

OLD PATHS ADVOCATE

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

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

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No. 7

"REMEMBER LOT'S WIFE"

(Luke 17:32)

By Wm. Freeman Jones, Iberia, Mo.

It is very saddening to see a prospective convert to Christ "almost persuaded," or having already made the Confession, turning back without being baptised into Christ. Such an one had come to where he could pass through the cleansing fountain (1 John 1:7; Rev. 1:5), then conceded that he thought more of the lost world than he did of the only Savior (John 3:14-21). Thus he rejected the steps toward full obedience that he had taken; he failed to put on Christ (Gal. 3:27); he was not washed from his past sins (1 Cor. 6:11; Acts 22:16; Eph. 5:26; Titus 3:5); and he was outside of the house of all spiritual blessings for this life (2 Cor. 5:17; Eph. 1:3; Heb. 2:12). So he remains unsaved, without hope, and in darkness (Matt. 22:1-14).

But how much better off, if any, is the convert to Christ, fully pardoned of his past sins, who turns back "to the weak and beggarly elements" of the lost world? "If any man draw back, my soul shall have no pleasure in him" (Heb. 10:38). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2). But he has quit seeking things above the earth, and is seeking things on the earth. Therefore, such an one is lost. "Remember Lot's wife."

The Savior should soon have no people on the earth, if he should cease to gain new believers. Also, his work in the earth should soon cease, if his followers should all cease to follow him. For He depends upon his people in the earth to carry on his work and to spread the Gospel message among the children of men. Therefore, as "the pillar and ground of the Truth, the church of the living God, which is the house of God" (1 Tim. 3:15), his only spiritual organization, or society, ordained and authorized to execute his work on the earth, his people must worship him in spirit and in truth (John 4:24), when assembled (Heb. 12:23), and also live godly lives among the children of men (1 Tim. 4:8, 10). When the Lord's people turn from, or turn their backs upon this course, the Lord's work becomes dead so far as those who thus misconduct themselves are concerned (1 Thess. 1:7). Joshua agonizingly said, "O Lord, what shall I say, when Israel turneth their backs before their enemies" (Josh. 7:8). But there was a cause: Sin had so weakened them

that they were unable to stand before their enemies.

When two people have common sins—sins of which each is guilty—they have no fight against each other. So long as Israel had Ashdodites, Amorites and Moabites among them without opposition to their falsities, Israel could not fight the people with false gods. But when Israel had put away the "ites" with their false worship, they could stand before their enemies and make a valiant fight (Ezra 10:10-17; Neh. 13:23-31). See also Joshua 24:14-25; Gen. 35:1-4. We must not only put aside what is false, but also remove it out of our sight.

Brethren, who pretend to serve the Lord, yet do not openly oppose old human traditions in worship and work, cannot be acceptable to the Lord. As we learn, we must do, or not do, as the case may be. I know of congregations which may have but one item of worship or work that is out of spiritual order. Such places can easily be rid of everything that may defile the sanctuary, so to speak. Maybe a congregation has no classes, uses no women teachers or leadership, no fixed-price preacher, and nothing else unscriptural but in the communion service. They use two loaves, or break the loaf in two, and two cups—two men pass the emblems to the congregation. Maybe when they are taught the Lord's way, to use one loaf and one cup, they will readily accede to the right way, for they are honest, and want the truth.

I know of congregations which will not tolerate the idea of having individual communion sets. They believe that it is wrong to serve the Lord's table in that manner. Yet they do have two or more divisions of the loaf and as many cups, in the hands of so many men who wait upon the congregation. They do not realize that, on the same principle that they divide the loaf and have two or more cups, they can also have individual communion cups.

Why not, brethren? I can see no difference. But the Lord's word teaches his people to have but one loaf and but one cup, just as Christ's example on the night on which He was betrayed (Matt. 26:26-28; 1 Cor. 10:16, 17; 11:23-34).

Then, on the same principle, that you divide up the loaf into loaves, and the cup into cups, you can also divide up the Lord's assembly, or congregation, into classes. But "There is ONE body," which Paul explains, in Eph. 1:22-23 and Col. 1:18, as being "the church."

What right have I to go to the world and teach them to abstain from all unwritten things in be-

ing the Lord's people, while I myself am teaching and practicing things which are against keeping "the unity of the Spirit in the bond of peace"?

"Remember Lot's wife," my brethren. She looked back.

One step away from the divine plan leads to another. A young woman takes tap-dancing lessons while teaching a class of children at what is called the Lord's worship. Another young woman who teaches a class of young folk, at what some call the Lord's worship, wants her pastor to take dancing into church activities. The pastor refuses. She hires a hall and takes her class members there for dancing lessons. "If we can have instrumental music in our church, why can't we have literature for our classes, and a supper to raise funds with which to support the preacher, buy literature, song books, etc.? Yes, you can, for you have opened the floodgate, and such is the force of ungodliness, that you cannot shut it! ONE THING LEADS TO ANOTHER! and "they increase unto more ungodliness."

Therefore we, who are honest, sincere, are seeking for "the old paths" (Jere. 6:16), "where is the good way." Yet some say, "We will not walk therein!" If we seek for the good way, we are "abundantly satisfied with what is written."

Oh, brethren, let us obey 2 Cor. 13:5, and thus "Remember Lot's wife."

(To be concluded)

THE LORD'S DAY

From P. T. M. I copy the following. These people of the Second Advent Christian Church oppose the Seventh Day Adventists; but do the N. T. writers call the first day of the week Sabbath, chief Sabbath, or Christian Sabbath? Read it.

The day we call Sunday is called the sabbath by five New Testament writers, Matthew, Mark, Luke, John and Paul. Each of these in referring to the day we call Sunday, speak of it by no other title than Sabbath so that with one exception, (Rev. 1:10) it is called sabbath every time it occurs in the New Testament. It is not only called the sabbath, but it is called the first or chief sabbath. Matthew 28:1 is a good illustration. It reads: "In the end of the sabbath (Greek sabbaton) as it began to dawn toward the first (chief) day of the week." In this expression "day of the week" the word day is supplied, it is not in the original, it is written in italics; and the phrase "of the week" is translated from the word sabbaton, exactly as the word sabbath, in the first part of the text is translated from. Then the passage would read, "In the end of the sabbath, as it began to dawn toward the chief sabbath." But the word sabbath is plural, and so the thought is "In the end of the Jewish sabbaths, as it began to dawn toward the chief sabbaths" or Christian sabbaths.

It is contended by Saturdarians that Matthew intended to say, "as it began to dawn toward the first day after the sabbath." Now the Greek language is capable of expressing any and every shade of meaning. Matthew could have said: a. "First day of the week." b. "Day one of the week." c. "Day following the sabbath." d. "First

day after the sabbath." But he said no such thing.

Christ has made another day. And the proposition of Mr. Haines is quite to the point. "It is clear that unless he later made another day to take the place of the seventh day, the seventh day is still the Christian Sabbath." But thanks to the Lord of the Sabbath, he has made another day.

Reply: He refers to Mt. 28:1, and says, "It is not only called the sabbath, but it is called the first or chief sabbath."

But the Greek here can not be made to mean this. Mian, one of first here, is feminine, and can not modify the neuter that follows. Furthermore, the noun following is genitive in case, making it of or from the sabbath. This shows that one or first modifies some noun before the of or from. (There being no ablative case in Greek, the genitive is expressed in English by of or from.)

Now, first what? Is it: first sabbath of the sabbath? It can not be, for in Greek first and sabbath do not agree in gender. Then it can not be: first sabbath of the sabbaths. Moreover, such expressions make nonsense.

It is the femine eemera, day. "In the partitive genitive the word denoting the part is sometimes understood."—White, p. 328. And Mt. 28:1 is a partitive genitive. Then we have it either: the first (day) from the sabbath, or: the first (day) of the week. (See sabbaton, 2, "a week." (Thayer, p. 565.) And this is not calling the day sabbath, first or chief sabbath, nor Christian sabbath, by a long way. It is the first day of the week, the first day from or after the Sabbath, "the Lord's day" (Rev. 1:10), the day in which the Lord Jesus "abolished death" and brought "life and immortality to light" (2 Tim. 1:10), being "the first fruits of them that are asleep." (I Cor. 15:20.)

Let us see. De, "now"; opse, "after a long time, long after, late"; sabbatoon, from the sabbath, or of the week; (a plural for the singular, "the plural being occasioned either by the plural names of festivals, or by the Chaldaic form."—Thayer, p. 565); tee epiphoskousee, "at the lighting up"; eis, "into"; mian, one, or first (day); sabbatoon, from the sabbath, or of "the week." (Mt. 28:1.)

So it reads: Now, after a long time from the sabbath, at the lighting up into the first day from the sabbath (or into the first day of the week) came Mary

The "after a long time from the sabbath" here was about twelve hours after the sabbath, the interim from the time when the sabbath closed at sunset and the beginning of daylight thereafter.

Jesus was crucified on the "preparation" day, John 19:14-31, 42. This was the day before the sabbath, John 19:31; Lk. 23:54; Mk. 15:42. The women saw how he was laid away, Lk. 23:55. They returned and prepared ointments, and rested on the sabbath, Lk. 23:56. They came to the tomb "at the lighting up into the first day from the sabbath (or into the first day of the week)" (Mt. 28:1), and found the vacant tomb; for, as Mark says (16:9):

De, now; anasias, having risen; prooi, in the morning, early; prootee, the first (day); sabbat-

ton, from the sabbath, or of the week. And it reads:

Now, having risen in the morning early the first day from the sabbath (or of the week), he appeared first to Mary

"The stone the builders refused is become the head of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day the Lord hath made; we will rejoice and be glad in it." (Ps. 118:22-24; Acts 4:11; Rev. 1:10; Jn. 20:19; Jn. 20:26; Acts 2:1; Acts 20:7; 1 Cor. 16:1, 2.)

"The Lord's day," John in Rev. 1:10. "The Lord's day," Ireneus, A. D. 167; "the day on which Jesus arose from the dead," Barnabas, A. D. 140. "The Lord's day," Tertullian, A. D. 200. "The Lord's day," Origin, A. D. 225.

"Those who were concerned with old things have come to newness of confidence, and no longer keep sabbaths, but live according to the Lord's day, on which our life, as risen again through him depends."—Ignatius, A. D. 101.

—H. C. Harper.

CONTAINER AND CONTENTS

We hear so much about the "container" being only "incidental"—that "it is the contents alone that is noteworthy," hence we may tamper with the "container" so long as we do not dispose of the "contents," etc., and thus be guiltless. This reminds me of a mistake the Jews made, in explaining away the Law of Moses. They taught that if you swear by the temple, it is nothing; it is the gold of the temple (contents) that counts. They reasoned in the same way as to the gift and the altar—the altar did not mean anything; just the gift (contents). But hear Christ, concerning such reasoning:

"Ye fools, blind guides, whether is greater the gift, or the altar that sanctifieth the gift? Whoso sweareth by the temple, sweareth by it and the gold in it, and God Who dwells in it." Whoso sweareth by the altar, sweareth by all that is on it."

Thus, He showed that it takes the gold, furniture, those who dwell in it, and the temple to constitute the temple. Also, the altar, the gift and all that goes with it, to constitute the altar complete. And if either is greater, it is the altar, etc. (Matt. 23:16-24).

When the gold was in the hands of the people it was no more than any other gold, but when it was brought into the temple for God's sacred use it became sacred. So, with the animals until they were taken out of the flocks and brought to the altar, but when on the altar, they became sacred and sanctified. When did the animal change from the common usage to the sacrificial? When placed on God's altar, did it not? In 1 Cor. 10:16-18, we have a comparison of the altar and the Lord's table. Yet, in the face of the above some will say the cup has nothing to do with it, but the contents only. We can have two, six, a dozen, or one for each member. In reply, I fancy I can hear the Saviour say, "Thou fool, blind, whether is greater the fruit of the vine, or the cup that sanctified the fruit of the vine?"

When the elements of the loaf are in their com-

mon places, they are just common, but when the loaf is made and placed on the Lord's table, it is no longer mere bread (1 Cor. 10:16, 17), for we give thanks for it, and it becomes sanctified from the common to the sacred. The same is true of the fruit of the vine, when put it in the cup on the Lord's table, it is then to stand for the blood of Christ. Just so when Christ took the cup and blessed it, it was only that portion that was in the cup, that was blessed and sanctified. All the other was just ordinary grape juice. Hence we can see, that those who tamper with the cup, tamper with it and all it contains. Hence, as it was in the days of old, if we change or tamper with God's arrangements of His temple, etc., He will not dwell therein. (Matt. 18:20).

Brethren, think on these things. Which is worse: to be called an "extremist," because you try to imitate the Saviour and the early Christians, or to try to change the Lord's appointments to suit your own fancy, and be called, "Thou fool, blind guides," etc.? Which is more to be commended in a child; trying to wear his Daddy's boots, or killing Indians in a game of cowboy? Let our highest ambition be in trying to imitate our Saviour, for He is our example, and He commands us to "follow" Him. May we be satisfied with Him and His way, always.

—Elmer Walls, Salesberry, Ind.

WERE YOU THERE?

It was the mid-week meeting,
The quiet hour of prayer:
The Master of Assemblies
Patiently waited there.
A look of pain and sorrow
Shadowed His face Divine,
"I cleansed ten," He murmured,
"Where, then, can be the nine?
Have they so soon forgotten
The sins I washed away?
Has not their weakness taught them
The need to watch and pray?
On mountain and in desert,
Beset by Satan's power,
For them I prayed and fasted,
Can they not watch one hour?"

They had not meant to slight Him
Because they did not go:
Their heart had never told them
That He would miss them so,
And so the Master waited
In loneliness and grace,
While they, alas! neglected
The holy gathering place.
Oh, Savior dear, forgive us,
We are so slow to come
To seek the blest communion
Of the quiet upper room:
Lord, give us clearer vision,
Thy loveliness to see,
Till naught shall so delight us
As fellowship with Thee.

—Homer A. Gay.

OLD PATHS ADVOCATE

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Editors

J. D. Phillips.....Bronte, Texas
Homer L. King.....Lebanon, Mo.
Homer A. Gay.....Lebanon, Mo.

Publisher

Homer L. King.....Route 2, Lebanon, Mo.
H. E. Robertson, Assistant.....Phillipsburg, Mo.

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"THEY HAVE GONE IN THE WAY OF CAIN"

It is a strange thing to me: how some preachers can preach and write on some subjects of the New Testament, sway from one side of the rostrum to the other, and vehemently affirm that "this is unquestionably true," (which no one denies or even doubts), yet if you ask them to affirm certain things which the Apostles taught, and were practiced in the Church of Christ down to recent times, they will snarl at you, call you any old name, and ask the church where you preach, or teach, to dismiss you as a dangerous man, just like the "Denoms" used to do.

It is strange how some preachers glory in some of the denominational practices, for which they cannot give one single proof-text from the New Testament, yet they are very popular among those whom they have lulled to sleep by their false doctrines and substitutions.

If you ask them to affirm these innovations and sustain them in debate, they treat your challenge with silent contempt. And yet they claim to be Christians, just waiting for their translation in a "chariot of fire." They will find a chariot of fire alright, but it will go in the opposite direction to what Elijah went.

Some "Big-lights" have insisted on a twentieth century religion. Well I suppose these "substitutions" introduced by some of "our preachers" are a fore-runner of that religion. Man-made elders, local pastors, hired preachers, International Literature, sitting in prayer, individual cups, solo and quartet songs, etc., are a very good start towards a new religion, for not a whit of it is found in the Bible, yet all the "Big preachers" indorse these things. They care nothing for what Jesus Christ, or God the Father says, their motto seems to be: "Eat, drink and be merry for tomorrow you die."

Listen: "Ye shall not add unto the word which I command you; neither shall ye diminish aught from it; that ye may keep the commandment of the Lord your God, which I command you." Deut. 4:2. " whatsoever thing I command you, observe and do it; thou shalt not add thereto nor diminish from it." Deut. 12:32. "Add thou not unto His word, lest He reprove thee and thou be found a liar." Prov. 30:6. "But though we, or an angel

from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed." Gal. 1:8.

I also refer you who are preaching and practicing those things named above, or anything else, not fully sustained by the word of God, to remember that God is not mocked." You shall reap what you sow.

Jude says "they have gone in the way of Cain." Some examples please.

David put the Ark of God on a new cart to carry it to Jerusalem. What happened? 1 Chron. 18:7. Nadab and Abihu put "strange fire" into their censers, what happened? Lev. 10. Read. Aaron substituted a gold calf for God as leader of Israel. What happened to him? Ex. 32:1-4; Num. 20:8-13; Saul, 1 Sam. 1:22, 23; Go read and take warning.

Conclusion: "Whosoever shall be ashamed of me and of my words in this adulterous generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8:38. "Fear God and keep His commandments, for this is the whole duty of man." Eccl. 12:13.

If any preacher who reads the above, will give me the scripture sustaining the practices named above, he will not only confer a great blessing upon me and many others, but he will save our souls. If he can't then we will try our best to save his soul, for he is lost.

—E. A. Lowry.

MORE CONCERNING "UNITY"

I heartily endorse the article by Bro. Cope in June issue of the paper concerning "Unity." Recently the Firm Foundation published a special UNITY edition of the paper, in which there was expressed a sincere regret for the lamentable divided condition of professed believers, and a desire to reunite on the "primitive pattern." Such an effort on the part of the F. F. is worthy of commendation, and the articles in that issue are due our consideration.

Just now, however, a question arises. Are the exponents of this unity proposition prepared to abide by the principles set forth in it? For years we have attempted to persuade the F. F. and other papers to lay aside all unscriptural practices in order that peace and harmony might reign supreme within the ranks of the Disciples of Christ. They have constantly scoffed at, and ignored our plea. Do they now so plead with the sectarians? I am reminded of the words of Christ to the Scribes and Pharisees, sitting in Moses' seat, "All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not," Matt. 23:3. The advice given by these papers concerning "unity" should be observed. However their teaching and practice are not consistent. We should do as they "bid" but "do not after their works." The innovations brought in and practised by these same writers have culminated in the divided condition of the Church. Here is their mistake, "For they say and do not." Why not be entirely consistent and "practice what we preach"?

It is absurd for me to plead with other people



to observe certain rules, while I am breaking them myself. It appears to be rather easy for our S. S. brethren to note the faults of others, but the individual that attempts to point out to them their errors has a "hard row to hoe." Matt. 7:3-4, (Moffat's Tran.), "Why note the splinter in your brother's eye, and fail to see the plank in your own eye? How can you say to your brother, 'Let me take the splinter from your eye, when there lies the plank in your own eye?' Thou hypocrite, take the plank out of your own eye first, and then you will see clearly how to take the splinter out of thy brother's eye." We agree with the F. F. concerning what they teach on "unity," and we also are opposed to denominationalism and sectarianism, because they are opposed to the spirit of Christianity and are contradictory and inconsistent in their teachings. Why then does not the F. F. get the plank out of its own eye, throw aside the existing innovations such as Sunday School and Cups, which have torn asunder the Body of Christ, and then with a united front attempt to remove the "splinter" from the eye of Denominationalism. This "plant" is the most important thing to be removed and needs their immediate attention.

The Bible says, "A house divided against itself cannot stand." Paul propounds that important question that answers itself, "Is Christ divided?" Bro. Armstrong, in the Truthseeker remarks, "This makes it imperative that we ourselves present a united front." Again he questions, "Do we want unity among ourselves, and are we willing to forbear and to be longsuffering toward one another's conscience to obtain it?" David exclaims, "Behold how good and how pleasant it is for brethren to dwell together in unity." We then plead for all Christians to sacrifice ideas, traditions, and unscriptural customs and return to the "old moorings at Jerusalem." Let us unfurl the banner of the Lord today, "The Bible and the Bible Alone." Good men everywhere are rallying to this infallible standard, and as the light rolls in beauty across the storm, let us catch the inspiration and shout, "On to victory."

—Ervin Waters.

THAT FELLOWSHIP MEETING

Brother Jas. T. White has announced this meeting in the columns of the O. P. A., and I want to call your attention to it again.

The place is Elkins school house, 8 miles south of Brownwood, Texas, on the old San Saba road, where there is a tabernacle and a church building. Also, a good place to camp and plenty of good water.

The date is August 11-14—four days. Do not forget it!

The purpose of this meeting is a better understanding of the teachings of those who differ from what is generally called "Church of Christ"; that we may no longer be considered a "faction of the church." Much interest is being shown in such a meeting, and a large crowd is expected.

—Jas. D. Morrow, Fort Griffin, Texas.

(Note:—A sister sends about the same as the above, but space forbids that we give both.—Pub.)

Frank Cope, Jr., Route 1, Electra, Texas, June 16.—The meeting in West Va., closed with seven being baptized into Christ. I was glad to assist Brother Phillips in this meeting. En route from West Va., we came via Brazil, Indiana, preaching a few nights and over Lord's day. We preached alternately. I met Brother Joseph Miller here. He is one of our faithful gospel preachers. After reaching home, I had the pleasure of attending a few nights of a meeting, in Wichita Falls, conducted by Brother King. I am now in a good meeting, in San Antonio, Texas. The church here is very zealous and fervent in the Lord's work. Two have made the "good confession" for baptism at this date. I go next to Mounds, Okla., for a mission meeting.

Ervin Waters, 1118 So. 27th St., Temple, Texas, June 16.—I closed a meeting, in Mountainair, New Mex., with five baptisms. Splendid crowds were in attendance throughout, with good interest. The church there is much stronger than at my first visit with them, both in numbers and spirituality. My next meeting was at Dougherty, Okla., closing June 12, with two baptized into Christ. Brother Fred Kirbo was with me a few days and led the singing, while here. We enjoyed visits of brethren, from Davis, Sulphur, Wilson, and Healdton, Okla. I am to begin a meeting with the home congregation June 17; then to Sulphur, Okla., to begin July 1. Let us work "while it is day."

James R. Stewart, 1308 Bullard Ave., Cisco, Texas, June 10.—My correspondents will please note the change in my address. We have recently moved to the above place, where we have found a few loyal brethren who are meeting for worship in the home of Brother Stobough. They are true to the Book. I have just closed a meeting with them, and although they were limited in their financial strength, I held the meeting just the same. We baptized one and others were almost persuaded. We closed with good interest. Brethren from Ramsy, Groosvenor, and Desdamona, attended, among whom was Bro. George Hughes and family. My father conducted the singing for the meeting. We were glad to have all visit us. We left the congregation of 14 members encouraged to press on. We are visiting Brother King's meeting in, Wichita Falls, and they are having a good meeting. I am to begin a series of meetings at Healdton, Okla., June 11. Then, to the Bitt Shop; High, Ark.; Waco and Tyson, Texas. All in reach are invited to attend these meetings.

O. B. Casey, Wichita Falls, Texas, June 16. — The church at this place is much strengthened by the strong preaching done by Brother Homer L. King in the meetings of two weeks duration,

closing June 12. The visible results were four baptized, nine confessions of faults, and two took their stand for the Bible way, from the S. S. and cups factions. We believe that seed was sown that will be "gathered up not many days hence." The second Sunday of the meeting there were about 130 who communed, using the one "loaf" and the one "cup." We were glad to have Brother King and wife make their home with us during the meeting. Brother Clovis, who was on his way to South Texas, stopped off to visit his parents and other relatives here. He preached a good sermon to an attentive and large audience June 15. He was accompanied by Brother Chester King, who is on his way to California, where he expects to do considerable preaching around Crockett. We were glad to have him and meet him. Brethren, in as much as our labor will not be in vain, let us not grow weary in well doing, but press the battle in Jesus' name.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, June 11.—I conducted a series of meetings at the Ellis school house, near Hartsville, Mo., closing May 29. This little church has had some difficulty in getting established according to the Bible way. This was, in a way, a mission effort, but the home church and Brother H. E. Robertson supported me in the work. I go next to Fairview, near San Antonio, Texas, to begin June 17 and continue until June 26. Brother Chester King, of the home church, will accompany me to this place and assist in the meeting, before going on to California. We expect to visit my former home congregation in Wichita Falls, Texas, enroute to Fairview.

Homer L. King, Lebanon, Missouri, June 21.—I closed a series of meetings with the good brethren, in Wichita Falls, Texas, June 12. Brother Casey is reporting the results in this issue. We enjoyed the meeting very much, and the association was very much enjoyed with so many of my old friends. The church in Wichita Falls has grown very rapidly the past few years, and there is talk of starting another congregation in another part of the city, as there are plenty of members for two congregations. We had a number of preaching brethren in attendance part time; viz., J. D. Phillips, J. R. Stewart, Frank Cope, Fred Kirbo, from out of the city; and Harold Fleming, Clayton Fancer, and Louis Tidwell, of the city. Of course, I was delighted to have all these in attendance. We were treated royally in the home of O. B. Casey, and the church supported me well. From here we went to Seminole, Okla., beginning June 14, in the Treadway school house, about five miles out. The crowds have seemed small, but they are increasing, and some have responded to the gospel call. Two have been baptized and two restored to date. We look for others before we close. We are to begin at Sentinel, Okla., June 26, continuing over three Lord's days; then, to Bula, near Littlefield, Texas, about July 17, continuing over three Lord's days; then, home the first Lord's day in August. I hope all will be ready.

Homer A. Gay, Lebanon, Mo., June 13th.—I am now at Climax Springs with Bro. Wm. Freeman Jones in a mission meeting. Yesterday I preached at Cable Ridge about twelve miles from here, where Bro. Jones has built up a splendid congregation, that is loyal and true. I was very glad to find these loyal brethren. I promised to hold them a protracted meeting this fall. At the present we are preaching in the Holiness tabernacle in Climax Springs, and there are many in this part, who need to be taught the gospel. Bro. Jones is certainly a co-worker in the Lord, always willing to do more than his part. He is making a great sacrifice to try to teach the brethren the "way of the Lord more perfectly." I believe that he is truly one of us and should be used, helped, and encouraged by the loyal churches. Bro. and Sister L. N. Byford of Waco, Tex., are making it possible for me to hold this meeting, having sent me twenty-five dollars to help pay my expenses here and at home while I am away. Besides this, they have sent me five dollars each month during this past winter and ten dollars a month one winter before. Bro. Byford works hard every day for their living, and if he is not doing more than his part I just wonder how short some of us will fall in the judgment. Other good brethren have helped in this work and others have promised to help, for all of which, we thank God. May the Lord bless all the workers and be merciful to the shirkers. Let us work and pray for a harvest of souls.

Wm. Freeman Jones, Iberia, Mo.—My visit with Lees Summit brethren, May 27-30, was very enjoyable and profitable to me. I discoursed four times to the brethren, also had good conversations with brethren Homer A. Gay, Chas. Lee, H. E. Robertson and others about things of vital interest to the Kingdom today. This congregation is doing an exceptional work in helping preacher-members in desert and weak places. They also have developed wonderful singing talent in the congregation. It is a great inspiration to mingle with such sincere brethren. I preached twice at Taft schoolhouse, June 5th, where I lately conducted a 15-days meeting. Brother H. A. Gay and myself are now in a series of meetings at Climax Springs, Mo., since June 11th, with a large increasing hearing and fine interest. I have labored in this vicinity for nearly twenty years, quite frequently. But there is no congregation here. Brother Gay is a fine yokefellow, a good song leader and preacher. I enjoy laboring with such men. We need your fervent prayers and any support you can give us, brethren, in this desert field, which, we trust, may some day be glad, "rejoice, and blossom as the rose," as "the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35). We worshipped with Cable Ridge brethren, the 12th, Bro. Gay delivering an able, well-received discourse on "The Fleshly Family and The Divine Family." Cable Ridge began under my humble boy-preacher about 18 years ago, and will have Bro. Gay for a meeting this fall. Brethren, subscribe for the Old Paths Advocate, and thus help to place it in needy places.

Bro. Gay and I were glad to have brethren H. E.

Robertson, Clovis Cook and Chester King of Lees Summit with us first night of meeting at Climax Springs. Their help in the service is greatly appreciated. Hope for some new subs for O. P. A. while here.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions to this paper from May 20—June 20, and opposite their names the number sent. We wish to thank all for their interest in helping to circulate the only paper of its kind. Your efforts are certainly appreciated, and all funds, whether subscriptions or donations, are used for the benefit of the paper. —Publishers.

Grover White—5; F. M. Cox—4; John L. Reynolds—2; Otis F. Young—2; F. D. Stermer—2; Frank Cope—1; Mrs. L. C. Cage—1; M. O. Engle—1; Bunt Franklin—1; Edd Owens—1; Homer A. Gay—1; Homer L. King—1.

SONG BOOKS

The Church Hymnal, our new church book, compiled by Will W. Slater, will be ready April 20. It is not large, heavy or bundlesome, but is large enough for any church. 224 pages, with about 40 new songs, and more than 200 of the finest old standard songs and hymns extant. A better church book cannot be found. Cordwain binding, 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid within 300 miles. Add 1c per copy if more than 300 miles from us.

SONGS WE LOVE, our 1938 all-purpose book, is now in the second edition. The best all-purpose book we have ever published. 86 of the finest old songs and hymns, and 110 new songs of the very best, most of which are good, soul-stirring gospel songs. Cordwain binding, 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid.

Send all orders to Homer L. King, Lebanon, Mo.

THE CHURCH OF CHRIST

No man-made church but God's alone,
Is built on Jesus, the Corner stone;
Though wicked men this church assail,
"The gates of hell cannot prevail."

With Jesus alone—With Jesus alone,
The only foundation, the chief Corner Stone;
Through faith in God through Jesus' Blood,
We're members of the Church of God.

This holy temple in the Lord,
Is fitly framed without discord;
Of polished stones the walls were laid!
Complete in one as Jesus prayed.

God set the members every one,
Into the body of His Son.
Their names are in the Book of Life—
This holy church is Jesus' wife.

Built up in Jesus, our living Head;
Together quickened from the dead;
This Church of God is from above;
Its only bonds are bonds of love.

The prophets and the apostles true;
The martyre, too, with death in view;
With all the saints who lived and died,
Were in the Church where we abide.

We dare not trust in human aid,
Nor join a Church that man has made;
Built on the sands of Babel tall,
When storms arise her walls will fall.

The Lord of life from glory came,
To make our minds and hearts the same;
His gospel, law, and government,
Unto His children He has sent.

No more the Gentile and the Jew,
But one new man made of the two;
The lines of strife no more to lay,
But walk in love from day to day.

The law of love He did command,
That by it we should understand;
And by it all His children know,
For out of it no strife can grow.

Alas, where is this law today;
From which so many have gone astray?
The law of Christ they have denied;
By human laws they are supplied.

Will Christians close their eyes and ears,
Against the light that now appears;
While still they bow to human laws,
Which God will burn like useless straws?

Dear brethren, for the sake of Christ,
Leave off these things that gender strife;
Be by His Spirit ever led;
He is the church's only Head.

—J. D. Corson, Westover, Pa.

CAMP MEETING

On July 29, I am to begin a camp meeting, at Bryant's Station Crossing, on Little River, near Buckholts, Texas. This is within three miles of Live Oak congregation. We expect to continue until August 7, at least.

The location for such a meeting is ideal. There are plenty of natural attractions—water, trees, places to fish, etc., and those who enjoy camping out should be well pleased.

We have had a number of requests for this meeting, and quite a number, from different congregations, are planning to camp with us.

I held a meeting there last year, and we had the largest crowds I ever saw at gospel meetings. We cordially invite all to come and enjoy the great "love feast." So, remember the date and come and camp with us.

For further information write me at 1118 So. 27th St., Temple, Texas.

—Ervin Waters.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

TEACH US

By Ben F. Faylor

Ps. 90:12. "So teach us to number our days, that we may apply our hearts unto wisdom." This beautiful passage urges us to give due consideration to the use of our days and sets before us a noble purpose. "Teach us to number our days." So swiftly pass the days of our lives that the number of the years increase alarmingly fast. Speaking of the tenure of life, Job says, "My days are swifter than the weaver's shuttle." Perchance you may have stood by the loom and watched the shuttle pass back and forth. How swiftly it flew! Job says that life is like that. David likens our days to grass, and to a shadow that passeth away. James compares life to a vapor. These all tell us how swiftly the days of our pilgrimage pass. How needful, then, that we make the best use of them while they are passing. Yesterday is dead and beyond recall. Tomorrow exists only in anticipation and may never come. Today is here, let us use it for we have promise of no other. How often we are prodigals of time. Wasters of precious, ever fleeting time. Lord, teach us to so use our time that we may be numbered among the wise.

The experiences of life lead us to see the need of a teacher. The need of a constant influence to strengthen us against the lower forms social and moral life everywhere present. The need of a guide that will lead us out of the way of folly into the way of wisdom. It is so easy to become a fool. Who, of us, have not cried out like Saul, (1 Sam. 26:21.) "I have played the fool, and have erred exceedingly." Have we not too often disregarded righteous instruction and plunged into darkness? How foolish! Solomon tells us that, "The fool walketh in darkness." Darkness is depressing. It doesn't lift. It fills us with fear. Darkness destroys hope. Man void of hope is a derelict on life's outspreading sea. He is but a vagabond, a moral and spiritual hobo, with no aim to attain and no place to go. "Clouds without water" driven by a ghostly past and an empty blighted future. If we could only learn that any step in the dark is a dangerous step. How useless objects in the dark become. Even a sign-post that stands in the dark gives no guidance.

Darkness is a symbol of evil. Prov. 14:16. "A wise man feareth, and departeth from evil; but the fool rageth, and is confident." That person is wise, who, from the bitterness of his own tasting and the examples of evil persons, has learned to fear the consequences of evil and has departed therefrom. Evil is a canker that insidiously corrodes the moral fabric of the heart until it sends its poisonous spores into the soul, condemning it to a realm where white pain lives and tears drip forever. Let us beware of that which will master us for evil. Let us shun that, which will lead to a prostitution of high moral and edifying spiritual standards.

Various passages of Scripture are sign-posts on the highway of life, showing us where to go and how to get there, but they do not take us there. We, ourselves, must do the going. First of all we must subdue passion and curb lust. There must be a changing sky of our thoughts.

We must set our affection on things above and not on things on the earth. There must be a death to evil. There must be a transformation of heart and soul. Jesus put it in these simple words, "Ye must be born again." It is a great thing to live right. Every man, whose soul is ambitious, can be great things and can do great things. He must first rise to be noble before he can do noble things in a noble way. Christianity gives aspirations for the best life. Its molding influence will produce character unimpeachable. Honor will be more precious than profit as he grows strong in fortitude. Death will be the emancipator of his soul while his beloved and friends gaze upon a body that the chisel of death has carved into marble majesty.

(Selected from Leader).

REQUEST TO RESIGN

Another thing bothering the young preacher at Speegleville is that he has been asked to resign. One of the elders, aided by three or four others of the congregation, after a called meeting of themselves asked the preacher to resign. They gave as their reason for this request that he was "overshooting" the congregation, his preaching was going clear over their heads. And, too, he had not quite come up to their expectations in visiting their families. Of course they requested that he slip out "quietly," just as quickly as he could find another place, and the other officers and the congregation generally must know nothing of their meeting and their request that he resign. While it is a fact the elder who took the lead in this "ouster proceeding" has never liked the preacher, it is said for the reason the preacher did not pay enough attention to his dictation, yet they want to make the impression the preacher goes of his own accord, and the congregation is to never know of their secret meeting and request he resign. Now, brother preacher, just what would you do? Would you be thus railroaded with a murmur, would you allow the congregation to think you are going of your own accord and that it is wholly because you desire to go to other fields, or would you bring the matter before the congregation and all them to have some voice in the matter? At any rate it presents a very peculiar and difficult case for the young preacher at Speegleville to handle. Probably, he'll move on.

—W. D. Bills, in F. F. He "gets" hired, and he "gets" fired; yes, "requested to resign," and yet "we don't have the pastor," —we just lie about it as "we" did in saying "We don't have the Sunday school," and "we" don't have "confusion" with classes and teachers operating in the same room. But finally "we" got the "classrooms" put in or on "to prevent so much confusion." And now "we" hire the thing, and fire the thing, and yet "we don't have the pastor system." I see, yes, I see; it is just in the Christian Church that these things are digressions. Poor souls, can't see they are trailing along after the Christian Church. —H. C. Harper.

Have you renewed your subscription to the O. P. A.? Ask your neighbors and friends to take it.

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

OLD PATHS ADVOCATE

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

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

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No. 8

ANABAPTISM

Anabaptism is a compound Greek word, constituted of *ana*, which signifies iteration or again, and *baptisma*, immersion. Used as a verb it means to baptize again, or to rebaptize. Anabaptism, in the strict Scriptural import of the term, is an impossibility; for, as there is but "one Lord" and "one faith," so there is but "one baptism" or immersion (Eph. 4:5). There is a case, however, in which anabaptism cannot only be justified, but is really an obvious duty.

This duty is made plain by an example in Acts 19th chapter. Apollos had been carrying on the work of John the Baptist, the Kingdom harbinger, after John's preparatory work had ceased and the commission had been given to the disciples to "disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). While John's baptism was in force God recognized it and it was valid. But Apollos had been baptizing people, not according to Matt. 28:19 and Mark 16:16, but "unto John's baptism." Paul "said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit." (They had not, then, been "baptized into the name of . . . the Holy Spirit"—Matt. 28:19. "Unto what, then, were ye immersed?" asked Paul. "And they said, Unto John's baptism. Then Paul said, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:1-5). Truly a case of anabaptism!

Now, if God did not accept their baptism, which He had formerly accepted (while it was in force); would (or does) He now accept a baptism which He has never sanctioned? I think not!

Through the labors of John Glas, Robert Sandaman, A. McClean, James A. Haldane and Robert Haldane, of Scotland; and Walter Scott and Alexander Campbell, of America; the doctrine of immersion "for the remission of sins" (Acts 2:38), which had, for centuries, been "trodden underfoot" (Rev. 11:2) by the professing or nominal church, was revived. But in that great movement to restore Apostolic Christianity it seems that the subject of baptism "for the remission of sins," while boldly preached, was not readily understood. Men and women were being received into the fellowship who made the claim that—

"Between the stirrup and the ground,
They pardon sought, and pardon found,"

without any baptism except a sectarian one — a baptism (or dipping) "because of" the remission of sins. Baptism upon a confession or profession that "God had for Christ's sake pardoned" their "sins"! Such a baptism is contrary to the teaching of the New Testament, which commands baptism "for the remission of sins"; or, to put it more in accord with Greek idiom, "in order to the remission of sins" (Acts 2:38). "Arise," says Ananias to the penitent Saul, "and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Truly, then, Alexander Campbell says, "Now if our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism, as much as bathing for health is different from a Jewish ablution for legal uncleanness or impurity. The action has a meaning and a design; and it must be received in that meaning, and for that design, else it is another baptism" (Campbell-Rice Debate, p. 439).

John Thomas, M. D., an Englishman of much learning, early, and with marked zeal, enlisted as a coadjutor of Alexander Campbell. He was an original thinker, and seemingly cared nothing for the prevailing doctrine or practice unless he was sure it was in accord with the teaching of divine revelation. He maintained, with perfect consistency, that persons who had been baptized without proper views of the nature and design of baptism—ignorant of the primitive doctrine of baptism "in order to the remission of sins"—should be reimmersed, according to the true intent and spirit of the ordinance. He insisted that persons who had obeyed any sectarian scheme instead of the primitive gospel, were still unwashed sinners and were in need of real baptism—that their immersion was, as Campbell said, "another baptism." He met with bitter opposition. Regardless of what may be said of his later doctrines (now known as Christadelphianism), Dr. Thomas was right in his plea for the reimmersion of all who had not really obeyed Acts 2:38, which clearly gives a motive for the act—so that, when Peter says "be baptized for the remission of sins," the motive is as much a part of the command as is immersion. One who has been immersed, not understanding it to be "for the remission of sins," has obeyed but half of the command. Episcopalians, who have received sprinkling for the remission of sins, have obeyed but half of the command. Baptists are right on the action of baptism, but wrong on the design. Episcopalians are right on

the design, but wrong on the action. Let us, who claim to "speak where the Bible speaks and be silent where it is silent," be right on both the action and the design.

Let all who have not fully obeyed Acts 2:38 demand and receive re-baptism, or anabaptism, at once!

—J. D. Phillips.

"REMEMBER LOT'S WIFE"

Luke 17:32

By Wm. Freeman Jones, Iberia, Mo.

"For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3). Such has always been the unholy condition of the lost world. But for its evils, no plan of salvation should ever have been needed. Without any sin or possibility of sinning, there had never been need for costly provision for preparing earthly inhabitants for eternal glory. But law was needful; sin has abounded; and teachers and preachers of law have been called for. And by having the dividing line set by the divine power, there is a difference between the righteous and the wicked, between the saved and the unsaved.

To uphold and carry out the heavenly plan, sacrifice, labor, time, and means otherwise are required. Some must bear untold burdens which others should bear, but do not. Some must endure hisses, scorns, wounds, sacrifice and untold suffering because of neglect of others. Therefore it is truly said, "This world is a world of trouble and sorrow."

It seems that the few must endure the failures and neglects of all. One, the holy child Jesus, "bore it all" for the rest of us, that we might be "heirs of God, and joint-heirs of Christ." The confident hope of the few faithful disciples of our risen Lord rests on His promise that the crown of life awaits us "at the end of the way." Since there is nothing more inviting, we conclude that, at the extreme price, the reward is well worth the cost of the journey through the world of darkness, bleakness, exposure and privation.

The world has its "divers lusts and pleasures, living in malice and envy, hateful, and hating one another." But Christians worthy of that exalted name left all such in the sin-cured world, being translated into the kingdom of God's dear Son, the higher and nobler relationship with the "Rock of Ages." And when such worthies depart from this world, that they can hope for the highest and noblest relationship in an eternal realm of never-changing day. "The path of the just is as a shining light, that shineth more and more unto the perfect day." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" Daniel 12:3).

The happy Israelites had turned their back upon God's enemies, the Egyptians, and were wending their wearisome way to the earthly Caanan, the happy abode promised for them to their forefathers; the happy Christians have turned their backs upon all enemies of God's righteousness,

that they may "seek for a better country." Unlike Lot's wife and all her imitators, Christians realize that to turn and look back lustfully to the world from whence they came out would be to endanger their faithfulness and steadfastness. Therefore they moved forward, however stony and rough the road may seem, "looking for the recompense of the reward." Jesus is at the end of the way, for He is "the way, and the Truth, and the life," alone having "the words of eternal life," and for each a glittering crown in his hand.

Worthy Christians will accept the correction and reproof and instruction of divine revelation as often as is needed. They want the Truth and seek for it, disregarding popularity with the masses or classes, prestige among men, financial gain, or worldly friendship. They will sacrifice even their dearest earthly friendships for heavenly gain and enhancing the divine house of God, the Gospel spread, and the spiritual welfare of their own souls and the souls of others. What if earthly friends laugh in derision? Christ was derided. What if preachers and teachers accuse, threaten, censure, malign, slander, or persecute? Christ was so maltreated. Are they better than He who gave all, and died for them, that they might live? In no wise. Shall He suffer death on the despised cross of blood, while they go to glory "on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas?"

Worthy Christians do not falsify, cheat, deceive, steal, covet evil things, but live with and for Christ, whatever the cost, having charity. They "Remember Lot's wife."

VIEWS AND REVIEWS

By H. C. Harper

"The loudest call that comes from heaven to the men of this generation is for warfare—stern, relentless, exterminating—against everything not expressly or necessary implication authorized in the New Testament . . . It is my duty to find fault with everybody and everything that is wrong, and it is equally the duty of every other brother. In the full and free performance of this task lies the only safety for the truth. Error alone can suffer in such warfare, and she alone is afraid of it."—McGarvey in M. Harbinger, 1868, p. 219. Yes, and this same call comes to every generation from God. "Stand fast in the faith, quit you like men, be strong." — 1 Cor. 16:13. Knock every digression that raises its head against what is authorized in the New Testament!

"The more I see of debates on religious subjects the more I am impressed with the need of them. . . . The truth has nothing to fear. . . . Any preacher who is afraid of controversy is not closely related to New Testament preachers and Christ. . . . The spirit of Christ is anything but affable and agreeable when God's cause is involved."—Pulias in G. A.

Yes, yes; but when preachers and churches become tainted with digression from the New Testament teaching and practice, they become "as gentle as kittens." This is one of the first signs of

decay. The church of Christ is full of it today, and "waxing worse and worse."

"How the Sunday School Interferes with Church Worship."—N. L. Clark in Church Messenger.

Yes, but I can find the Sunday School in the same chapter and verse of the Bible where Clark finds the cups in the communion. I once offered to affirm in debate with him that "A church of Christ can 'Speak where the Bible speaks and be silent where the Bible is silent' for its practice of using one cup in its communion service. And I offered to deny it if he would omit one and add 's' to 'cup,' but he would not do it. He tried 'container.'"

The cups digression is worse than that of the Sunday School, or Bible School, for it "interferes" with the carrying out of an institution as set forth in the New Testament. As well take sprinkling (rantismos) for baptism (baptismos), as instituted by Christ. And Clark makes no better showing with his pleas of "convenience," etc., than the sprinkler does. And his "incidental" and "nonessential" for "cup" is matched by the sprinkler with equal "cheek." But the judgment is coming: then what? (Mt. 7:22.) "Depart."

"We plead that we wanted unity. We even begged for their stand with us on the word and the word only. Brother Jessup admitted we could worship without the music yet he would not 'lay it aside' for unity."—Taylor in F. F.

Well, well! So the "music" folks are in the same boat with the "Bible School" folks, who think more of their "Bible School" than they do of the "unity" prayed for by the Savior (Jn. 17), "that the world may believe."

Too bad that neither will "stand with us on the word and the word only and thus effect the 'unity' that will bring sinners to Christ the Savior. Verily, "How can such brethren hold to such and claim they desire unity." They certainly do not "walk worthy of the vocation" (Eph. 4).

UNITY AGAIN

Dear Brother King: In your issue of June 1, of the O. P. A., I find two letters from brethren who are "rank believers in all the innovations of the latter days." They are anxious for UNITY.

Please call upon them for their STANDARD of Unity. What will they say? "It doesn't matter about non-essentials, we can't all see alike. Just satisfy your conscience, and you are all O. K."

Conscience: what is it? "The normal sense which determines right and wrong." These preachers (J. N. Armstrong, Don Carlos Janes, W. H. P. Showalter, N. Q. Martin, G. C. Brewer, and others) used to say, "Conscience is a creature of education, and cannot be depended upon to guide you in religious matters." Which is absolutely true. But we read in the Scriptures, about such a thing as "searing the conscience."

I would very much like to know, whether the aforesaid preachers can have a clear conscience in their practice "Caucus selected, non-ordained elders and deacons," in using individual cups, (for fear some one will poison them), in "scrapping the

Bible" by using Sectarian selected texts, in hiring themselves out to preach to a congregation "during good behavior," in practicing many other silly and foolish things in their MODE of worship. "In vain do they worship Me, teaching for doctrine the commandments of men."

I think, Bro. King, the way to test the above mentioned, and many other BIG preachers is to go after them personally, and you will find out what I have found: that they "Will not have time to discuss it with you, or will ignore you, and call you all the usual names that other sectarians use in escaping the truth.

It is horrible to think of the condition of the church of today that claims to "Speak where the Bible speaks, and be silent where the Bible is silent." See that motto at the top of a paper, and then read the rotten stuff it puts out for the honest hearted people to read!

What can those editors expect except eternal condemnation. Would to God this condemnation could be present, so their readers would be warned in time and not lost with them.

O, my dear brethren and sisters, why will you follow the lead of such men when you know that they are not teaching nor practicing what the Bible teaches. Take your Bible and read what Christ said He would say to those men who are leading you to hell. Read Matt. 7:22, 23; Rom. 10:2-4; 1 Cor. 10:5-12; Rom. 15:4; Also on Substitution for God's way. Ex. 6:23; Lev. 10; Deut. 32:49-51; Num. 20:7-12; Josh. 32:49-52. 1 Sam. 15:22, 23; Mark 8:38; If ye love me ye will keep my commandments." John 14:15; 15:14; "Let us pray for each other, nor faint by the way, in this world of sorrow and care."

—Emmett A. Lowry,
Dayton, Tenn.

FELLOWSHIP MEETING, FINAL

This meeting is to be held at Elkins, 10 miles south of Brownwood, Texas, August 11-14. The services are to begin each day at 8:30 a. m., and continuing hourly throughout the day, except from the noon hour until 4 p. m. Also, services at night.

Some of the questions for discussion are: "How a sinner should make the confession," "Baptism and the part water has to do in the act," "The Communion question," "Jesus as a ransom," "Blood of the Covenant," "Blood of the New Testament," "The names we as a people should wear."

This is not to be a one preacher meeting, nor a camping, fishing, bathing meeting; but one to bring about a whole hearted desire to see a New Testament order of worship in truth and in fact. Come to derive pleasure from working for the Lord and to glorify His name. We are expecting quite a number to be with us the entire four days, from the interest manifested.

The above schedule will be subject to alter, when all arrive. For any further information, write Jas. T. White, Cleo, Texas; J. D. Morrow, Fort Griffin, Texas; or Herman Stewart, Menard, Texas.

—Jas. T. White.

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Editors

J. D. Phillips..... Bronte, Texas
Homer L. King..... Lebanon, Mo.
Homer A. Gay..... Lebanon, Mo.
William Freeman Jones..... Iberia, Mo.

Publisher

Homer L. King..... Route 2, Lebanon, Mo.
H. E. Robertson, Assistant..... Phillipsburg, Mo.

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MORE ON UNITY

Much is being said here of late on the subject of unity. Recently a religious paper came to me with its pages filled with articles from various writers on this subject. Many good things were said and denominationalism was condemned in no uncertain terms, showing that in many things they differed from the word of God and so caused the divided state of religion today.

But the thing that bothers me most is the divided condition of our own brethren — many going around and teaching for "doctrine the commandments of men." Unity that is different from the doctrine of Christ is not the unity for which Christ prayed. It does no good to pray for unity without working for peace, righteousness, and joy in the Kingdom of God.

James says that "the effectual fervent prayer of a righteous man availeth much." But a righteous man will work righteousness; he will obey God; he will avoid untaught questions—knowing that they gender strifes; he will, for the sake of unity, leave off those things that would cause his brother to stumble or become weak (Rom. 14).

In order for us to have unity we must have a single rule and all walk by this same standard. "Let us walk by the same rule, let us mind the same things," (Phil. 3). This must be Christ's rule, for man cannot make a rule that all will agree to be safe. Hence, we are told in Col. 3:17, " whatsoever ye do in word or deed, do all in the name of the Lord." Unity cannot exist between those who recognize the supreme authority of Christ and those who do not. "If any man have not the spirit of Christ he is none of His," (Rom. 8:9). Again: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). We are to be governed by the mind of Christ, follow His teachings. When we accept Christ as the supreme head and authority of the Church and act, think, and speak as He has commanded, then we will be "perfectly joined together in the same mind and in the same judgment." But when we follow after things that were never heard of for 1900 years after the ascension of Christ, we are not guided by the mind of Christ.

Nowhere in His word did Christ give His people the authority to use instruments of music in the worship, nor to divide the assembly into classes to be taught, using human literature as their text books, and women teachers over such classes; plurality of cups and loaves. These last named innovations have crept in in my day, and are nowhere hinted at in the New Testament.

These things do not come from the teachings of Christ, and they are the things that are keeping God's people divided. Why should we pray for unity and practice the things that cause division? We do not have unity until we think, act, and speak alike. We must be "like-minded, having the same love, of one accord, of one mind," as we read in Phil. 2:2.

Loyal Christians should urge, as never before, the Bible as the only rule of faith and practice, and the only possible ground of unity among the disciples of Christ. Whatever is more than the Bible is too much, and anything less is not enough.

If you are not a Christian you should obey the gospel and become one.

If you are wearing a denominational name you are causing religious division; if you are worshipping God to the tune of a musical instrument, supporting the Sunday School with its modern equipment, using more than one loaf and one cup on the Lord's table, you are causing division among the people of God.

All of these, and any other innovation can be left off, and if we will quit practicing such things then we can all think, act, and speak alike; and we will have that much talked of and prayed for UNITY.

—John L. Reynolds.

WORDS OF ENCOURAGEMENT

"We are enclosing our renewal to the O. P. A., as we do not want to miss an issue of it."

—Mrs. L. C. Cage, California.

"You put out the best and truest paper I read, Brother King."

—J. C. McClish, New Mex.

"Find enclosed my renewal for the paper. I think it is the best paper put out. I wish you much success in your work."

—E. E. Wright, Tex.

"Enclosed is one dollar for the O. P. A. I certainly like the paper and am looking forward to each and every issue."

—R. L. Chapman, Texas.

"I am sending my renewal to the O. P. A. I pray that its circulation may increase, that the truth may be carried to many others. I enjoy its lessons."

—J. M. Crews, Tenn.

"Congratulations to you and Sister King, Brother King. God bless you in your good work always."

—Wm. Freeman Jones, Missouri.

"Please, renew our subscription to the O. P. A. May the good work continue."

—M. P. Thomasson, New Mexico.

"Enclosed is my renewal for the paper. May the Lord bless you and yours is my prayer."

—K. G. Wilks, Texas.

"I am sending in two subs. for the paper—paying for them myself. I expect to do more for the paper as soon as I can. I insist on brethren taking the paper here and elsewhere."

—John L. Renolds, California.



"May God bless, strengthen, and keep you, Brother King, Phillips, Gay, and others, on the 'fighting line' all summer. If there is another preacher in Tennessee, who wants the Bible alone for his faith and a church for its practice, I would be happy to hear from him."—E. A. Lowry, Tenn.

"I am enclosing my renewal for the paper. I should not neglect the O. P. A., and I am sorry for the delay, and I shall not let it happen again if I can avoid it." —John Thomson, Chicago, Ill.

THE JULY 4 MEETING

The annual all-day meeting on July 4, this year, was held at Dougherty, Oklahoma. Brethren, from Healdton, Sulphur, Washington, Ada, and Seminole, Okla.; Temple, Cisco, Littlefield, and Wichita Falls, Texas, were in attendance.

Brethren J. R. Stewart, Buford Hambrick, and John B. Hall, were the speakers at the morning service. The speakers in the afternoon were Brethren Louie Tidwell, Clayton Fancher, Richard Clark, and the writer. The subjects were: "Unity," "Cooperation," "Fellowship," and "Purity." Various church leaders, also, made short talks. Singing spiritual songs was a feature of the meetings, and the songs were conducted by various leaders. All seemed to enjoy the services very much, and it was announced that the meeting next year would be at Sulphur.

The Thanksgiving meeting this fall is to be at Healdton, Oklahoma. All are cordially invited to attend.

—Ervin Waters.

"Specific request was made that card playing, dancing, swearing, social drinking, gossiping, and all other activities offensive to moral sensibilities be avoided."—Pastor C. A. Norred, Francis St. Ch., Oklahoma City, in G. G. (Nov.)

The "other activities," had they not been in the "unnamable" class, perhaps, might have been given. But how can a "twentieth-century church" with a "twentieth-Century Communion Service" get along without such modern things? Is one church really trying to clean up?

AM I GROWING BETTER?

Is the world growing better?
Is a question that is frequently asked,
Are the people of this generation
Any better than those of the past?

But a more important question
One that brings it closer home
Am I growing better,
Scattering sunshine where I roam.

Am I more studious of the Bible,
Do I read it every Day,
Am I a light that's leading,
Others from their erring way?

Am I more dutiful
Than I was one year ago?
Do I always stop and think,
Or sometimes judge before I know?

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, July 15.—I am to be with Brother John Lim Davis, Route 3, Vinita, Oklahoma, in a meeting, continuing until about August 10; then back home.

Isaac Smith, Sentinel, Oklahoma, July 16.—The Sentinel meeting is now in the past. We had a real good meeting, with Brother Homer L. King doing the preaching, and that is to say that it was well done. The Scriptural lessons were certainly fine and instructive. One fine man was baptized into Christ, and the church edified. We use one cup and one loaf in the Communion here.

Howard Sharp, Montebello, Calif., July 10. —We are getting along very well in the church work here. There seems to be an awakening among the members just now, which looks encouraging. We recently visited the church, in Corcoran, Calif., and we were glad to find almost twice as many members as a year ago, which shows they have a mind to work for the Lord.

James R. Stewart, 1308 Bulland St., Cisco, Texas.—I closed the meeting at Healdton, Okla., with a good interest, baptising four and restoring seven. I believe the church is in better working order than for some time. Our next was at the Bitt Shop, with two baptized and the church strengthened. The crowds were good. We enjoyed the all-day meeting at Dougherty July 4, also the association of brethren, from various places. That night we had the pleasure of hearing Brother Ervin Waters in his meeting at Sulphur. We are now in a good meeting at Tyson, Texas, with four baptized to date, and others are expected. I go next to Waco. Let us keep the good work going.

J. D. Corson, Rte. 1, Westover, Pa., July 17. —The church at East Ridge is progressing slowly. The few who are left are remaining faithful. Brother Stump and wife were recently restored to the fold, in a meeting at his home. He is in poor health and a father of a large family of small children. We ask the prayers of the faithful brethren everywhere for him and his family, also for the church here, that we may grow in grace, knowledge, and numbers.

J. D. Phillips, Bronte, Texas, July 14.—I closed a meeting at Eola, Texas, last Sunday night without any immersions. I began at Reynolds, near Eldorado, last night. Will begin at Cleo the 23rd. I expect to visit Wichita Falls in August. Will be at Portales, New Mex., for a meeting with the faithful part of the church as soon as I can get to it; then to Corcoran and Denair, Calif., from there.

Grover White, Long Bottom, Ohio, June 13.—I just closed a meeting at Smith Creek, near Spring Hill, W. Va., which began May 28 and continued over three Lord's days. One fine man, the head of a family, was baptized. We had the best interest ever manifested on Smith Creek. We hope to reap a harvest later from the seed sown. Many sectarians attended and gave attentive ears to the preaching of the truth.

Clovis T. Cook, Route 2, Lebanon, Missouri, July 13.—The meeting at Fair View, near San Antonio, Texas, closed with a good interest. Two were baptized and one restored. The church there is growing in numbers as well as knowledge. They plan to build a new house for a place to worship or else remodel the old one, in the near future. They have asked me to return next year in June for another effort. We expect to teach a singing school in the daytime and preach at nights. I closed a good meeting at Lowry, near Kinston, Ala., July 10. Brother Cawthon is reporting the results in this issue. Let us not forget to speak a word for the O. P. A. wherever we go, brethren. (Note: Brother Cook sends in nine subs. with this report. "Go thou and do likewise."—Publisher)

Charlie Cawthon, Kinston, Alabama, July 11.—Brother Clovis T. Cook has recently closed a series of meeting for the home church, which I think was the best meeting we have ever had. As a result of the powerful preaching, 7 were baptized and 24 confessed their faults. Brother Cook has developed into a very able evangelist. His strong personality adds to his influence in the pulpit. Large crowds from various parts of the country came to hear some of the most impressive discourses we have ever heard. We are looking forward to his return in 1939, in July. I was glad to have him in my home. We were sorry his wife and baby could not be with him this time.

Chester King, Box 249, Crockett, Calif., July 9.—We closed the meeting at Crockett, the 7th inst., with one restoration. The crowds were good and the interest fine. I expect to return there for another meeting soon. Brother John L. Reynolds and I are now visiting the following congregations: Corcoran, Greenfield, Delano, Fresno, Denair, and Nights Ferry. I expect to begin a series of meetings at Greenfield the 16th inst. The prospects for work in this state look very promising, and we hope to accomplish some good for the cause of the Lord. Pray for us in the work out here.

K. G. Wilks, Box 595, Eagle Pass, Texas.—My wife and I, with one or two others, have been conducting the worship in our home for quite a while. We have a small sum in the treasury, which we wish to put to work for the Lord. We are, of course, already baptized believers, and can read the Book to see our way, hence we wish to use the money we have to try to save others, in a region barren of His word. I know of such a place, but the people are ignorant of the truth and poor in this world's goods. The work will, no doubt, be

discouraging to a preacher, but they need the truth and are sincere. Who will carry the message to them? And who will help support the work?

Ervin Waters, 1118 So. 27th St., Temple, Texas, July 16.—I closed a series of meetings at the home church, June 28, resulting in five baptisms. We had large crowds in attendance throughout. We enjoyed the attendance of brethren, from Waco, White Hall, Live Oak, Dale, and Houston. Brethren Welch and Cope were with us one night each. Frank preached the night he attended, and we were glad to have him. I was glad to hear Brother Welch one night in his meeting at Union Grove, near Belton. I began a series of meetings in Sulphur, July 1, which resulted in three baptisms and three restorations, also eleven confessions of faults. J. R. Stewart, Tom E. Smith, and Orval Johnson, gospel preachers, visited this meeting. Others from Seminole, Ada, Wilson, and Healdton, Okla., attended. Last night I began a series of meetings at Ramsay, near DeLeon, Texas, with a fair crowd in attendance. I go next to the camp meeting, at Bryant's Station Crossing, on Little River, near Buchholts, Texas. From there to Equal Rights, Okla., for a meeting.

J. E. Jones, Temple, Texas, July 12.—Our meeting here has just closed, with Brother Ervin Waters doing the preaching, and Brother Jack Bledsoe, of Abilene, conducting the song service. Five were baptized, and we believe much good otherwise done. Many visitors attended and expressed interest in the gospel as it was preached. We think Brother Ervin is one of the safest and best preachers we have. Too, we were delighted with the services of Brother Bledsoe, and we think he is a very fine Christian boy. Our good singing was partly due to the singing school recently conducted here by Brother Homer L. King. I feel that our money and time was well spent in that school. Brother Frank Cope was with us one night, and preached an able sermon. He, too, is as fine a young man and preacher as you will find. It makes our hearts rejoice to see so many fine young men coming out for the simple Truth.

Homer L. King, Lebanon, Missouri, July 20.—I closed a series of meeting for the faithful brethren, in Sentinel, Oklahoma, July 10. The results of which are being reported by Brother Smith in this issue. This was my first time to preach there and to meet the brethren, but I learned to love and appreciate them very much. I was treated royally and supported well by them. We had a wonderful home with the Harrisons. I expect to return in 1939 for another effort with them. We are now in the first week of a series of meetings with the faithful few at Bula, near Littlefield, Texas. The meeting is starting off very nicely, with fair crowds and splendid attention. I am to start the series of meetings with the home church the first Lord's day in August, and continue over three Lord's days. Instead of the camp meeting, near home, this year, we are asking all who can to come to the home meeting, and you can camp at the Bennett's Spring State Park, if you

wish, as it is only a few miles away. From home I go to Washington, Oklahoma, beginning about the fourth Sunday in August. Then, possibly, to McAlister, Oklahoma, for a short meeting before leaving for work in Calif. and Ore., during the fall and winter. Pray for me and the work, brethren.

Wm. Freeman Jones, Iberia, Mo.—By invitation I was at Wheeler, near Smyrna, Maries county, Mo., two services, June 26th. Smyrna brethren dismissed their worship there and worshipped at Wheeler. I promised to return to Wheeler over July 23-24th. Will conduct a protracted meeting there this fall. This is a foreign mission point, brethren. Was with Summerfield over July 2-3rd. Began with "Cross Hollows" brethren near Cassville, Mo., the 9th. Hope for a great work for the Cause the two weeks I expect to be here. Am writing this in the good home of Bro. C. H. Elliott, one of the chief men of the small congregation. Bro. Joe H. Howard, one of our able young evangelists lives here, and has labored much and profitably with this church. He is a hardworking man, has a family, and should be kept in evangelistic work continually. He stands for "the old paths," is an able debater, and is willing to do all he can for the Cause. Brethren, let's use all such men to put down sin and build up the kingdom. Address Joe H. Howard, Caseville, Mo., R. 2. I expect to plan a trip into parts of Texas soon, the Lord willing. If any congregations there should like to get acquainted with me, I should like to have an invitation as soon as possible, giving full particulars as to location and how to get there, in first letter.

Homer A. Gay, Eldorado, Ark., July 11th.—Bro. Wm. Freeman Jones and I closed the meeting at Climax Springs, Mo., June 19, with a house full of folks and a good interest. One was baptized. The next Lord's day I was with the home church, doing the teaching at the morning service. I left home July 1st. for the meeting at Souls Chappel congregation, near El Dorado, beginning July 3. This was my second effort here. We had fair crowds and the best of attention and interest throughout, excepting the last night, due to rain. One was baptized and I believe there are others who would have obeyed the gospel if they had been there the last night. We have a splendid band of brethren here, and they are trying hard to build on the rock, under the able leadership of Bro. Ellis B. Patterson, with whom I have made my home in both meetings, and it is a good home. I go today to Ruston, La. for two days visit with a brother in the flesh. I am to begin Wednesday night at London, six miles north of Strong, Ark. When this is read I hope to be in my third meeting with the fine brethren at New Salem, near Brook Haven, Miss. I go to Pennsylvania for the month of September. I could make a few short stops along the way, if I could hear from you in time. Bro. J. D. Tipton was with me a few days in the meeting I have just closed. He is an able gospel preacher, and I surely did enjoy the association with him.

SUBSCRIBE FOR THE O. P. A.

HELP UNIONVILLE, INDIANA

A letter from Bro. Otis F. Young, Rt. 1, Unionville, Indiana, informs us that the brethren who stand for the ancient order of things at Unionville are building themselves a house in which to worship, and preach to sinners. These brethren are very poor in this world's goods, but they are worthy in every respect. Our best known preachers have preached there. A digressive faction has driven the church proper to meeting in the school house, where they have attended to the ordinances, since 1930. They will soon be deprived of meeting in the school house. So they must build. Any donation, regardless of the amount, will be thankfully received. Send to: Otis F. Young, Rt. 1, Unionville, Indiana, as soon as possible.

—J. D. Phillips.
—Homer L. King.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions to this paper from June 20 to July 20, and the number each sent. We wish to thank all who are cooperating with us to get the O. P. A. into new homes or in any way to increase its circulation. We appreciate your efforts very much, and we urge all preachers and leaders to work for the paper, wherever you go.

—Publishers.

Clovis T. Cook—9; J. D. Phillips—6; Homer A. Gay—3; K. G. Wilks—4; G. H. Horton—2; Frank Cope—1; E. E. Wright—1; O. B. Casey—1; M. P. Thomasson—1; J. M. Crews—1; John Thomson—1; Isaac Smith—1; Mrs. L.B. Badgett—1.

PROFITABLE BIBLE STUDY

1. The gospel of Christ is the POWER OF GOD unto salvation to every one that believeth (Romans 1:16).
2. One should search the scriptures daily for truths (Acts 17:11).
3. An unsaved person must be taught before he can be saved (Acts 8:31, Acts 2:40), and Christ's own words (Jno. 6:45).
4. Many people believe they are saved but are lost, because of the fact they have believed amiss and have not obeyed the Gospel in the way the WORD OF GOD commands. I, myself, was one of these, as also was the following Bible characters: EXAMPLE: The people of Samaria who followed after Simon's teaching, but when they heard the gospel of Christ in its truth turned and were baptized (Acts 8:9-12).
5. Simon the false teacher, (Acts 8:13); Remember one can be sincere and think they are serving God, as was the Apostle Paul who was then known as Saul of Tarsus, (Acts 9th chapter).
6. One to be saved must hear the WORD (Romans 10:14-15).
7. Faith comes by hearing the WORD (Romans 10:17).
8. Remember this: "All scripture is given by the inspiration of GOD." (2 Tim. 3:16).
9. We must be born again, (that is baptized), born of water and of the Spirit. Proof: Christ's

own command in his own words to Nicodemus (Jno. 3:3-5).

9. How for one to be saved:

(1) Believe—"With the heart man believeth unto righteousness." (Romans 10:10, Heb. 11:6).

(2) Repent—"Then hath GOD also to the Gentiles granted repentance unto life," (Acts 11:18, Acts 3:19, Acts 17:30).

(3) Confess—"With the mouth confession is made unto salvation" (Romans 10:10).

(4) Baptize—One is baptized i-n-t-o Christ (Romans 6:3-5), (Gal. 3:27, Acts 2:41, Jno. 3:5).

Note: Only four (4) commandments for one to obey to become a member of the **Body of Christ** or **Church of Christ**. And these 4 commandments, (already listed) are: BELIEVE u-n-t-o, REPENT u-n-t-o, CONFESS u-n-t-o, and to be BAPTIZED I-N-T-O.

10. We are baptized into one body of Christ or church of Christ. (I Cor. 12:13).

Note: How many churches do we read about in the Bible?

(1) I Cor. 12:27—"Ye are the body of Christ."

(2) Eph. 4:4—"There is one body."

(3) Rom. 12:4—"We are one body in Christ."

(4) I Cor. 12:13—"We are all baptized into one body."

(5) Eph. 2:15—"Reconciled unto God in one body."

Note: Is the body the church?

(1) Col. 1:18—"He is the head of the body, the church."

2. Eph. 1:22-23—"Gave him to be the head over all things to the church, which is his body."

11. Not to wear but one name and that of Christ, because we were baptized into His name and all human names are condemned (I Cor. 1:10-13).

12. Not to be ashamed of the name Christian (I Peter 4:16).

—C. W. Van Stavern.

BROTHER JONES, AN EDITOR

It is with pleasure that we announce to the brotherhood that Bro. William Freeman Jones, of Iberia, Mo., for long a prominent writer for the Apostolic Review, is to be connected with us, henceforth, as an editor of the Old Paths Advocate. For such companionship in service of one so eminently qualified for the work, we are devoutly thankful. "We thank God and take courage," when such men take up the old plea.

Bro. Jones is too well and favorably known to the brotherhood in general to need commendation from us. Read his masterful articles which will continue to appear monthly in this paper, and you will be greatly benefitted. For about a year now he has been working with us in the fight for the Bible alone way. We welcome him as a laborer in this capacity, and we feel that our forces will be materially strengthened by his cooperation as an editor with us.

—J. D. Phillips.

—Homer L. King.

—Homer A. Gay.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

TO BRETHREN IN THE EAST

During the past few years I have had various requests to come into the East for meetings, but it seemed that I was unable to give them a suitable date. But as I have already booked some work for 1939 east of the Mississippi River, I shall be glad to give you some time if you will let me know in the near future before I book too much work elsewhere. I have done but little preaching in that section, and I am anxious to get better acquainted with brethren and conditions in new fields. It would suit me to spend two or three summers in states east of the Mississippi, if desired, but I must know in advance so as to plan the work.

—Homer L. King.

PASSED ON

Ross.—W. E. Ross, infant son of Brother and Sister Leonard L. Ross, of Dougherty, Okla., died July 5, 1938, being a little over 2 years and three months of age.

Funeral services were conducted by the writer, at Dougherty, and interment was at the same place.

We extend our sympathy to the bereaved ones in this their deep sorrow, and our prayer is that the "peace of God, that passeth all understanding, will keep their minds and hearts through Christ Jesus, our Lord."

—Ervin Waters.

HAVE FAITH

Be Wise!

Use well the present day;
Clear purpose and resolve
Will always find a way.

Be Brave!

High courage knows no fear;
The good you do today
Brings conquest ever near

Be True!

Don't swerve or idly shirk;
Life's prizes are conferred
On men who nobly work.

Be Strong!

There's something great to do;
Have faith and really know
That God will see you through.

—J. D. Corson.

SONG BOOKS

The Church Hymnal, our new church book, compiled by Will W. Slater, will be ready April 20. It is not large, heavy or bundlesome, but is large enough for any church. 224 pages, with about 40 new songs, and more than 200 of the finest old standard songs and hymns extant. A better church book cannot be found. Cordwain binding, 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid within 300 miles. Add 1c per copy if more than 300 miles from us.

Send all orders to Homer L. King, Lebanon, Mo.

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

OLD PATHS ADVOCATE

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

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

Vol. XI

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No. 9

"FOR YOUR SAKES HE BECAME POOR" (2 Cor. 8:9)

By Wm. Freeman Jones, Iberia, Mo.

"For you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that through his poverty you might be rich."

"For verily He took not on him the nature of angels; but He took on him the seed of Abraham" (Heb. 2:16).

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philip. 2:7, 8).

He, who 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" (Matt. 8:20), was extremely happy with the Father in heaven, with all the beauties, wealth and glories of that abode about him; yet He was willing to come to the rescue of the human family, in its perishing condition. And still "the earth is the Lord's and the fulness thereof" (1 Cor. 10:26).

When He came to earth, what did He find? A world filled with "the beauty of holiness"? Righteous associations on every hand? No, a thousand times, NO! Read Romans chapter one, verses 21-32. And profane history corroborates the divine record as to the world's condition then.

But, what did He give for our sakes, besides leaving for a time the unspeakable joys and pleasures in heaven? He gave his life on "the old rugged cross." And now He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

In view of the above facts and truth, may we ask ourselves, What have we done for Him?—not for him, for his own benefit, for He needs nothing we can do for or give to him—what have we done and are we doing for his Cause and our spiritual benefit? It is to our credit, that we attend church services as often as able, and take such part as talent and divine authority warrant; that we use good sincere language, are truthful with our neighbors and call upon the sick and distressed, help with the dying and the dead, are good at home and abroad, day by day. But can it be truthfully said of us, "One thing thou lackest?" And this, that we are not investing our material means, which the Lord has prospered us with, as He directs?

We say to the sectarian world, which raises

finance for carrying on the money-side of church work by unlawful means, There is but one way to raise the Lord's moneys, and that is by giving individually, each of us giving "as the Lord hath prospered him" (1 Cor. 16:2). Fine: The Lord divinely authorizes his people to raise his moneys within themselves—not by begging or enticing the worldly for funds to carry on the Lord's work. And his blood-bought Church is his only society through which to raise such funds. Agreed; but, at that, are we each one giving "as the Lord hath prospered him"? Is no one keeping back a part of the Lord's part from his bountiful bestowal? Let us see what the Apostle to the Gentiles says about how congregations were commanded to do in his day:

"Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1, 2).

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and you burdened: but by an equality . . . that there may be an equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack . . . But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart (so let him give); not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness . . ." (2 Cor. 8th and 9th chapters). And Paul quoted from Jesus (Acts 20:35), "It is more blessed to give than to receive."

In view of the foregoing, not only is it the duty of each one to give as prospered—the Lord's only appointed way to raise the moneys for the work, but also it is the means of caring for the worthy poor saints, and of dispersing the Gospel abroad. The "messengers of the churches" (evangelists) need support in needy fields. They—shall I say, we men, who labor in the Gospel, devoting our

time and talent, in sacrifice, to planting new congregations in desert fields, also in strengthening weak congregations, should be "poor saints." And I think I speak as a truthful man, when I say that most of us are poor "in this world's good" (1 John 3:17). Nearly all, if not all of us are in debt financially, and under present distressing money conditions cannot meet our due obligations. We are willing workers; and "the fields are already white unto harvest, but the laborers are so few. But are those who cannot go, or are not talented to preach the Gospel, giving according to the above-mentioned scriptural conditions, that we men may continue to stay in the harvest fields? Are you sacrificing as we are, brethren who have income and means? Do you forget what Jesus has done and what He promises to do?

I trust that we all shall be considerate of the demands upon us, as the Lord's chosen nation, and use what we have to advance the missionary work now so great, that we may not be condemned with the world, because we are guilty of the "one thing thou lackest." May God bless the willing, cheerful giver, whose life is set to bring souls to Christ.

PSALMS, HYMNS AND SPIRITUAL SONGS

So important is the singing to Congregational worship, that without it the effort to please God seems dead. The Lord gave man the gift of singing that he might more fully express himself in his feelings of joy or sorrow, of strength or weakness. In the gift of song we have one of the greatest powers for good or evil. The Giver intended it for good—unto edifying—unto building up of the body of Christ. If we restrain and discourage this effort where God has commanded its use, we are sinning against God and man. In every awakening of the church past or present, there has been with it an increase in the grace of singing. In a dead congregation there is likely to be little of singing for edification.

One male member singing while the others listen is commanded in the New Testament, I Cor. 14:26; "What is it then brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." The each one refers to individual effort, "according as God hath dealt to each man a measure of faith," Rom. 12:3. Verse 6: "And having gifts differing according to the grace that was given us," etc. I Cor. 14:4-6, "Now there are diversities of workings, but the same Spirit, And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God who worketh all things in all." Verse 14: "For the body is not one member, but many." Verse 21: "And the eye cannot say to the hand, I have no need of thee," etc.; but each one hath a psalm, hath a teaching" etc., according as God hath dealt to each man a measure of faith." I Cor. 14:26 refers to the individual effort of the male members according as they are gifted. All things are done for edifying or building up the Church as commanded.

In the apostles times the psalms, hymns, spiritual songs were sung, Eph. 5:19, 20; Col. 3:16, 17. Consequently a gifted male Christian singing before the congregation is just as edifying as one who is teaching by speaking. The Lord has commanded it and the early church practiced it.

It is edifying for a gifted male member to sing before the congregation in individual effort, rather than for those who have not singing voices to join in, in the collective effort. As one remarked "sounds like a lot of cows bawling." This is as much out of place as Alexander Campbell's "cowbell in a concert." "God is not the author of confusion but of peace," I Cor. 14:33. Brethren who have not the gift of singing usually have some other grace for service, and should refrain from making confusion in the singing.

The history of the Old Testament was written for our learning, cf. Rom. 15:4. David an inspired prophet of the Lord, set aside for this service, those who were skilful singers, see I Chron. 25, this included men and women (verses 5 and 6). Under the new covenant women are commanded to be in subjection as also saith the law (of Moses and David etc.) I Cor. 14:34. Hence women so gifted may engage in the service of song under the leadership of man, I Chron. 25:5, 6. When the true religion of that time was in a state of decay, the skilled singers and levites who did the work were fled every man to his field in order to make a living, Neh. 13:10. Hence we see of how great importance this phase of the service is to the house of God. Let us remember that "the eye cannot say to the hand we have no need of thee." Take away the skilful singers from the congregation and we have a crippled, maimed church. That important part of building up is lacking. Soon the candle light may die. Let us rather practice the edifying things that the Body may grow—a healthy, vigorous, spiritual house, a glory to God and a blessing to man.

(Continued D. V.) L. L. McGill.

SUGGESTIONS

I feel highly honored to be associated with Bros. H. L. King, H. A. Gay, J. D. Phillips and H. E. Robertson on the staff of Old Paths Advocate, and with the many brethren who support the paper in every commendable way. Everywhere I go I make a stirring public appeal to every family to subscribe for the paper and try to induce everyone to take the paper. Preaching brethren, who approve of the effort of the staff and their co-workers to put out a clean apostolic journal, do you make such an appeal to all congregations with whom you labor?

With about ten years experience as printer, editor and publisher of periodicals, and over 25 years as an evangelist, and a large acquaintance with various religious and irreligious journals published among us, I can see what is needed to make such a paper as Old Paths Advocate a go.

We—I mean those of us who are seeking for "the old paths" (Jere. 6:16), being abundantly satisfied with what is written in the sacred text, to the exclusion of all unwritten things—we are nearer the Truth, or have the Truth beyond all

other professed disciples of Christ. If Alexander Campbell and his companions were head and shoulders above the scholarly religious leaders of the previous generation, should we of today who are well informed in the Word and work of the Lord stand more than head and shoulders above Campbell? Should not every generation be far wiser in following the Lord than any previous generation? I say that we of today should be wiser, more able to do the Lord's will than all past peoples.

Wherefore, may I appeal to every subscriber to Old Paths Advocate to lay it to heart to keep your subscription paid up, and speak to others about the paper, asking them to subscribe. And I appeal to evangelists to labor to obtain every subscriber for 6 months or a year possible, when in a meeting or if with a congregation for but a single service. Several families can read one copy of the paper each month, but that means so little support that the paper will die for want of adequate support. One dollar may not be so hard to pay yearly, but it will mean so much in paying the printer, mailing the papers out and in meeting other necessary expenses.

I want to keep Old Paths Advocate as clean as I try to keep the ministry of the Gospel. May it not be used as a vehicle for vain jangling and selfish wrangling, but a vehicle to convey good reports of labors of good evangelists and of local congregations, also wholesome sound sermons or articles by able evangelists and local leadership. In its columns let us oppose openly and boldly "imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

In conclusion, brethren who love the Lord and his children (1 John 5:2, 3), may I suggest to you that every subscriber make a bold effort to obtain at least one subscriber for six months, or better for a year, before December 31, 1938. Obtain more, if you can, that we may keep the paper comforting needy brethren and broadcasting defense of things of "the old paths."

I will be pleased to hear from brethren anywhere any time with suggestions as to how to make the paper better. Pray for us and the general welfare of Zion, and let us work" while it is day; the night cometh, when no man can work" (John 9:4).

—Wm. Freeman Jones, Iberia, Mo.

EVANGELISTIC WORK AMONG THE COLORED PEOPLE

The New Salem Church of Christ recently secured the service of Bro. G. A. Canfield (colored), of Marion, La., and supported him in three mission meetings among his color in Lincoln County, Mississippi.

Three were baptized into Christ and much good seed was sown. It is surprising to see the interest manifested by the colored people, when the gospel is preached to them by a strong man of their race. Bro. Canfield is well qualified for this kind of work and willing and anxious to do it, and the New Salem Church intends to have him come

back in these parts in September or October for more preaching. We believe that he will baptize several and succeed in establishing a congregation, when he returns.

T. E. Smith, Wesson, Miss.

Note:—I talked with brethren and others in Marion, La., where Bro. Canfield was born and raised, and I heard him preach while he was in Miss. All those who know him say that he is a good humble man and a good preacher. He is a good speaker and knows the Bible and how to get it before his people. He is one of our colored preachers that the S. S. and cups folks have not bought over on their side. Having preached for more than twenty-two years, he has stood firm through all forms of digression.

I would like to see the white brethren, who love the cause, get behind Bro. Canfield and support him (it doesn't take much), and have him hold meetings in every community, where they can secure a suitable place for him to preach to his people. He should be kept busy all the time. What say you, brethren? Write him and arrange for him to preach in your community.

Address G. A. Canfield, Marion, La.

—Homer A. Gay.

SPECIAL NOTICE!

We do our very best to try to keep our mailing list correct, but we can keep it more nearly correct if all would help us. At the very best we can do, we know that mistakes will occur now and then. However, some will move from place to place without ever notifying the office of the change, and then wonder why they do not receive their paper at the new address, when we may know nothing of it. Here are some suggestions that would enable us to keep a better record:

Notify the office at once of your change of address, giving both the old and the new addresses.

Send all subscriptions, remittance, correspondence, and matter intended for publication to the publisher, Homer L. King, Rte. 2, Lebanon, Missouri (Although away from home most of the time, my mail will be forwarded to me.—Publisher).

Write all addresses plainly or print them.

Renew your subscriptions promptly.

Notify the publisher of any mistakes in address. If you know of others not getting the paper, when they have subscribed, let us know about it (We shall be responsible for loss of remittance, if you will let us know of it).

We are anxious for all who have sent in money to get value received, if you will just let us know when you fail to receive your paper. You should know that the mailing out has to be done at Lebanon, and in my absence, the matter is in charge of Brother Robertson. We receive nothing for the work we do on the paper, and have to depend on others, who are willing to donate their time to the work of mailing out. Hence, it often happens that we must use inexperienced help—hence, mistakes, but please, be considerate and patient, until we can get able to support a publisher, so he can devote all his time to the work, or else, get a publisher who can do it better for nothing.

—Publisher.

OLD PATHS ADVOCATE

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Editors

J. D. Phillips.....Bronte, Texas
 Homer L. King.....Lebanon, Mo.
 Homer A. Gay.....Lebanon, Mo.
 William Freeman Jones.....Iberia, Mo.

Publisher

Homer L. King.....Route 2, Lebanon, Mo.
 H. E. Robertson, Assistant.....Phillipsburg, Mo.

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USE OF TOBACCO SINFUL

Those who use tobacco if sane surely lust for it. Lust has a meaning—desire, longing, craving. All of man's desires, lusts, longings, and cravings can either be spiritual or fleshly and carnal (Gal. 5:17).

Now let us search for the truth on this subject and reason together. We have a perfect law of liberty (James 1:25, II Tim. 3:16, 17). This is a spiritual law (John 6:63); it is in the spirit that we are righteous (Rom. 8:6, 9). By obeying this spiritual law (Jno. 6:63) we become spiritual, taking on the spirit of Christ (Rom. 8:9) and being led by this spirit of God (Rom. 8:14) we denounce the lust of the flesh (Rom. 8:13), (Gal. 5:24). We are forbidden to make provisions to fulfill fleshly lusts (Rom. 13:14).

We are taught that our perfect law (James 1:25, II Tim. 3:16, 17) is spiritual, and includes all spiritual lusts and desires, and the desires and lusts not included in this law as spiritual are nothing else but carnal and fleshly, therefore sinful. No middle ground—Jesus says you are either for or against Him (Matt. 12:30). To be sure that we can have spiritual lusts or desires, and fleshly desires and lusts (Gal. 5:17). We cannot have both and be righteous.

Those who profess to be followers of Christ and have a desire for tobacco, can this desire be classed as a spiritual desire of the Spirit of God (Rom. 8:14) leads them to desire such carnal desires? Certainly not, because our perfect law never furnishes such proof for Christians. It is no part of a Christian's desires (Gal. 5:24).

Again we find no sin in material things (I Cor. 6:18). The part of man that can sin and does sin is the spirit, heart, soul, or inwardman. It sins when it desires carnal things, to be sure this is right, read (Matt. 5:28) (Matt. 9:4), also (Acts 8:22), where Simon's thoughts were evil.

We understand the heart or soul of man by the actions and works of the flesh of man or the fleshly part of man. Jesus said (Matt. 7:20) "wherefore by their fruits ye shall know them." Know what? Know what is in his heart, the kind of a spirit he has, of Christ or of Satan.

Now we have in Gal. 1:19 the word of God naming some of the works of the desires of the flesh or carnal man. Some may think in this verse there is nothing that condemns the use of tobacco, but there is in this verse the word **Lasciveness** and means **Excess Lust**. So we see excess lust is sinful desire, and although you may think you do not go to the excess in desiring tobacco, you cannot escape for (Gal. 5:24) we have this: "And they that are Christ's have crucified the flesh with the affections and desires." By this we understand that all the affections and desires are crucified so it is if you lust little or in excess after the flesh you still stand in sin.

Would to God that our preaching brethren and Elders would give more study to this subject of lust, and then declare the truth to every Church that they have opportunity to do so. We must prepare to fight this fight (Gal. 4:14).

I find many members in every church where I go following the desires of the flesh in using tobacco. Even some of our Elders and leaders. Oh, what a shame! such purity (!) Brethren, God is the giver of all good gifts. If using tobacco is good we should be teaching those who do not use it to form the habit and get the desire that we may all be one. If not, let us teach this is a sin and abstain from it one and all. If after being taught they repent, forgive them and have fellowship with them, be brethren to them. If they repent not, withdraw from them; be separated (II Cor. 6:17, 18). Righteousness hath no fellowship with unrighteousness. Let us purify ourselves (I Peter 1:22) (Matt. 5:16) while it is day. Hoping that what has been said may cause those who have not the truth on lust to study with patience that we may all have the truth and be one.

—John B. Hall.

PASSED ON

Blackman.—Alfred James Blackman was born September 30, 1864, in Rutherford County, Tenn. He departed this life May 29, 1938, being over 74 years of age.

Brother Blackman was baptized at the age of 24, thereby becoming a member of the Church of Christ.

When still a young man he moved to Texas to make his home, but about three months before his death, he came to Wilson, Okla., to visit with his children and other relatives.

Funeral services were conducted by Brother Tom Smith and the writer. To the bereaved one we say, "weep not even as others who have no hope," but put your trust in the blessed Savior, for He also can rob death of its terror and the grave of its gloom.

—Fred Kirbo.

Thompson.—Brother J. F. Thompson was born February 26, 1868, and departed this life July 19, 1938. He was born in Tennessee and came to Texas in 1873.

In 1883 he was married to Miss Mary Ann Murphy; to which union nine children were born; three having preceded him in death. He is sur-



vived by his six children, wife, sixteen grandchildren and five great grandchildren.

Brother Thompson obeyed the gospel in 1883, and remained faithful until the end.

The writer conducted the funeral, being assisted by Brother Smith, of Troy. We extend our deepest sympathy to Sister Thompson and all the bereaved ones. We ask them to look to the time, when "God shall wipe away all tears from our eyes, and there shall be no more death, pain, etc."

—James R. Stewart.

P. S. Brother Thompson was an ardent lover and supporter of the O. P. A., being very thoughtful and punctual about renewing his subscription all along. We regret very much his passing.

—Publishers.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions to this paper from July 20 to August 20, and opposite their names the number of subs. sent. We wish to thank all for their interest in helping us to keep the good work going. We are very thankful that we have one of the most encouraging lists this month in the history of the paper.

Homer A. Gay—14; Ervin Waters—6; Wm. Freeman Jones—6; Clovis T. Cook—4; Frank Cope—3; W. E. White—3; H. E. Robertson—3; Howard Sharp—2; J. D. HPhillips—2; Isaac Smith—2; L. N. Byford—2; Fred Kirbo—1; Ryan Bennett—1; Alma Russell—1; Grover White—1; W. E. Covey—1; J. C. Moore—1; Mattie M. Loyd—1; N. C. Smith—1; James R. Stewart—1; G. A. Canfield—1; Mrs. T. L. Modgling—1; O. B. Casey—1; Pete Howard—1; W. H. Hilton—1; Chester King—1.

SONG BOOKS

"SONGS WE LOVE," is the title of our new 1938 song book, compiled by Will W. Slater. 192 pages, 88 old familiar songs and hymns, some of the finest old songs on earth. 110 of the very best new songs extant, the most of which are good soul-stirring church songs, some are suitable for convention and special programs only. This book contains 53 songs written by members of the church of Christ, a number of preachers being represented. We publish more songs by church of Christ members than any other publisher. "In honor preferring one another" is our slogan. 198 songs, bound in "Cordwain," 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. Send all orders to,

Homer L. King, Publisher,
Route 2, Lebanon, Mo.

W. H. Hilton, Checotah, Oklahoma, August 15.—I just closed a meeting, near Spiro, Oklahoma, with ten baptized and two restored. Am to begin a 30 days meeting at the above place (Checotah) tonight, which is being supported by Brother L. G. Park. I recently met J. D. Hart on the cups question.

How Do We Drink From the Rock? Paul says Israel all "drank from the Rock following them, and that Rock was Christ" (I Cor. 10:4). Was this the Rock of Horeb? Many say, Yes. The Bible speaks differently. Notice they "drank the same spiritual drink" from the "spiritual Rock." The water that Israel drank from the Rock of Horeb was not "spiritual" water, nor was the Rock a "spiritual" one. The "Rock which followed them." The Rock of Horeb did not "follow them." "That Rock was Christ." The Rock at Horeb was not the Messiah. But why does Thayer list "the Rock" as "the vessel out of which one drinks"? Paul says we "are vessels prepared unto every good work". In this sense Christ is "the vessel out of which one drinks." We drink "the blessings of the gospel," the "water of life" (Rev. 22:17), from this "Rock," "vessel," Christ. Israel drank spiritual blessings from this same "Rock" or "vessel." Paul evidently refers to the manifested Yahweh, the pre-existent Messiah, the Yahweh, the **Coming One of Israel**, the **Ho Erkomos**, "the One Who is Coming" (Rev. 1:8), of Christians.—J. D. P.

L. B. Badgett, 648 DeQueen, Port Arthur, Texas, August 11.—The meeting, near Vinita, Oklahoma, sponsored by Bro. J. L. Davis, closed the 10th, inst. Bro. John Rife led the song services and preached a few splendid sermons. The crowds grew from the start and were large. Much gospel seed was sown, and eight were baptized. Bro. and Sister Davis are untiring workers. We go next to Cleora, and are invited to Jay and Hominy for meetings.

Grover White, Long Bottom, Ohio, July 27.—I am at home now, but will be away in meeting soon. I was up to Marietta over the past week-end, where I delivered three discourses. The Lord willing, I am to be at Uneeda, W. Va., the 19th, prox.; then to Mt. Vernon, Ky. From there to Mallory Chapel, near Charleston, W. Va. for some work.

W. E. Covey, 3633 Ave. M., Fort Worth, Texas, July 25.—We are still holding on here, but we need help. We could not do much for a preacher, but if we could have an open-air meeting the latter part of August, we might do some good. We have nine members, who are faithful, and if we could get the help of some faithful preacher, who could get a hearing, I think we could strengthen the cause in this needy field. (Who can help these worthy brethren? —Homer L. King).

Clarence C. Snodgrass, Cedar Gap, Texas, August 16.—I have recently closed a series of meetings at Cotton Wood School, in Brown County. The attendance was much better than last year and the success very encouraging, with six baptized

into Christ, for which we are very thankful. Let us keep the good work going, pressing forward to the mark of the high calling in Christ, since we know not the day nor the hour when our Lord shall come, and we want to be ready to meet Him. Pray for me in the work, brethren.

T. M. Hoover, 1338 Guirido St., Whittier, Calif., August 17.—We are now in a fine meeting at Montebello, with Brethren Chester King and John Reynolds, of Crockett, doing the preaching. We think the church is being benefitted much, but no additions yet. We think Bro. Chester is making a fine preacher. We are anxious for Brother Homer L. King's arrival here soon.

C. C. Rawdon, Route 1, Lawrenceburg, Tenn., August 19.—We are having good meetings in this part, with Brother Kirbo doing the preaching. At Howards Chapel we baptized 12, and 14 confessed their faults. We are now at Long Branch with good crowds and interest. Two have confessed their faults, and we look for others. Pray for us, that we may always do that which is right.

Clovis T. Cook, Route 2, Lebanon, Missouri, August 21.—I closed a series of meetings at Carter, Okla., August 15, with one baptized. We encountered considerable opposition on the cups and S. S. from nearby congregations, but we believe much good for the truth was accomplished. The interest was good, and we were assisted much by the Wichita Falls church. I am to begin a mission meeting in Lebanon the 23rd, where we expect to establish a congregation. Then, I shall go to Harrodsburg, Ind. for a series of meetings and possibly, other meetings in that state.

J. D. Tipton, Strong, Ark., August 5.—Brother Homer A. Gay closed our meeting July 24, with three baptized and one restored. The church was "built up in the most holy faith." This was our first time to have Brother Gay, but we found him able to present the truth, manifesting the spirit of Christ. We expect him back next year. After this meeting I was called to the swamps of Louisiana for a mission meeting, where the gospel had never been preached. Much interest was shown, but I was forced to close after ten days. Two were baptized and much good seed sown. I am to return for another effort in the fall. I wish brethren could be aroused to the need of mission work and would support the preacher in it.

Frank Cope, Jr., Route 1, Electra, Texas, August 15.—The meeting at San Antonio, Texas, closed with three being baptized into Christ. I baptized one at the mission meeting at Mounds, Okla. I expect to return for another effort there sometime. I continued two weeks at Claxton, Mo., without visible results. The Sand Grove meeting is being reported by Brother McNeil. I was glad to meet Brother Freeman Jones and to hear him preach an able discourse; also, to be associated with Bro. Waters again. Last Saturday I delivered a sermon over the radio, at Rockdale, Texas. My next meeting will be at Bearden, Ark. Let us work faithfully for the Lord, while we can.

Chester King, Bx. 249, Crockett, Calif., August 14.—I closed a series of meetings at Greenfield, July 24, without additions. We were hindered much by the busy season. I am to return later for another effort. I returned to Crockett, preaching four nights, and baptizing one. At this date I am in a series of meetings with Brother John Reynolds, in Montebello, Calif. We are to continue over three Lord's days. The interest and crowds are splendid, and we are being treated royally by the brethren. I am to begin a series of meetings with the Siskiyou St. church, in Los Angeles, the 21st, inst. I go next Lord's day to Oceanside, where a few loyal brethren have started the worship according to the Bible way.

Ervin Waters, 1118 So. 27th St., Temple, Texas, August 15.—I closed a meeting at Ramsey, near DeLeon, Texas, with one baptism. I was glad to have Brother Geo. Hughs in attendance through the entire meetings. He is a zealous gospel preacher. I think the church was much benefitted by the efforts. My next was at the camp meeting, near Live Oak, which resulted in three baptisms and two restorations. We enjoyed the visits by Brethren Frank Cope and Freeman Jones. It was my first time to meet Brother Jones and to hear him preach. We had brethren in attendance, from San Antonio, Dale, Temple, Live Oak, San Angelo, Miles, and Rogers. Bro. Jones and I visited Brother Cope's meeting at Sand Grove, and enjoyed the association with this faithful young minister. I visited Brother Gay's meeting at White Hall, and heard him preach for the first time. I preached one sermon in his meeting. I go next to Equal Rights, Okla., and to Lake Arthur, New Mex. for meetings. May we "always abound in the work of the Lord."

Joe H. Howard, Cassville, Missouri, July 16.—Brother Jones is now with us in a series of meetings, with large crowds and fine interest for this part of the country. He is doing some good preaching, and I believe he is a sound gospel preacher. He will be of much help in building up the cause here and elsewhere. On August 6, I am to begin a series of meetings at Advance, Ark., where I labored last year, and we hope to do much good this year. I stand for the New Testament order of things, and should anyone need my services, you may write me at the above address. Pray for me and my efforts, that I may do much in building up the Lord's cause.

G. A. Canfield (Colored), Route 1, Box 78, Marion, La., August 4.—I have just returned home from Brookhaven, Miss., where I conducted three mission meetings. The white brethren, of Wesson, Miss., financed the meetings. I baptized three, one of whom had been a Baptist for 52 years, being 73 years old. These people had never heard the gospel by a colored preacher, but a number of them were almost persuaded to obey. I am to return this fall for more meetings, the Lord willing. The white brethren did a great work in having the gospel preached to my colored race. I am glad to do all I can for my race, but I

am just a poor farmer and do not have the means. I heard Brother Gay preach at New Salem.

James R. Stewart, 1308 Bullard, Cisco, Texas, August 3.—The Tyson meeting closed July 17, with a good interest and a crowded tabernacle. We baptized eight and restored two. Some of these baptized were from the Baptists and Methodists. Our next was at Waco, where we had another good meeting—the best I have ever held in Waco. Seven were baptized and some personal troubles among the brethren were settled, so that they now have fellowship in the work of the Lord. The crowds and interest were good. I go next for a mission meeting, near Paint Rock, where we hope to establish a congregation. Let us keep the good work going.

Fred Kirbo, Lawrenceburg, Tenn., August 3.—Since my last report I have been laboring much with the church at Dougherty, Okla., baptizing and restoring a number. The brethren there have their hearts in the work, growing in numbers, and are now erecting a beautiful stone building for a place to worship. Although poor they are determined to build a house. We are glad to see brethren building substantial houses and moving out of these mule-barns. I recently closed a meeting at Munday, Texas, with seven baptized. Here I met a lot of opposition, as there are two factions of the Church of Christ, besides the loyal few. I am now in a series of meetings, near Lawrenceburg, Tenn. As the house would not hold the crowds we moved outside. The church is filled with zeal and interest, and we hope to accomplish much good. I go next to Long Branch, Tenn. When you pray remember me.

W. H. Reynolds, Kinston, Ala., August 1.—I am now in a mission meeting at Mt. Carmel. I have other mission meetings to hold after this one, but as Brother King knows the situation in Southern Alabama, he can attest to the fact that I am the only loyal preacher in this part, and there are but two loyal churches to support the work, both being poor. I could do much good if I just had the means to keep the good work going. I could hold meetings all through the fall, if I just had the support. If there are churches or individuals interested, I would be glad to hear from them. (I am sure the above is true, and Brother Reynolds is both able and loyal. Brethren who can should respond to this call.—Homer L. King).

T. E. Smith, Wesson, Miss. — On August 7th, Brother Homer A. Gay closed one of the best meetings at the New Salem Church, near Brookhaven, Miss., that we have ever had in the history of the church at this place. The brethren had made good preparation for the meeting, built a new tabernacle, had it well lighted, and well seated with comfortable seats. We had the largest crowds we have ever had here, and Bro. Gay did some of the best preaching he has ever done here—this being his third meeting with us. One was restored to the fold and four were baptized, and with the kind of seed sown, into the kind of hearts, we look for many more souls to obey later.

New Salem is the only church in this county, that contends for the one cup and the scriptural manner of breaking the bread. We will be glad for any other loyal preachers coming near us to preach for us, and get acquainted, feeling sure that it will strengthen the cause here.

John Thomson, 6231 Vernon Ave., Chicago, Ill., August 17.—The church that has been meeting in Hammond, Ind., decided to go to Valpariso, Ind., to help strengthen the weak congregation there, where they have recently built a new house. This leaves me without a church home. I have been attending the church where they have the classes and cups, but I cannot put my heart and soul into such form of worship. Therefore, I have decided to try to get a loyal church started on the south side of Chicago or vicinity. Should anyone be interested in helping start such a church, please write me as above. We have been considering having Brother Clovis Cook come on here while he is in his work in Indiana. You may write him if you care to help in the work, if you prefer. We need a loyal church in this large city. Will you help us? Let us hear from you.

Homer L. King, Lebanon, Missouri, August 22.—I closed a series of meetings at Bula, near Littlefield, Texas, July 27, with five baptized into Christ. Considering the busy season, the attendance and interest were fine. The meetings should have continued longer. The first Lord's day in August, I began a series of meetings with the home church, Lees Summit, which continued over three Lord's days, resulting in three being baptized and eight confessing their faults. I think the church was edified and the spirit of cooperation and unity much improved. The meetings were conducted under the gospel tent, but it was far too small to accommodate the large crowds, who gave splendid attention. It was a treat to be associated with the home church in another series of meetings. By the time this reaches you, I expect to be in a series of meetings at Washington, Okla., near Pursell, continuing until September 11. Soon after this meeting we expect to leave for about three months work in California, and possibly, some work in Oregon. For the next few days, I expect to assist Brother Cook in a mission meeting in Lebanon. On with the work! The prospects are looking brighter for the plea we are making.

Homer A. Gay, Troy, Tex., Aug. 15.—I have been very busy since last report. I was at London, near Strong, Ark., twelve days, baptizing three and restoring one. I promised to return there in 1939, for another meeting. This is the home of Bro. J. D. Tipton, a loyal, faithful, and sacrificing gospel preacher. Bro. Tipton is earnestly contending for the right way, a good man, a good preacher, and should be used and supported by the loyal congregations. From there I went to Marion, La., preaching twice. I was glad to meet again Bro. King Reeves there, whom I had known in years gone by. I shall likely return there for a meeting next year. I went from Marion to New Salem church in Miss. Bro. Smith is reporting:

this meeting. I would like to mention however, that we had visitors from Texas, La., Ky., and Ala. and that the brethren at New Salem treated me royally and gave me a good support for my work, as they have always done. From there I went home—after an absence of forty days. I was glad to get to be with Bro. King in his good meeting there for three nights. I began here at the White Hall church of Christ last Friday night, August 12th, and will continue until the 21st. I have held some nine or ten meetings in this community in the last fifteen years and have baptized a good part of the congregation here, and they are some of the Lord's tried and true. We are having good crowds and interest. Brethren are in attendance, from Temple and Waco, and we expect many visitors this week. Bro. Ervin Waters is with me, and is a great help. I go next to Pennsylvania.

Wm. Freeman Jones, Iberia, Mo., August 1st.—I joined Brother and Sister Clovis T. Cook at Lebanon, Mo., and accompanied them in their car to Wichita Falls, Texas, where I preached two nights for good brethren, Bro. Cook assisting in the services. From there I went to the camp meeting on Little river, west of Buckholts, Texas, where Bro. Ervin Waters was in a good meeting, and several brethren camping and a large attendance of brethren from several congregations over the state. Bro. Waters had me preach three discourses. At close of that meeting he and I in his car went to Sand Grove, ten miles from Milano, where Bro. Frank Cope was in a good meeting. He would have me preach the night we were with him. From there Bro. Waters and I came to Temple, where I visited in the homes of Bros. J. E. Jones and James Riddle and with other brethren. I had preached for Temple brethren morning of August 7th. Then I went to Dale, where I began night of the 12th, and will continue over the 21st (DV). I have other invitations pending, and am enjoying beyond verbal expression my first sojourn in the great state of Texas, and much more so because I am meeting and laboring with hundreds of talented brethren who have very great possibilities for building up the only family that is named for the Lord Jesus Christ (Eph. 3:14, 15; Isa. 62:2). I am encouraged to know that my preaching and companionship among these fellow-laborers in the Lord are being well received. Our talented young preaching brethren, Ervin Waters and Frank Cope Jr., should be kept busy, for they are worthy of the confidence and support of loyal brethren everywhere. I am now visiting and enjoying the hospitality of the good homes of Bros. A. R. Osteen and Wm. M. Riddle in Dale, and find other good brethren here.

Since sending in my last report to Old Paths Advocate, I finished the good two weeks meeting at "Cross Hollows" schoolhouse, near Cassville, Mo., preached three discourses at Little Tavern church, 13 miles east of Iberia, Mo., July 23-24, and was with Bethel brethren 12 miles northeast of Vienna, Mo. the 31st. Because of the sickness of Bro. A. J. Shanks, whose family has several members of the congregation, we did not have night service. Am glad to report my family very

well at this time. May God bless his faithful; to Him be all glory "in the church by Jesus Christ throughout all ages, world without end." (Eph. 3:21).

DRIFTING

There have been many changes, such as the growth of young people's meetings, the second observance of the Lord's Supper at the night service; but the question is: To what extent have these changes been influenced by Bible teaching? Or, more specifically, have we drifted toward God or away from his plan? Every change must stand upon its own merits. There will always be changes. There will always be drifting — unplanned changes.

—W. E. B., Aug. 9, 1934.

Remarks

Now, take the standard, the N. T., and see whether you can find therein "a second observance of the Lord's supper," a Sunday-school-classroom church in operation? Do you see the "located evangelist, pastor, or minister"? Do you see cups—two or more, or individual cups—on the Lord's table? Do you see two or more loaves there? Some drifting, you see, just as what is now the Roman Catholic Church drifted where she is. Truly, the Lord did not put such things in, and they are as truly innovations, as is the practice of the priest in drinking all the wine and sprinkling in the room of baptism, dipping. When we have the word of God for a practice it can be done by faith, for "Faith cometh by the word of God," Rom. 10:17. And if we are anchored to the word of God, there will be no drifting, for the drifting is brought about by "the commandments and doctrines of men." (Col. 2:21, 22; Acts 20:30-32; Mt. 7:15-22; Eph. 4:14-17.) —H. C. Harper.

SUBSCRIBE FOR THE O. P. A.

WHERE?

"Question: Where in all the commandments of Jesus, and of the inspired writers of the New Testament, is there one command for the mentioned practices of the Christian Churches? There is no such command—no, they belong to the commandments of men."—"Overby, Minister," in his "Mirror."

And the same thing can be said of Overby's Sunday school, Minister or Pastor for a church, cups in communion, and a lot of other clap-trap on the way to the Christian Church, and but little behind it. If such are not the "commandments of men" (Col. 2:22), "where in all the commandments of Jesus and the inspired writers of the New Testament, is there one command for the mentioned practices" in the "Sunday school" churches of Christ with which "Overby, Minister," affiliates? This is much-desired information. Who is able to furnish it? Can the "Mirror" do it? Speak up, now. —H. C. Harper.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

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

OLD PATHS ADVOCATE

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

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

Vol. XI

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No. 10

WARNING, MY BRETHREN!

By Wm. Freeman Jones, Iberia, Mo.

Present-day would-be perverters of Truth are not the first. Much space covered by apostolic writings in the New Testament is devoted to deceivers, evil workers, false prophets, false teachers, liars, cunning crafters and fleshly artificers. "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (verses 2-5).

Many men of public leadership in local work, or in evangelistic endeavor may belong to that evil class without intending to be a deceiver. But attained ability and prestige, recognized by himself, may impel a man of leadership to become an extremist, a bigot or egotist, and, hence, a deceiver. As to myself, as a public teacher and preacher, I have always tried to steer clear of self conceit, self-exaltation and selfish motives. I was a pupil in the public school some years in boyhood, completed a thorough high school course, attended a high grade college and taught in rural schools a few years. Before becoming a member of the Church of Christ, I spent about 21 years as a regular Sunday school lad, leader in Y. M. C. A. and other sectarian activities, also being Sunday school superintendent for two years. Since being baptised, I worshiped and labored in fellowship with the Sunday school element about twenty-four years or more, IN CIRCLES OF THE CHURCH OF CHRIST! (?). During these periods of my life I tried to live and teach "in all good conscience before God." I fought pride and selfishness, rebuking evils as I observed them! And during these periods I was continually undergoing change—and, I believe, all for the better!

I have ever tried to steer clear of being overwhelmed by logic, sophistry, mysteries and scholarship of philosophies. If I have noted any commentaries on divine things, I always desired to use them as ideas and works of humans, and not divine. Therefore I have been real careful not to be engulfed in the jaws of a multiple of "translations" of the sacred text, or of testimony of an-

cient or medaeval writers concerning how post-apostolic-day religionists worshiped and carried on the work in church activities. Conveying them to my readers, I should be liable to make false impressions upon them. I have ever read and meditated upon the Bible itself more than upon all other literature and history combined. As my college literature teacher once said to her class concerning a certain writer of note, that his writings deserved "a little pinch of salt," as one read them, I observe that readers of most all testimony of men about divine things and practices should accept only those writings which can endure" a little pinch of salt" (Col. 4:6). The Word of God is the only standard of evidence. Use men's testimony only for what it actually is worth.

"The way of truth shall be evil spoken of" (2 Peter 2:2), even as it often has been in past times, because some scholarly men may, almost unawares perhaps, become more and more engulfed in scripture-straining, extreme ideas and sophistry. Such men may imperceptibly grow bigoted, or egotistic and gradually heretical. Like the Athenians (Acts 17:21), they may acquire a mania for "some NEW thing." To go below the sacred text is to go too deep; to be above it is to be too shallow; but to be IN the scriptural details of any certain concern—and no farther—is to be SCRIPTURAL! At this point we find the HAPPY MED-IUM, where all can agree. Therefore, do not overdraw any scripture or scriptural application.

The New Testament and its pattern for The Church of Christ in all her doctrine, faith and practice knows no vagueness, no, not for the common, every-day reader of average intelligence. The most scholarly cannot fathom the depths of unfulfilled time prophecy, but the common reader—"he, who runs, may read"—can readily understand the elements, the principles and the commandments unto salvation from past sins and into eternal life. And I always recommend "the Authorized, or King James Version" of the sacred record as the safest translation. I am glad that we have scholarly men among us, but we must withstand the idea that a secular educational standard must be attained to by those who are to understand the plan of salvation and to be saved by faithful obedience thereto. Then, let me warn my brethren to steer clear of bigotry, egotism, sophistry, philosophy and heresy in teaching and preaching the divine things of salvation, or in seeking for and working out salvation of the soul.

(To be continued)

THE SACRIFICE OF PREACHING

Though inexperienced with the pen, and somewhat in the field as an active evangelist, yet I have observed some things, concerning the work and sacrifice of the evangelist and his family in carrying out the "Go preach the gospel" (Mk. 16:15). There is more involved in the term "Go," than the mere leaving of his family. If that were all it would not be quite so bad, since Jesus says, "There is no man that hath left house, or brethren, or sisters, father or mother, or wife or children, or lands, for my sake and the gospel's, but that he shall receive an hundred fold now in this time; and houses, brethren, sisters, mothers, children, and lands with persecutions, and in the world to come eternal life" (Mk. 10:29, 30). This we have experienced pretty well, but what of the family?

We often leave them at home in a little log hut, assuming the responsibilities, which rightfully belong to the husband. Had it ever occurred to you just how gloomy and sad it must be for them in the absence of the father and husband? We see the mother as she goes about her daily routine of toil, as she cares for the cows, chickens, pigs, house work; but greater still, the training of the children, which is such a great responsibility for one. She must economize, so as to help meet the obligations of the evangelist. For a few days every month or two the family is permitted to be with its head, but even during that time, they are not permitted to enjoy that time as they would like, since the work has piled up until the evangelist must devote the greater part of that short time in working and making ready to leave again, and there is little consolation in his being at home, because he and the family are ever conscious of the fact that he must soon leave again.

Soon the time arrives for the preacher to take his leave. He must look into the face, wet with tears, of the one who makes the greater sacrifice, while at the same time he feels the children clinging about his knees, and he hears a faint whisper in sobs, "Daddy, don't go!" Evidently, the wife and mother makes the greater sacrifice. Brother Alfred Elmore, in the dedication of his third edition of *Maple Valley Poems* to his beloved wife, said: "The companion of my youth, and the sharer of my toils for thirty-three years; who has been a keeper at home, and raised up her children in the faith of the gospel, and thus aided me in my arduous toils in the ministry." Think of the tired business man—how he rejoices to see the hour come, when he can walk out of the office and join the family circle at home, but this is an every-day affair with him. If he is called on to work overtime, he does not like it, as it makes him late getting home. Then, think of the evangelist, who has his time booked a year ahead or more; when he nears the close of a meeting, looking forward to the glad hour he can greet his loved ones again, having been away for a month or six weeks; only to hear the brethren implore: "We think we now have the best chance to do good and gain a harvest, we have ever had, if you will just stay a few more days." As usual, he is persuaded to stay a few more days, which may, or may not, be the thing to do, but at any rate, his visit at home

is cut short, his expenses are increased; but when he is finally handed the support, nothing is added for the extra time, and many times no appreciation shown for his sacrifice.

The evangelist works hard all summer, many times spring and fall, trusting that his support will be sufficient to meet his obligations and to tide him over the winter months, when the brethren are frozen in and are too dead to have any meetings; only to be disappointed by the meager support he receives, and must go out among the world, looking for some job of work, with an ax, on the rock crusher, saw mill, road building, etc., etc. Many times he fails to get sufficient work to tide him over, and he is forced to go in debt to get through. Brother J. D. Tant says that many churches treat the preacher like some farmers do their milk cows—"milk them all summer on the grass; turn them out on the range to make it through the winter as best they can, and round them up in the spring, expecting them to start in with a good flow of milk again." (This may not be his exact words, but it is, at least, the substance of the thought). Anyway, he is called out in the spring, about 1000 miles from home, for a meeting, and he barely makes expenses, and, so, it goes most of the year.

Now, it appears to me, that if the brethren can thus treat the evangelist and his family, and at the same time, they enjoy the abundance of this world's goods—"faring sumptuously every day"; and then be saved in Heaven; surely, the evangelist can be saved, if he quits the field, and gets him a job, in order to support his family. But, we know that the Lord intended that the "church is the pillar and ground of the truth," that "by the church the manifold wisdom of God should be known," and that the evangelist should preach this gospel to the world, for, "How shall they hear without a preacher, and how shall they preach, except they be sent?" (Rom. 10:14, 15). Paul said, "they which preach the gospel should live of the gospel" (1 Cor. 9:14). This shows that the church is to hold up the preacher's hands, while he gives his life as a sacrifice for others. If he gives all his time to preaching, he must be supported by the brethren.

If the evangelist gives up the preaching, the brethren are ready to tell him that he has sinned, or that he will be lost. Now, is it true that all the responsibility rests upon the preacher? Certainly not! Please, read 1 Tim. 5:8. If brethren would give more to the cause of the Lord and spend less for the pleasures of this world, there would be more preachers in the field, more souls saved, and more loyal congregations established. Yes, and the preachers and their families would, at least, have the necessities of life. Although the preacher's living and traveling expenses have increased the last few years, yet many of the loyal (?) churches are supporting less for their meetings. Why is this? Possibly, the evangelists have neglected to teach as they should. Let us speak out, brethren, and "declare the whole counsel of God."
—Clovis T. Cook.

Send us your subscriptions for the O. P. A. You need the paper and the paper needs your support.

"OF MAKING MANY BOOKS THERE IS NO END" — Eccl. 12:12.

It may be advisable to offer a few remarks in keeping with Solomon's declaration. According to the above statement, it seems that even in Solomon's day, there was "no end" to the making of books. Thus it was then, is now—and ever will be so long as this world remains.

In Gen. 5:1 is the first time and place that "book" is mentioned. It appears that from then, to the present, we read of, and hear of, about all kind. Some very useful, and some quite useless. Hence, "of making many books there is no end; and much study is a weariness of the flesh." Eccl. 12:12.

Men, and women, too, have written books of fiction (novels) and other trashy literature, degrading to mankind. Moreover, decorums, disciplines, rituals, catechisms, etc., have been, and are being made by mortal men. In view of these documents, and many others, we do not wonder at Solomon saying, "Of making many books there is no end; and much study is a weariness of the flesh."

Furthermore, it begins to look like there is no end of making of song-books. Many new song books are made every year. Or, I should say, they are worked over, and reworked, until the true sentiment and solemnity are worked out. There is no necessity for changing song books so much, trying to keep pace with the denominations in their jazz and operatic performance.

A congregation can sing more harmoniously when all of the members are familiar with the songs. But changing song books every year, causes just a few to do the singing. Oh, some may say, "Get a singing evangelist to come and teach us." Just as well to suggest the use of a musical instrument to learn to sing with. The same scripture that gives authority for the singing evangelist, authorizes the use of instrumental music.

"Evangelist" and "evangelists" are recorded three times in the New Testament — Acts 21:8; Eph. 4:11; 2 Tim. 4:5; — and in none of these places do they apply to singing evangelists. Therefore, the singing evangelist, like instrumental music, has neither example nor command in the New Testament. But not withstanding this, some have the boldness to exclaim, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." Should we decide by their teaching, we would conclude that, "where the Bible speaks" they are silent, and "where the Bible is silent" they speak.

It should be remembered that people can not be sung into the Church or into Heaven. Jno. 3:3-5; 1 Pet. 1:22; 2 Pet. 1:5-11; Rev. 22:14. A congregation should not sing just to be heard, nor to exhibit its talent, but to praise God. Heb. 2:12. Christians are to sing, and make melody with their hearts to the Lord (not to men), Eph. 5:19. Yea, they are to sing with grace in their hearts to God (not to men), Col. 3:16.

It would be more economical for the Church, or brotherhood, to agree on some good song book,

hold to it, and not be changing so much. Should it be permissible for me to suggest a song book, I would choose the "New Christian Hymn and Tune Book—In three parts," which used to be published by the Fillmore Music House, 528 Elm Street, Cincinnati, Ohio. In my judgment this book has never been excelled, and I doubt very much if it ever will be.

So let us not "go beyond the things which are written"—1 Cor. 4:6; 2:5; 1 Pet. 4:11; 2 Jno. 1:9-11.

Let us all read and give heed—making new song books every year, seems to me, to be very extravagant. We should give heed to the teaching of our Lord—Mt. 14:16-21; 15:32-37.

—Joseph Miller

WORDS OF ENCOURAGEMENT

"You surely did put out the nicest issue for August, we have had in a long time, I think. I hope you and yours are well."

—Homer A. Gay, Missouri.

"Send me the Old Paths Advocate for another year. I surely do not want to miss an issue of it."

—Walter Howard, Tenn.

"Find check for my renewal to the O. P. A. Your last issue was certainly fine."

—Ryan Bennett, Arkansas.

"Send me some extra copies of the August issue. I want more copies of the Article by Brother Van Stavern. To me the proof is plainly 'most convincing'."

—K. G. Wilks, Texas.

"It has been quite a while since I have written you or sent in a report, but I assure you that I often think of you, and I appreciate the work you are doing through the O. P. A."

—Tom E. Smith, Oklahoma.

"May God be with you in the noble work you are doing. I hope it will be successful."

—Ervin Waters, Texas.

"Send me extra copies of the June issue of the O. P. A. I feel there may be great good done here with them. Also, find my subscription."

—S. H. Kellner, Calif.

"Recently I renewed my subscription to the O. P. A., and I surely do like the paper, as it tends to the unity of the church to contend for a 'Thus saith the Lord' for our teaching and practice."

—John I. Thomson, Illinois.

We appreciate the nice words of encouragement by the above friends of the paper. The interest shown in the paper for the past two or three months has been the most encouraging, since anytime I have been publishing it, which will soon be six years. We are having more nice reports in the "From The Fields" department, than we have ever had, and about all readers read these first and appreciate them most. Too, more subscribers are coming in than usual, and we hope to soon make some improvement on the paper—possibly make it a 12-page, instead of 8. More of the young preachers are writing articles. Let us all pull together as never before in one accord. Keep the good work going!
—Homer L. King.

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Editors

J. D. Phillips Bronte, Texas
Homer L. King Lebanon, Mo.
Homer A. Gay Lebanon, Mo.
William Freeman Jones Iberia, Mo.

Publisher

Homer L. King Route 2, Lebanon, Mo.
H. E. Robertson, Assistant Phillipsburg, Mo.

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SHOULD WE OPPOSE RELIGIOUS DISCUSSIONS?

Recently, privately and, perhaps, publicly, there has been quite a lot of debating about debating. Quite a few vehemently debate that it is not right to debate. I have seen opponents of debates, that would debate with one all day against debating. When two persons enter into an exchange of statements for and against any idea it becomes a debate, at least in a limited sense. Debating in some degree and some manner is practiced by all who either affirm or oppose any idea, even though that idea be that all debating is wrong.

Let us obtain a reliable definition of the word "debate." Webster, the greatest authority of the English language, says, "To contend for in words or arguments." Consequently to contend for anything, even the truth, with words or arguments, either privately or publicly, is to debate. If it is sinful to debate, we are commanded to sin. "Contend earnestly for the faith Jude 3. How do I contend for 'the faith'?" By the use of words and logical arguments, and that, according to Webster, is debating. To be contentious and debate for error is sinful, but to be contentious and debate for the truth is commendable.

Jesus reasoned patiently and frequently with the Jews and sometimes denounced them severely for their heresies. He rebuked them for their hypocrisy and pleaded with them to repent. Had Christ been like some of our brethren, he would have had to refrain from any public proclamation of the truth, because he almost invariably encountered opposition to his teachings.

Paul, undoubtedly, was a great debater and a logician of great merit. At Athens he not only debated with the Jews but he disputed with them. "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him" Acts 17:17. He "daily" disputed with them. Notice that in the same chapter he fearlessly propounds "the faith" to the philosophers of the Epicureans and Stoics in spite of their adverse doctrines and opinions. The profound logic of the Apostle Paul on Mars' hill against the worshippers of the Un-

known God is a noteworthy example of "contending for (anything) in words and arguments."

In the 24th chapter of Acts is found Paul's public discussion with Tertullus, an orator of repute, held in the court of Felix. Tertullus is the exponent of many false accusations against Paul. Does Paul quietly remain seated? No. He eagerly grasped the opportunity to defend the gospel and straightforwardly presented the truth of the matter before him. Was not this a debate?

Again Paul is arraigned before Agrippa, and unarraided in the presence of the King he sets forth the plain facts simply and humbly. He states that surely the King has a knowledge of these things, "For this thing was not done in a corner." Acts 26:26. The word of God should not be hidden in a corner, but should be boldly placed before the people with the least fear of successful contradiction or retutation. Did Paul do wrong when he defended the truth?

"Debate thy cause with thy neighbor." Prov. 25:9. We should avail ourselves of every opportunity to discuss freely our differences, with the hope that they may be eliminated. Prov. 25:9 as translated by Alex. R. Gordon in the translation of the Old Testament edited by J. M. Powis Smith reads thus, "Discuss the case with thy neighbor."

Some object to religious discussions on the grounds that they are condemned by the Apostle Paul in Rom. 1:29, "Full of envy, murder, debate," and again in 2 Cor. 12:20, where he says that he fears to come unto them "Lest there be debates, envyings, wraths, strifes" and he not find them "as he would." The question should rightfully be asked: Does the word debate here have reference to a religious discussion? The Greek word "Eridoz," here translated "debate" in the Authorized Version, is a form of the noun "Eris," and is rendered in Wilson's Emphatic Diaglott in the same passages "strife," in Moffat's Translation, "quarrels," and in Goodspeed's American Translation, "quarrelings."

Let us ascertain the true meaning of the word Eris by the lexicographers. Robinson's Greek Lexicon, "Eris—strife, contention, wrangling." Grove's Greek Lexicon, "Eris—Discord, strife, contention, a quarrel, dispute, conflict, litigation." Webster gives the meaning of litigation, "the act or process of carrying on a lawsuit." Thus we find that "disputes, conflicts, litigations, quarrels, contentions, discords, strifes, and wranglings" are condemned by the Bible. However the attempt on the part of some to settle our differences by discussing them is commendable.

The divisions, strifes, and conflicts existing among the disciples of Christ and the religious world are condemned. We should have no differences and divisions in the church. But we have. Are we going to give up the battle to the innovators? We should, like the prophet of old, say, "Come let us reason together." If some of the brethren object to the name debate, we will call it a discussion. What about that?

Some object to debates, saying that it is only a place where "quarrels, backbitings, and mud-slinging" can be found. That some debates (discussions) are not carried on in the Spirit of Christ, I will readily concede, but are we to condemn all



of them because of some? OF course not, for we have a worthy objective. Do we condemn all preachers because most of them are heretics and preach error? Do we condemn all congregations because most of them have a perverted worship? Do we condemn everyone on earth because the majority are on the "broad way"? Then shall we condemn all debates, because some are not characterized by honor and dignity? No. Then, let us throw away our silly objections and get in the battle, encouraging the participants in these discussions to set a high standard of deportment and not fall below the level of Christian dignity.

Christ and the Apostles were unafraid of any sinful doctrine or its adherents. Let us then, if we have the truth, stand up with the word of God as our sword and with Christ at our side, and amidst the storms of life bid defiance to all opposition.

—Ervin Waters

SPECIAL ISSUE

Recently there has been much interest manifested by some, in our getting out a special issue of the paper on "First Principles," for the benefit of mission work among those out of the church. We would like to hear from all who are interested, telling us about how many extra copies you could use at a reasonable price. Possibly, some congregations would like to use them by the hundreds. Some individuals have already stated they would want a hundred or more. Let us hear from you as soon as possible, please.

—Homer L. King, Route 2,
Lebanon, Missouri.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions to this paper from August 20 to September 20. Notice this list for your acknowledgment. Many thanks to all for their hearty cooperation.

Clovis T. Cook—8; Orvel Johnson—4; W. F. Cogburn—3; Homer A. Gay—3; Freeman Jones—2; J. D. Phillips—2; Joe Howard—2; Homer L. King—2; Frank Cope—1; Carl N. Nichols—1; C. T. Springs—1; Ervin Waters—1; Mrs. L. C. Asplin—1; Walter Howard—1; Mrs. John Chambers—1; T. E. Smith—1; George Hughes—1; W. H. Hilton—1; Clyde Penner—1; S. H. Kellner—1.

Donation to O. P. A. Fund

Mrs. L. M. Pond, California\$1.00

PASSED ON

Hisle.—Brother Millard Hisle was born March 14, 1876, and departed this life July 31, 1938.

Brother Hisle obeyed the gospel in 1914, thereby becoming a member of the Church of Christ.

Sister Joe Sutton and Sister Ed Collins were his sisters. Many others mourn his passing.

Funeral services were conducted by the writer, at Franks school house.

—Orvel Johnson, Davis, Okla.

T. M. Hoover, Whittier, California, September 23.—Beginning on or near October 1st, Bro. Homer L. King of Lebanon, Missouri, who is one of our leading preachers, will begin a three to five months, much needed work in Southern California. I am sure much and lasting good will be done through the efforts of Bro. King. We will feel very grateful to have Bro. King come and labor with us. Let us all work together that the gospel of Jesus Christ may have full course, remembering we can not push forward if we pull backward. The churches in the northern part of the state are very fortunate in having such good and faithful men as Bro. John L. Reynolds and Chester King of Crockett, who held a fine meeting for Montebello and Los Angeles congregations recently. Brethren, you will not go wrong in securing these able, sincere, loyal men in holding your meetings. Pray for the work in Southern Calif., as we need your prayers. Anyone passing through California will find the church in Montebello located at 138 So. 4th St. and one in E. Los Angeles at 3535 Siskiyou St. You are always welcome. Brethren, it is high time to arise and work.

D. A. Jones, Atlanta, Texas, September 5.—We closed our meeting after continuing over three Lord's days, the first part of July, with six baptized and three restored. Three of those baptized were from the Baptists. Brother W. H. Hilton did the preaching, and I don't think we have any better. He is logical and a good reasoner. Brother Hilton preached one sermon on the "True Worship," which converted some. Brother Frank Cope came by recently, and preached two good sermons. He is fine for his age.

J. D. Phillips, Portales, New Mex., Sept. 12.—The meeting here starts off pretty well. We had a full house last night. Hope to do much good. I have signed propositions to meet Brother Bedingfield, on the breaking of the loaf, in Calif. I suggested that the debate be the latter part of October. I am to hold a meeting at Corcoran while out in that part.

L. B. Badgett, Jay, Okla., Sept. 14.—The tent meeting, near Vinita, closed August 10, with eight added and large crowds. We continued 18 days at Cleora under the tent, with 18 added and good crowds. We began here the 3rd, inst., and there have been four added thus far. The crowds have been good in spite of the many attractions to keep people away. We expect to go next to Hominy for a mission meeting.

Frank Cope, Jr., Electra, Texas, Sept. 13.—After closing the meeting at Sand Grove, Texas, with eight baptized into Christ, I preached two nights

at Atlanta, Texas and one night at Rodessa, La. I closed the meeting at Bearden, Ark., with nine baptized into Christ. I had the pleasure of hearing Brother Ervin Waters one night at Equal Rights. I am now in a meeting at Wilson, Okla. We have had three baptisms to date. I go next to Alpena Pass, Ark. for a mission meeting. Brother Tom E. Smith assisted me in the Wilson meeting by leading the singing.

W. H. Hilton, Vanzant, Missouri, Sept. 13.—My meeting at Checotah, Okla., closed with five confessions. We had plenty of opposition. I met a Holiness in discussion for one night. I am now at home for a short meeting, and the brethren here seem to have a "mind to work." I am to go to Jamesville, Mo., for my next meeting. I am planning on a visit with a number of loyal congregations in Texas, New Mexico, and California. If any brethren would desire a few nights preaching in these states, they may write me at my home address.

Grover White, Long Bottom, Ohio, September 5.—I am now in a meeting at Chesnut Ridge, near Mt. Vernon, Ky. I just recently closed a meeting at Uneeda, W. Va., of ten days duration. The annual meeting at Workman's Branch was very interesting. A number of visiting brethren were there. One was baptized. I shall, probably, go next to Foster for a meeting. Pray for me and the work.

Joe H. Howard, Cassville, Missouri, August 21.—The meeting at Advance, Ark., closed August 14, with large increasing crowds. Four were baptized and one restored. This was my second meeting here, and they arranged for me to come back next year. I was with Brother H. E. Robertson two nights at Dora, Mo., while on my way to Ark. I hope to be able to do more preaching in the future.

L. B. Badgett, Cleora, Okla., August 22.—The meeting here is eight days old with overflowing crowds, and I am not failing to "declare the whole counsel of God." Many are hearing the gospel. Brother J. W. Rife is directing the songs. Our next meeting is to be at Joy; then to Star, Mo., or Hominy, Okla. Tent meetings seem to get larger crowds. I expect to hold some meetings near home this fall, if weather will permit.

J. H. Sharp, Montebello, Calif., August 22.—Brethren J. L. Reynolds and Chester King closed a two weeks meeting here August 20. They did some very fine preaching; their sermons being both edifying and instructive. They seemed to enjoy their visit with us, and we were encouraged and edified by their teaching and example. Any congregation engaging either of them will get a loyal gospel preacher. We regret the passing of old Brother Morgan, of Los Angeles.

J. D. Phillips, Bronte, Texas, Sept. 9.—I recently immersed one into the ancient faith, at Nix, Lampasas Co., and four at Wichita Falls. I enjoyed the Wichita Falls meeting very much. The

brethren are open to the reception to Scriptural facts. Worldlyism is a stranger to them. I begin next Sunday night at Portales, N. Mex., where we have a nice congregation. I hope to be at Corcoran, Calif., by the first Sunday in October.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Sept. 10.—The tent meeting in Lebanon, closed the 2nd, inst., with fair crowds and interest. We succeeded in getting a few together to keep house for the Lord. They are meeting in the court house for worship, but intend to build a house as soon as possible. I am now in a meeting at Harrodsburg, Ind. The attendance is fine, and we look for a number to obey the gospel. We are to continue until the 18th, inst., then begin at Fair View the 21st. I am to begin a series of meetings at Wichita Falls, Texas the second Sunday in October.

K. G. Wilks, Eagle Pass, Texas, Sept. 15.—Brother Frank Cope is to begin a meeting here about November 4, and if no further notice is given of the place of meeting, visitors may inquire at Gulf Service Station, or at my residence, 837 Ave. A. We ask, that all who can, come to be with us, as we need your help very much. We are very much in need of a song leader for all of the meeting. This will be a mission effort, as there are just my wife and I, so far as we know. There is a small S. S. congregation, but we have never met with them.

W. H. Reynolds, Kinston, Ala., August 21.—We closed a mission meeting at Mt. Carmel (where Brother King preached a few times, when he was in South Ala., two years ago) August 14, with ten baptized. Two of these were from the Baptists. The brethren, from Lowery and from Early Town, will assist them in the worship until they get strong enough to carry on. Brother Cawthon preached for them today. I have time open for meetings the rest of this year, after which I shall be busy again until summer. I am ready to go anywhere I am needed. If you need me let me know at once. If you do not remember my name in the O. P. A., you may look up your old copies for my reply to J. C. Dixon on "Unity," or you may consult as references Brethren King, Cook, and Phillips.

J. G. Smith, Washington, Okla., Sept. 12.—Brother Homer L. King, has just closed a series of meetings here, of two weeks duration, with grand success. Eight were baptized and eight restored. The congregation was much strengthened along the lines of love and unity, as a result of his humble efforts. The crowds and interest were excellent for this place, as it seemed that the wall of prejudice, which had been erected by the sects, was broken down by the kind preaching of the Gospel. The congregation here is looking forward to next year, when he is to return for another effort. Brother and Sister King visited in a number of homes, while here, and we all enjoyed having them very much. We extend a cordial invitation to any loyal gospel preachers to stop over with us and preach, if passing our way.

Tom E. Smith, Healdton, Okla., Sept. 13.—As I work in the oil fields here, my preaching is confined mainly to nearby communities, and as conditions are about as usual, I have neglected to report. I have recently visited Wichita Falls, Tex., and Washington, Okla. I baptized a lady, who is blind, at the latter place. I enjoyed a discourse by Brother J. D. Phillips, on Matt. 16:18, the last time I was at Wichita Falls. Brother Ervin Waters has just closed a good meeting at Equal Rights, with five baptized. Brother Frank Cope is now in a good meeting at Wilson, having baptized three and restored two. I am conducting the singing in this meeting. On with the good work!

C. C. Rawdon, Lawrenceburg, Tenn., Sept. 1.—Brother Fred Kirbo has recently held very successful meetings in this part. He continued two weeks at Howard's Chapel, with 12 baptized and 14 restorations. The church seems to have taken on new life. His next was at Long Branch, where we had a few members, who stood for the truth. The results here were 34 baptized and 23 restorations (most of whom came from the S. S. church). This was the best meeting in the history of this church, and these brethren want him back for another meeting. Brother Kirbo presented some very interesting sermons, and the people listened very attentively. The people have their eyes open to the truth in that community now. To brethren who have not heard Brother Kirbo, you will make no mistake in calling him for your meeting next year. He is a young man, and needs the encouragement.

Orvel Johnson, Davis, Okla., Sept. 8.—I held a ten days meeting at Fitts Town, Okla., the latter part of July. While there were no additions, I believe that much good was done, for we had many of the S. S. brethren in attendance, and they must have been "taught the way of the Lord more perfectly." My next effort was at Enterprise, near Wapanucha, Okla., where we had very large crowds and much interest. I did much personal work in addition to the preaching, which I think helped much. The results were eight baptized and two restored. I expect to visit them once a month to help them out in the work. My next will be near Wynnewood, Okla., for a mission effort, and then to Wapanucha for another mission meeting. The Sulphur brethren have helped in the work. Anyone desiring my services may write me as above. Pray for me and the work.

James R. Stewart, Rte. 4, Box 97, Waco, Texas, Sept. 12.—The mission meeting, near Paint Rock, Texas, closed with one baptized and one restored, and good crowds and fine interest. They want me back for another effort in 1939. I received \$8.50 for my services. The Wichita Falls church sent me some support later. The Eola church helped much with their presence and singing, for which we were thankful. The Wichita Falls brethren are doing a great work in supporting the gospel in mission fields. I hope that others will wake up to their duty in this work. I preached one Lord's day in Cisco, baptizing one. Last Lord's day I preached at the Bell Mead church, and yesterday

at South 4th St. church, in this city. The brethren at both places are getting along fine. We have recently moved to Waco, and we like it fine, especially the brethren. Note the change in my address above.

A. D. McNeil, Milano, Texas, August 16.—Brother Frank Cope closed our meeting Sunday night, with eight baptized and five restored. He held our meeting last year, baptizing sixteen and restoring three. For nineteen years we had been struggling along with only a few members, and at the time of his meeting last year we had but three in regular attendance. We now have an active, working congregation. This year a number of our digressive brethren became interested in the meetings, and we look for some fruit among them. We were pleased to have a number of visiting brethren, among whom was Brother Freeman Jones, who preached a splendid sermon for us. Others were Ervin Waters; Will Davis, of Monroe, La.; Mrs. J. E. Harrison and daughter, and Mrs. Bill Roden, all of Sentinel, Okla.; J. E. Jones and family, of Temple, Texas; and some brethren from Live Oak and other places. We expect Brother Cope back in 1940.

O. B. Casey, Wichita Falls, Texas, Sept. 19.—The church here is much encouraged after the strong preaching of Brother J. D. Phillips, which closed Sept. 7, with four baptized. Although this was the first time Brother Phillips ever preached here, the majority of the congregation learned to love and appreciate him. His was our first preaching to hear on certain lines of prophesy. Brother Clovis Cook is to begin a series of meetings here the second Sunday in October. We are very anxious to hear Brother Clovis again, as he is a product of this congregation. We trust there will be a great harvest of souls as a result of his efforts. The church here is located on the corner of North Fourth St. and Broadway. We invite all who can to be with us in this series of meetings by the home boy. Pray for us that we may ever "contend earnestly for the faith once delivered to the saints."

C. T. Springs, 426 Pine St., Maryville, Calif., August 21.—I have been here some time trying to get this congregation on Scriptural basis. It is somewhat divided over the Sunday School. We came here in the interest of the loyal brethren. We have worked patiently, but firmly, and we believe we have accomplished something. The S. S. brethren were running it over the loyal brethren, in trying to force their position on them, but thanks to God, we meet for worship now without the S. S., having taught them to leave it off, and we get along much better now. There are a few things to be accomplished yet, but slowly, surely, and carefully we expect to adjust them. Remember us at the Throne of Mercy. Support here is very poor, and I don't know how long we can hold out on that account. (Under date of Sept. 9, from Stockton, Calif., he writes): I am now in a good meeting here. Attendance and interest are fine. I am to begin at Oceanside Oct. 1. Pray for me.

Ervin Waters, 1118, So. 27th St., Temple, Texas, Sept. 13.—I enjoyed a pleasant and prorable time with Brother Gay, in his meeting at White Hall. From here I went to Wilson, Okla., where I visited in the Milner home and enjoyed the hospitality very much. During this time I preached once in Brother Abe Smith's meeting at Mt. Washington. I preached at Healdton the 3rd Lord's day in August. I began a series of meetings at Equal Rights Aug. 26, and continued for ten days, baptizing five and restoring one. It was a pleasure to have Brother Frank Cope with me one night of this meeting. We appreciated the co-operation of the congregation near there. I was asked to return for another effort in the near future. I visited for three days with the home folks in Temple, before going to Lake Arthur, New Mex., where I am at this writing. The interest is good, and we expect to continue over three Lord's days. Brother T. F. Thomasson, of Trechado, New Mex., is conducting the song service, and is rendering valuable aid. "Let us not be weary in well doing: For in due seasons we shall reap, if we faint not."

Fred Kirbo, Wilson, Okla., Sept. 10th.—I recently closed a very successful meeting at Howard's Chapel, near Lawrenceburg, Tenn., with large crowds and good interest. Twelve were baptized and fourteen restored. We believe that others would have obeyed the gospel but were rained out the last night of the meeting. I learned to love and appreciate the Howards Chapel congregation very much for their zeal and interest in taking the gospel to those who are lost in sin. From Howards Chapel I went to Long Branch. By all cooperating with trucks and voices we soon attracted the attention of people for ten miles around. Every one seemed to take an interest, and the people came from far and near to hear the gospel preached and to hear the good singing. The results of the meeting were gratifying! Fifty-seven additions to the congregation, 34 baptisms and 23 restorations. Many from the S. S. brethren gave up their unscriptural practice and accepted a "Thus saith the Lord," and now have as their motto, "Where the Bible speaks we speak, and where the Bible is silent we are silent." I left the church there under the leadership of Bro. Joe Cruze and others who are capable of taking the lead. Also, our beloved Bro. C. C. Rawdon has promised to help them out with the teaching some. Bro. Rawdon is making a great sacrifice for the cause of Christ in Tennessee and I pray that God will ever bless him and his Christian home whom I have learned to love so much. Brethren pray for me, and the good work of the Lord. Let us "lift up our eyes and look on the fields." Yes, the "harvest is white, and the laborers are few."

Wm. Freeman Jones, Iberia, Mo.—Closed meeting at Dale, Tex., Aug. 21; preached at Austin two nights; was at Cambridge, Kans. 4 days; at 17th and Lawn, Kansas City, Mo., Aug. 31; at Smyrna, 10 miles east of Iberia, 2 services, Sept. 4. Began at "Little Tavern," 3 miles south of Smyrna, with large hearing to the truth, the 7th. In second week large attendance and fine interest continues. May

be here 10 days more. Brethren Robertson, Regan and Chas. Lee of Lees Summit (78 miles away) were with us last Lord's day and night, encouraging the work. Will begin at Summerfield, Mo., Oct. 1 (DV) for two weeks or more. Certainly enjoyed my 3 weeks sojourn with loyal brethren in Texas greatly, and received much encouragement for future work in the Lord. 62 names in last "Honor roll" report in Old Paths Advocate looks encouraging for increase of circulation. Brethren, everywhere we go, let's keep urging new readers, trying to double the number as soon as possible! One new subscription may be the means of directing a soul to "the old paths."

Homer L. King, Montebello, Calif., Sept. 21.—We continued over three Lord's days at Washington, Okla., closing the 14th inst., with eight baptized and eight restored, as reported by Brother J. G. Smith in this issue. This was my first effort at this place, and I found conditions not too encouraging for prospects of a good meeting. However, we sometimes seem to forget that "the gospel is the power of God unto salvation." Anyway, within a very few nights our crowds were beyond all expectations, and I think I have not recently held a meeting, I enjoyed more than this one. I consider it one of the best meetings I have held in recent years, in point of results of seeing the congregation so completely transformed. We believe the church is on much firmer faith, and we look forward to seeing them grow in knowledge, favor, and numbers. I was with the home church last Lord's day. I expect to preach a few nights this week at a school house about ten miles from my home. By the time this reaches the readers, I expect to be in a meeting, either at Montebello or nearby. I am to be in California for, at least, three months, and you may address me as above, General Delivery.

Homer A. Gay, Commodore, Pa., Sept. 12.—I closed the meeting at the White Hall Church, in Bell Co., Texas, Aug. 21st, with five baptisms and three restored. This, I think, was my tenth meeting in this vicinity, and I promised to return there next August for another meeting. We have a splendid band of Christians there, who have a mind to work. We also had good co-operation from other places. I reached home Aug. 23, and Bro. Cloves Cook and I began a meeting in the town of Lebanon that night. I helped in this meeting until I left for this place, Sept. 2nd. On my way over here I visited for one night in the good home of Bro. and Sister A. J. Bunderson, members of the Lees Summit congregation, though they have been in Fredricktown, Ohio, for two years. We spent the time talking over things pertaining to the Kingdom of God. They treated me royally, and helped me on my journey. We expect to have them back in Missouri with us again some time. I began here Lord's day morning, Sept. 4th. Baptized one in the afternoon. Then, on Monday we had all-day services with basket dinner. Yesterday was a fine day with us; splendid crowds, and one restored at the morning service. The meeting here is to continue indefinitely. I go next to Cable Ridge, near Climax Springs, Mo., for a meeting.

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

OLD PATHS ADVOCATE

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

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

Vol. XI

LEBANON, MISSOURI, NOVEMBER 1, 1938

No. 11

"INDIVIDUAL COMMUNION CUPS"

By Wm. Freeman Jones, Iberia, Mo.

A tract under the above caption is before me. Its author, or authors, try to defend use of CUPS in the communion service with the following arguments:

1. Many states have outlawed the public common drinking cup, "and even the same in the communion service, because "medical science has shown beyond a doubt that some diseases are spread by germs."

2. "Some brethren . . . take for granted a point which is to be proven—that the Lord has ordained that all should drink from the same cup. If such is the case, then few churches are scriptural, for all of any size have more than one cup for convenience. But in all that the Lord has commanded he expects us to carry the details out with wisdom."

3. "The command to do a thing implies everything necessary in obeying that command; also, everything helpful in obeying that command to the best advantage, if it is in harmony with the rest of the New Testament."

4. "When Christ gave the Lord's Supper there was but one cup. There were only a dozen persons present, and they did not need any more. Sometimes now hundreds of people will meet together to commemorate the Lord's death in this institution. For convenience's sake it has always been a custom among the churches to have two, four, six or eight cups, according to the size of the assembly; and we do not remember of ever having heard any objections to the dividing into several cups until some now see that the principle of the individual cups has already been endorsed. The one who contends for one only should tell us what he would do in a church of several hundred members. The Book tells us to do all things unto edification, and would he think it edifying to sit for an hour each Lord's day in silence while the communion was being attended to with one cup?"

The concluding paragraph to this tract says: "Those who urge the individual cups should be sure that there is real danger of disease, and those who oppose them should be sure that they are opposing a real departure from a New Testament principle."

Remarks On The Foregoing

1. A leading physician informs me that no state has lawed against use of one cup in the communion service, and that it would be unconstitutional for any state legislative body to do so, according

to decisions handed down by the state supreme court. But, even if our national Congress should be upheld by our federal supreme court in enacting such a law, should that abrogate the example and law of Christ?

And, admitting that medical science is right that diseases are spread by germs, who can prove that by drinking from the cup of the communion service the communicants may be in danger of contracting disease? "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

2. Beyond even the shadow of a doubt, there is no passage of scripture, which mentions anything about the communion service, that speaks of or implies use of more than one cup, either in example or precept.

As in Matt. 26:26-28, we have both example and precept; and in 1 Cor. 11:23-34, the apostle Paul mentions the example, also the precept of the Lord in his instituting or ordaining the Lord's Table for his people. Again, in 1 Cor. 10:16, the apostle specifically mentions THE CUP, as Christ did as recorded in the accounts in Matt. 26:27 and Luke 22:20.

Whether but few churches could be scriptural or not today, which use a plurality of cups, is not the vital concern for us, who wish to be righteous in our worship. What saith the scripture? It is not convenience, but obedience that counts for our decency and orderliness and salvation in this matter. "Whatever is, is right," said a historical voice. But, is it?!

Mechanical music is used by the popular churches for convenience. They say the exigencies of their case demand use of it. But, do they have a right to use it, and yet claim apostolicity in their worship? Contenders for CUPS among professed disciples of Christ say NO! With the plainness of the Word as to the ONE CUP for the communion, why inject CUPS where the Author ordains but ONE CUP? In Eph. 4:4, Paul says, "There is ONE BODY." Will those among us, who contend for more than ONE CUP, dispute the apostle's plain word by saying, "There is MORE than ONE BODY?" No; perhaps they will say, to organize a "Bible" college, or a missionary society, or any other society for church work is to institute another body, or other bodies than the Lord has ordained. Why, for any apparent reason, shall we reject the ONE of the communion and uphold the ONE BODY as the only scriptural spiritual society through which to glorify God (Eph. 3:21)?

And, may I ask, with whose wisdom does the

Lord expect us to carry out the details "in all that the Lord has commanded?" To use CUPS would be to use man's wisdom, for the Lord has ordained but ONE CUP.

3. Whatever time it takes to carry out the Lord's will in the communion is the time we must use. At Eola, Texas, it took 31 minutes to serve the communion with one loaf and one cup, and for the collection, including the remarks of the one waiting upon the Table, the thanks for the emblems, etc., 240 communicants participated. Was not this in harmony with the Lord's wisdom, and but a short time for 240 souls eating and drinking of but ONE loaf and ONE cup, including the time required for the collection?

This tract's authorship would devote several minutes to filling the individual cups for an assembly of hundreds of communicants, but inconsistently deny an assembly, who contend for the scriptural ONE CUP, ample time to decently and orderly (1 Cor. 14:40; Col. 2:5) attend to the Lord's communion service! In the latter service no time would be squandered in pouring into hundreds of cups!

Those, who declare that the use of one, two, or more cups in so many hands in waiting upon the assembly, is in scriptural harmony, have no argument against those who contend for individual cups, because, if we may have as many as two cups, we may have any number of cups. But we repeat that the Lord's wisdom gives us but ONE CUP!

4. Can we "do all things unto edification" while apart from the Lord's wisdom? And above we have proven that the ONE CUP is all the Lord used and authorized. Also, false is the statement that all, who object to the plurality of communion cups, do so because denominations use them. As shown above, the scriptures approve of the CUP only by example and precept, as it approves of the One Body only by example and precept. There is nothing more plainly set forth in the New Testament record than the elements of the communion service. Therefore, those who contend for the use of CUPS in the Lord's communion service, should cease their opposition to any and all unscriptural teachings and practices of the popular churches, for the Lord's followers "walk by faith, and not by sight" (2 Cor. 5:7; Heb. 11:6; Rom. 14:23).

In 1 Cor. 11:1, 2, Paul says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Beginning with verse 23 he, giving instructions as to how to observe the Lord's Table, he says, "For I have received of the Lord that which also I delivered unto you," etc. See also Philip. 4:9; Col. 3:17.

"Consider what I say (that is in the Lord's wisdom); and the Lord give you understanding in all things" (2 Tim. 2:17).

THE WAR QUESTION

In order to put our position before the War Department of our Government, in an intelligent and effective manner, I have asked Brother Phillips to write out an appeal, setting forth our conscientious objections to engaging in combative carnal

warfare. I have had a good supply of these forms printed, ready to be signed by all the male members of the various congregations throughout the nation. These will be freely sent to the congregations requesting them, without cost to you. Just send me a post card, giving the approximate number of male members in your congregation, and I shall be glad to send the form to you. Let me know of other congregations, giving the name and address of one of the leaders, if you know of them. This should be attended to immediately, while in time of peace, that our brethren may obtain exemption from combative service in war. We think it will be more effective to send all at once to the proper authorities.

Howard Sharp, 422 Whittier Blvd.,
Montebello, Calif.

Note: We think that Brother Sharp is doing the brethren a great favor in putting this appeal before the War Department, and we urge all to cooperate with him immediately. —Publishers.

IMPORTANT NOTICE

Brother Freeman Jones suggests that we make a special effort to double our subscription list of the Old Paths Advocate. Brother Homer A. Gay suggests that we "join Brother Jones in the effort to double our circulation." Brother J. D. Phillips tells me that he wishes we could do something to increase our circulation. I am very much in accord with the suggestions of these brethren, and I pledge myself to do all within my power to double our circulation. Hence, we call upon every loyal preacher to aid us in this worthy campaign to double our medium for putting before the church the truth, concerning the work and worship of the church. Some preachers, whose names appear frequently in the paper, seldom ever send in a subscription for the paper. Remember, brother, if our circulation is doubled, your messages will reach twice as many readers. So, why not put your shoulder to the wheel and help us double the usefulness of the only paper of its kind in the brotherhood? We further urge that every friend of the paper, who is now a subscriber, send us at least one subscription before January 1. If every one will do this, our goal can be reached immediately, and we can make some needed improvements in the paper by the first of the year.

Prospects for the success of the paper and the cause it has espoused have never been brighter during the past ten years. Just think of the force we had ten years ago, and then look at it today! Think of the many new names in our columns, and of the many congregations added to the Bible way. If we shall continue to present a united front, in humility, in faith, in prayer, and in love, we should be able to see a great victory within a very short time. Brethren, can we count on you? The last three months have brought us much encouragement in the increase of subscriptions, finances, writers, etc., but we are not content to stop here. We must move on to greater achievements in the Lord's work. We shall "reap in due seasons, if we faint not."

Furthermore, let us have your reports each month, brethren. Others are interested in what you are doing for the cause. —Homer L. King.

COME AGAIN, BROTHER ROWE

In the Christian Leader of Aug. 30th, a sister asks the question, "Do you believe it is any harm to commune where they use the individual communion set? You know it says 'the cup'". Brother Rowe, the publisher, answers:

"The Scriptures plainly say that the Savior took 'the cup', indicating there was only one. Our brethren faithfully observed this Apostolic example until the law-makers of our various states had stage fright over the germ theory. As a result, many congregations use individual cups. The question evoked much discussion at the time".

We appreciate this, especially because there is not a man in the church of Christ today who knows more about the Apostolic example and how the use of a plurality of cups got started in the congregations than does Brother F. L. Rowe. It is easy to see that those who use but one cup in the communion are following the "Apostolic example", while those who use the cups (whether "two or more" or "individual cups") are following "the doctrines and commandments of men".

Come on, Brother Rowe, and speak freely for that which you know to be Apostolic and right. If you do not wish to state the whole truth in the Leader, try the Old Paths Advocate. You will find us "faithfully observing this Apostolic example" and persuading others to do likewise. Let's have "the Apostolic example" in all things!

—Homer A. Gay.

ROLL OF HONOR

We wish to thank all who have sent in subscriptions from September 20 to October 20, as listed below. Watch this list for your acknowledgment, and report any mistakes to the office at once. Let all make a special effort to secure subscriptions between now and the first of the year. May we have your name and a good list next time.

D. A. Jones—2; Homer L. King—2; L. L. Red—1; Mrs. T. L. Modgling—1; T. M. Hoover—1; W. E. Murry—1; J. L. Reynolds—1; J. D. Phillips—1; W. H. Galyon—1; O. V. Smith—1; J. J. Reece—1; W. Carl Ketcherside—1.

THE SUNDAY SCHOOL

The Sunday School is purely an invention of man. There is no divine authority back of the Sunday School in the days of the apostles. Robert Raikes, of London, England, founded the first Sunday School in 1771; thereby, making it 1730 years too late to be by divine authority. Those who practice the Sunday School class system do so by the authority of Robert Raikes, and not by divine authority.

There is no example in the divine record of the apostles having ever used the Sunday school class system; and for that reason, the system is only a tradition of men, and not a divine example. If a congregation of Christians can do their whole duty and be saved in the end without the use of the Sunday school class system, then it must be non-essential, and if non-essential, it is not needed; if it is not needed, it is not commanded; if not commanded, it is not a duty, for we read: "The whole duty of man is to fear God, and keep His com-

mandments" (Eccl. 12:13). "When the Spirit of truth is come, he will guide you into all truth" (Jno. 16:13). But the Holy Spirit did not guide the apostles into the Sunday school.

Does believing a thing to be right, make it right? If you believe a thing to be wrong, would the doing of it be wrong to you? The Sunday school is a modern invention, and too late to have a place in the New Testament record, and therefore, not divinely authorized.

Is the church apostolic today? No, far from it. Wouldn't it be a good, great, grand, and glorious thing if the Church of Christ were apostolic today? What is it to be apostolic? Isn't it to preach and practice the same things that were practiced in the days of the apostles, in the same way preached and practiced then? Was there a church or Sunday school entertainment, picnic, supper, festival, parade, bazar, or anything of the kind then?

Is the church apostolic today, when it does a thing just because it is popular and pleasing, modern and up-to-date, but not divinely authorized? Some say it is all right to do a thing just because God has not said not to do it. If that is true, why wouldn't it be all right to come waltzing down the isle arm in arm to the Lord's table, to the music of some jazz tune? God has not said not to do it.

I want the Bible taught every day in the week; every week in the year; every year till Jesus comes again. Jesus said teach all nations (Matt. 28:19); "Go preach the gospel to every creature" (Mark 16:15). In 2 Tim. 4:1, 2, the Apostle Paul said, "Preach the word, in season and out of season," and that means all the time. Every congregation of Christians in the world today, could teach the Bible one hour every day in the week; every week in the year; every year till Jesus comes again; but they are not interested enough to do it. They think if they teach it thirty minutes on Sunday morning, and in a way not divinely authorized, they have done their duty. But thinking a thing is right does not make it right.

Has God told us to do a certain thing, but has not told us how to do it? Do you believe in a God of that kind? The Bible is my standard and guide to go by. I care nothing for the opinion, theory, or think-so, of any uninspired human being, concerning God's word. If you give me your opinion of God's word, I will throw it to the four winds. All I want is chapter and verse.

Faithfully,

W. A. Ethridge, 425 Commerce St.,
Nashville, Tenn.

Comment

I am informed that the above writer is Field Editor of the Apostolic Times, Nashville, Tenn. Can it be possible that this "darling idol" known as the Sunday school, or class system of teaching, has become too much grown up for some of our brethren, and they are about to give it up? Let us hope and pray to this end. If some of their own preachers and prominent leaders denounce the thing, it is possible that some may come back to the "old paths and walk therein." I urge that all our readers make a special effort to put this in the hands of all the S. S. brethren you can reach.

—Homer L. King.

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Editors

J. D. Phillips.....Bronte, Texas
Homer L. King.....Lebanon, Mo.
Homer A. Gay.....Lebanon, Mo.
William Freeman Jones.....Iberia, Mo.

Publisher

Homer L. King.....Route 2, Lebanon, Mo.
H. E. Robertson, Assistant.....Phillipsburg, Mo.

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"MINISTER"

Professional preachers will not do much to evangelize the world. They are looking for self-aggrandizement. Well! They may exchange meetings once in a while, but that is not evangelism. That is reciprocity. Such exchanges rather indicate that the preachers, and not the elders, affected the change. And that, too, smacks of professionalism.

We have the "treasure in earthen vessels." Our Lord gave to his church the gospel message of salvation, and trusted it to preach it to the rest of the world. But the churches of Christ will never evangelize America, to say nothing of the world, so long as they spend their money to be entertained on Sunday instead of sending out their preachers to tell the true gospel story to people who do not know it.—G. A., Aug. 9, 1934.

Reply: Is it possible that the G. A. sees that the "Minister," "cups," "Sunday school" (their name for it) churches of Christ have gone into digression, as did what is now called the Christian Church? And what is the G. A. going to do about it? Can we look for reform? No; some individuals may come out of this "will-worship" (Col. 2:23), but these digressive churches will head up right where the "Christian Church" stands. Where "Professionalism," "self-aggrandizement," "money to be entertained on Sunday" business goes on, Satan will sit back in his easy chair, and rest, for his hell and that of his angels (Mt. 25:41; Mt. 10:28) is in no danger of being neglected, especially so since his ministers are "transformed as ministers of righteousness," 2 Cor. 11:15. It says: "Wax worse and worse, deceiving, and being deceived," 2 Tim. 3:13. "And through covetousness shall they with feigned words make merchandise of you," 2 Pet. 2:3. And "After their own lusts shall they heap to themselves teachers, having itching ears," 2 Tim. 4:3. Yes, "This know also, that in the last days perilous times shall come," 2 Tim. 3:1. "Beware of false prophets, who come to you in raiment of sheep," Mt. 7:15. Yes, beware! Demand a "Thus saith the Lord."

—H. C. Harper.

THINGS HARD TO BE UNDERSTOOD

Since my boyhood days I have always insisted that our young people—Christian boys and girls, should not keep company with, nor marry those out-side of the church. I still believe this and teach it. Solomon says: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20). Jesus says, in Matt. 7, "He that heareth these sayings of mine and doeth them not shall be likened to a foolish man."

But again, the Jews were a type of Christians, as I think all will agree, and they were not allowed to keep company with, nor marry into another nation. Paul says in 1 Cor. 7:39, that the widow may be married to any one she wishes, "only in the Lord," and God is no respecter of persons.

If all of our young Christians could only hear the heart-rending tales that have been told to me, by those who have married out of Christ, how they cannot get to go to church; cannot have the preacher or other Christians visit them in any peace; cannot bring their children up as they realize they should be; cannot give of their means as they would like to for the support of the cause of Christ; and dozens of other things. I say, if all young Christians could only listen to these tales of woe, it would forever turn them against the thought of marrying out of the church.

Often we are told, "O, I don't intend to marry so and so; I only go with them for a good time." But, by boys and girls going with each other, they do fall in love with each other and do marry. I have known of parents who would go to any amount of trouble to have everything just right for their son or daughter to always be ready to go with some banker or merchant's son, or daughter, for years, and then when they begin to talk of getting married, they throw a mad fit and try to break it up. I have had parents to come to me many times and tell me, confidentially, "Bro. Gay, I wish you would give George, or Mary a good heart-to-heart talk. I am so afraid they are going to marry so and so and he or she is not a Christian." I wish that ALL Christian parents would, at least, try to break up such cases before they start.

Then, there are the parents who say, "Well, now just look: There are no Christian boys or girls around here for our young people to keep company with." If there is no school we send our children to where there is one, or we move there and take them. I am afraid that too many are more interested in the financial, and educational side of life than they are in the moral, religious, and eternal side of life.

But, finally, here is what is hard for me to understand: I talk to the Christian boys about going with Christian girls only, and they say, "Well, Bro. Gay, the girls of the world are nicer, when with us, than the members of the church." Then, I talk to the Christian girls about going only with Christian boys, and they say "Well, Bro. Gay, the worldly boys, that we go with, treat us nicer than the Christian boys do." This makes me wonder, is it a fact that the worldly boys are nicer than our Christian boys? Is it a fact that the girls,

who are not members of the church, are nicer than those who are members? Do our Christian boys tell stories on our Christian girls? Do our Christian girls tell stories on our Christian boys? Or, is it that our Christian boys want to go places, do, and say things that they do not want the Christian girls to know about? And is it possible that our Christian girls want to go places, do, and say things that they do not want the Christian boys to know about? I would be glad to have someone else write on this.

—Homer A. Gay.



J. D. Phillips, Bronte, Texas.—One baptism at Portales, N. Mex. None at Corcoran, Calif. Now visiting Bro. King at Oceanside. Debate with Bro. John Bedingfield begins Oct. 24th, in Belvedere (Los Angeles), Calif. Expect to return to Texas by Nov. 10th. Churches wishing me to visit them during the late Fall or Winter should let me know at once.

Frank Cope, Electra, Texas, Oct. 20.—I recently closed a good meeting at Alpena Pass, Arkansas, with six baptisms and three reclaimed. This was a mission meeting, supported by the faithful congregation at Montebello, Calif. Bro. T. M. Hoover, of Whittier, Calif., is to be commended for his interest in this work. I go next to Batesville, Texas.

Chester King, Crockett, Calif., Oct. 19.—I began a series of meetings at Denair, Sept. 16, continuing for ten nights, with fair crowds and good interest, but no additions. I preached at Crockett the 9th inst., to a good crowd. At this date I am visiting with my uncle, Homer L. King and Brother J. D. Phillips at Oceanside. Before returning to Missouri, I am to hold meetings at Greenfield, Watsonville and Eureka. The churches at Montebello and at Crockett have been supporting me in this work.

Thomas J. Shaw, Commodore, Pa., Oct. 10.—Brother Homer A. Gay closed our meeting the 25th ult., after about three weeks duration, with two restorations and one baptism. Brother Gay did splendid work and is highly esteemed by all the brethren at this place. We hope to have him for another meeting, at some future time.

Isaac Smith, Sentinel, Oklahoma, Sept. 26.—We are doing very well in the church here. The little congregation is faithful in attendance, and all are at peace with each other.

K. G. Wilks, Box 595, Eagle Pass, Texas, Sept. 25.—We have secured the use of the American Legion hall, located on San Antonio Highway 85, in the Hillcrest addition, of this city; in which Brother Cope is to begin a series of meetings on Friday night before the first Sunday in November.

We invite all who can to attend, and especially some good singers. My address is 837 Ave. A.

Tom E. Smith, Healdton, Okla., Oct. 10.—I was with the Equal Rights congregation yesterday, and I find they have taken on new life since Brother Ervin Waters was there in a meeting. Brother Childress, of Wilson, Okla., reports that the church there is getting along nicely since Brother Cope's meeting, with four baptized and six confessions of faults. Brother Cope did much good besides the visible results.

Grover White, Long Bottom, Ohio, October 4.—Our meeting at Red Brush, near the above place, was conducted by Brother O. V. Smith, of Burr, Ky. While there were no additions, yet we believe much good was done, and we hope to have him for another meeting in the near future. I just closed a series of meetings at Burr, Ky., with three baptized and two restored. The annual all-day meeting at Red Brush, near my home town, was well attended, on Oct. 2. There were brethren from Marrietta, Fairview, Lowell and Danville, Ohio; Foster, Spring Hill, Huntington, and Clio, W. Va.; Cherry Tree, Lovejoy, Pa. It was an enjoyable day, and I hope it will result in good. We go next to Foster for two weeks, then to Mallory Chapel, near Spring Hill, W. Va.

Clovis T. Cook, Lebanon, Missouri, October 12.—The meeting at Harrodsburg, Indiana, closed with seven baptized and one restored. From here I went to a small church, near Bedford, Indiana, preaching less than a week, baptizing ten and restoring six. Any loyal preacher passing that way will find a hearty welcome. I am at this writing in a meeting in Wichita Falls, Texas, with two restored. I have been connected with this church since 1923, but I have not lived here all the time. But, since it has been my home church for so long, I feel complimented to be called for this, the third meeting, with them. They have supported me in work elsewhere much, too. Brother Fred Kirbo is leading the singing, and I consider him one of the best song leaders I have ever heard. It is, indeed, a pleasure to have him with me. We are to continue here until October 23. This will make the eighth meeting for me this year, making a rather busy year for me. I have traveled around six thousand miles. The support has been fair, and the expenses rather heavy, but I take courage and press on, because of the good accomplished.

Homer A. Gay, Lebanon, Mo., Oct. 10.—I closed at Commodore, Pa., on Sept. 25, after continuing for four Lord's days. We had a nice meeting, and the church seemed to be stronger, and to have a greater determination to go on in the work. I very dearly love the good folks there. I have been with my family for two weeks, for which I am very thankful. I am to begin a meeting at Cable Ridge, not far from Climax Springs, Mo., Oct. 15, after which I am to go to Marquand, Mo., for a mission meeting. It surely is encouraging to see the many good reports, from the brethren, who are out in the work, and I note with gladness the interest that is being manifested in the circula-

tion of the O. P. A. Let us all join with Bro. Jones in doubling the subscription list.

Homer L. King, Montebello, Calif., Oct. 20. — I began a series of meetings here the 2nd inst., continuing for a week, before beginning the mission meeting at Oceanside, where I am at this writing. The meetings are about ten days old, with two baptized and two restored. We hope for others and to get the few here on firmer faith. I was delighted to have Brethren J. D. Phillips and Chester King with me a part of this meeting. We close here next Lord's day and go to moderate for Brother Phillips in his debate with Brother Bedingfield, next week. I am to begin a series of meetings with the faithful few in Hoodriver, Oregon, about Nov. 10. Then back to more mission meetings, near Los Angeles. This work is being supported by the Montebello and Los Angeles congregations, for which they are to be commended. Pray for me and the work. We expect to be out here until after the first of the year, hence continue to address me as above, Gen. Del.

"DID ALL THE CHRISTIANS IN ANY CITY MEET IN ONE PLACE IN APOSTOLIC TIMES?"

In answer to the question which constitutes the caption of this article, I must say: It all depends upon the circumstances. If but few Christians lived in any city all could and possibly did meet in one assembly, as is the case in some cities today. In Nashville, there are about fifty places of meeting. In Memphis, about a dozen. Possibly fifteen in Ft. Worth, and as many in Dallas. In Richmond, Va., there is but one assembly and it is small.

In Jerusalem, it would have been impossible for all Christians in the city to worship in one group or assembly. "About 3,000 souls were added" on Pentecost. A few days later at Solomon's portico "the number of men" added was about 5,000. "And the Lord added daily to the church," when it was practically unknown outside the city of Jerusalem. The Temple belonged to the Jews—who were bitter enemies of Christ and His church. The apostles and others were allowed to speak in the outer court, where an open forum was conducted. But the Communion of the Lord's body and blood which was (and is) a memorialization of a redemption to which the Jews (as a people) were (and are) aliens. They would not have allowed that institution observed in the Temple. It is not probable that any building large enough to hold all that vast multitude of Christians could have been found in Jerusalem, even if it had been sought. But the Communion was instituted in connection with the vanishing Passover supper, which was always observed in small companies in private houses. It is not unreasonable to suppose that the Communion was so observed, for a time at least, until the customs, etc., had changed. So it is said of the 3120 disciples in Jerusalem that they "were continually attending to the Apostles' doctrine (Gr., *didachee*, to speak in a public assembly; not *didaskalia*, the thing taught) and to the contribution (for so the word *koinoonia* (lit., fellowship) is used in Rom. 15:26; Heb. 13:16,

etc.) and to the breaking of the loaf and to the prayers" (Acts 2:42); and in verse 46 it is said that, while "they continued daily with one accord in the (outer court of) the Temple," yet they observed "the breaking of bread from house to house." "The breaking of bread" is placed, in verse 42, along with and conjoined by the conjunction "and" to "the teaching," "the fellowship" or contribution, and "the prayers"; thus showing that it, too, is an item of the worship. It means the Communion. Verse 46 says it was observed "from house to house."

A very valuable work has recently fallen into my hands entitled "The New Testament in Modern Speech," translated by "Richard Francis Weymouth, M.A., D. Litt.," and on Acts 2:46 he makes this sensible remark.

"In private houses) No doubt the upper rooms in the large houses of the wealthier Christians were used for this purpose, and so we get here our first glimpse of the 'Church in the house' (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2) It would suggest that the Breaking of the Bread took place in the house of every individual believer. 'From house to house' is a possible rendering."

Much has been said about the imaginary large assembly in Antioch. But they should not be so sure of that. Weymouth renders Acts 13:1, thus: "Now there were in the Church there (at Antioch)—as Prophets and Teachers—Barnabas, Symeon, etc.," and says in a marginal note:

"In the Church) Lit. 'throughout the Church' (cp. 11:1), an easily intelligible expression if we suppose the 'Church' to signify the entire body of believers in the city, and that they were won't to meet for worship in private houses in distinct and scattered congregations, each probably with its own leader."

The church at Rome has been supposed by many to have been a large group all meeting in one place or building. But "what saith the Scriptures?" Paul, writing to all brethren in Rome, says "likewise greet the church that is in their (Priscilla and Aquilla's house" (Rom. 16:5). On this verse Weymouth remarks:

"The Church etc.) The trade that Aquilla and Priscilla and Paul followed no doubt necessitated their occupation, if not a large house, at any rate of a house that contained one large room, probably the entire top story. We have not similar information concerning Nymphas (Col. 4:15), or Philemon (Philem. 2). See also Acts 2:46."

The supposed large congregation at Corinth is not consistent with Paul's allowing that "all (male members, cf. vv. 34, 35) may prophesy, one by one" (1 Cor. 14:31); nor with his "to all that in every place" (no doubt implying that there were various places of meeting in Corinth); see 1 Cor. 1:1, 2.

Some speak (ignorantly) of "the big church at Laodicea. But Paul says to the Colossians, "Salute the brethren which are at Laodicea, and Nymphas, and the church which is in his house" (Col. 4:15). On this point Weymouth quotes Lightfoot as follows:

"There is no clear example of a separate building set apart for Christian worship within the lim-

THE CONTRIBUTION

What is its purpose? For what should we use it? During His personal ministry He took notice of the amount contributed by the different classes, rich and poor:

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much."—Mk. 12:41.

Jesus and His disciples had a common fund among them and it was used to relieve the poor and perhaps to supply the needs of the Master while He preached. Judas, who "had the bag" (of money), asked, "Why was not this ointment (perfume) sold for 300 pence (about \$50.00) and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:5, 6). He, being a "thief," possibly wanted to steal from "the bag."

An outstanding characteristic of the Christian religion was, and is, the relief of the fatherless and widows, and other poor. So James teaches: "Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction, and keep himself unspotted (uncontaminated) from the world" (Jas. 1:27). See also 1 Tim. 5:9, 10.

"Distributing to the necessity of saints; given to hospitality" (Rom. 12:13). "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." It appears that the Jews were partial toward their own people in this matter, but this scripture shows how the fund was used. Again: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul (Acts 11:29, 30). Paul made it a point to remember the poor. "Only they would that we should remember the poor; the same which I was always forward to do" (Gal. 2:10).

"For the Saints"

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1, 2).

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints (Greek, "among the saints"—J.D.P.) which are at Jerusalem." Cp. 1 Cor. 9th chap.

For the Support of the Gospel

Paul abased himself to keep from being a burden to the church that was too covetous to support him. "Have I committed an offense in abasing myself that ye might be exalted, because I have preached unto you the gospel of God freely? (i. e., without payment). I robbed other churches, taking wages of them, that I might do you service. And when I was present with you, and wanted, I was chargeable to no man: for that

its of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose."

Colosse is thought by some to have contained a big church. But it is well known that Philemon lived there. Paul writes "To Philemon our dearly beloved, . . . and to the church in thy house" (Philem. 1, 2). Weymouth says:

"Church in your house) I. E. accustomed to hold its meetings in Philemon's house, 'your' being singular here, as it is, for the most part, throughout the Letter."

Having examined the Bible evidence we now turn to profane history. While these statements are not inspired (as are those from the Bible), they are worthy of consideration. The advocates of large assemblies, it must be remembered, have nothing to base their claims upon but their assumption, while we have both history (though it be uninspired) and the Bible (which is "God-breathed" or inspired) to uphold our contention.

Early European History by Webster: "Every city had a congregation of Christian worshippers. They met, not in the synagogues, as did the Jews, but in private houses. (The meeting of each was called *ecclesia* from the Greek word for assembly). They met, not in the synagogues, as did the Jews, the Holy Scriptures, and partook of a meal in memory of the Last Supper of Jesus with His disciples."

Mace and Tanner, (History for W. Va. Schools, p. 125): "At the beginning the Roman Emperors cared little about the Christians. But when their number increased, trouble came. The Christians were suspected of forming a dangerous secret organization. When they met privately to observe the Lord's Supper, it was thought that they plotted against Caesar."

Neander's Church History (Vol. 1, p. 402): "The places of Christian assembly were at first rooms in private houses. In large towns, where such a place of assembly could not accommodate all, it became necessary that smaller portions of the community dwelling at a distance, should choose other places for their meetings on Sunday."

Schaff-Herzog (article "Altar"): "The oldest meeting-places of Christian worship were rooms in ordinary dwellings."

From the fore-going it is seen that each assembly in Apostolic times could use but "one loaf" (1 Cor. 10:17) and one cup—"a cup," as the American Version reads (Matt. 26:27, etc.).

James 2:2 is the only possible reference to a meeting for worship apart from the residence of a brother or sister in Christ. "If any man comes into your assembly, etc." The Greek word for "assembly" here is the one elsewhere rendered "synagogue." It is likely, therefore, that the Christians from among "the twelve tribes (of Israel) which are scattered abroad" (James 1:1) worshipped in synagogues, similar to those used by the other Jews (those who did not believe) for the reading of the law and the prophets, etc.

—J. D. Phillips.

Help us to double the circulation of the O. P. A.

which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself" (2 Cor. 11:7-9).

"The laborer is worthy of his hire" (1 Tim. 5:18). The Temple being a type of the church and the teachers and priests receiving their support from the things of the Temple, it is easy to see that God's servants, under "the law of the Spirit of life," should receive their support from the church, supplied by the contribution.

"Do ye not know that they which minister about holy things live of the things of the Temple? And they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel?" (2 Cor. 9:13, 14).

"Or, I only and Barnabas, have not we power to forbear working? Who goeth a waring at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk thereof?" (2 Cor. 9:6, 7).

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (2 Cor. 2:11). The Macedonian church, though extremely poor, was Paul's best support (2 Cor. 8:1-4). "Moreover, brethren, I bear you record of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality."

The Phillipian church was the first to Paul's aid. "Now ye Phillipians know also that in the beginning of the gospel, when I departed from Macedonia no church communicated unto me as concerning giving and receiving, but ye only" (Phil. 4:15).

We should give, "not grudgingly, nor of necessity"; as we "purpose in our heart," "cheerfully," "bountifully," "willingly." See 2 Cor. 9:7; 8:12. Remember, brethren, that "God loveth a cheerful giver"!

L. G. Park,
Council Hill, Okla.

THAT SPECIAL ISSUE

There seems to be sufficient to justify putting out a special issue of the paper, dealing entirely with first principles, to be used for mission work. Our plan is to ask a number of our best writers to give us special articles covering the plan of salvation, the one church, the names, etc.

We have taken the matter up with our printers, and we find we can give you a good price on them by the hundred; viz., 100 copies, \$4.00; 200 copies \$7.00; 300 copies \$10.00, prepaid; smaller quantities, 25 copies for \$1.00, prepaid.

Let us have your orders in advance, so we may know how many copies to have printed. We want to put it out in December, if possible, but not later than January 1. Remember the above price is much lower than you can buy tracts. Order a good supply of these to be used in your meetings and in your personal work.

—Homer L. King, Montebello, Calif.

APPEAL FOR HELP

We, the undersigned members of the church worshipping at Sand Grove, Texas, wish to make this appeal for help for Bro. W. E. Beesley who is under treatment of a doctor, for spinal and stomach trouble caused from a car wreck. He is not able to do any work. He needs help to pay his doctor bills, etc. He has a wife and daughter depending on him. Bro. Frank Cope, Electra, Texas, can give you any information as to his worthiness, loyalty, etc. Send all donations to W. E. Beesley, Rockdale, Texas.

A. D. McNiel
J. L. Devere
A. R. Coldiron
W. F. Davis
G. P. Davis

A FUNNY THING

A funny thing happened recently in Speegleville. There is a little church in town which claim not to believe in "uninspired" literature. In a recent meeting the preacher felt the urge to preach on the subject. To be sure he had every reason to believe it would not do any good, but it seems he was looking for an opportunity to meet our young preacher in debate. Unfortunately for his argument against human literature he used Phil. 3:16: In this verse Paul says, "Only whereunto we have attained by that same rule let us walk." His argument was that Christians are to walk by the same "rule," and that the use of inspired literature prevents this. Judging from the amount of noise made it was an exceptional argument. His argument runs about this way: God has given us a rule, that rule is inspired, by that rule we are to walk, and for that reason there is no place in the service of a christian for uninspired literature. Yet, he seemed totally unconscious of the fact that the word "rule" in his proof text is uninspired literature. Paul did not use the word "rule" at all, it was supplied by the translators. So, in order to prove the christians should not use human literature in their services he falls upon an argument, the very heart of which is based upon the very thing he is fighting.

—W. D. Bills, in F. F., Sept. 18, 1934.

But the trouble with the Bills criticism is the "unfortunate" thing you will find in all that can be said from the Bible in favor of their Sunday school "human literature"—there is nothing to it. But these miserable cowards "deceive the people."

The word "rule," meaning (1) a rule of conduct, Phil. 3:16; (2) a limit or sphere of duty, 2 Cor. 10:13; 15:16 (p. 51, Berry) is not "supplied by the translators." The Greek is *kanon*, and this is the word translated "rule" in the text. And if Bills has the truth at heart in the matter, he will have the F. F. correct ignorant blunder, if it is not something worse than ignorance.

—H. C. Harper.

Help us double the subscription list of the Old Paths Advocate, and thereby double its usefulness. This you may do by asking others to subscribe with you.

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

OLD PATHS ADVOCATE

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

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

Vol. XI

LEBANON, MISSOURI, DECEMBER 1, 1938

No. 12

WARNING, MY BRETHREN!

By Wm. Freeman Jones, Iberia, Mo.

The New Testament system rests upon Christ's death, burial and resurrection. There the proof of "the glad tidings of good things" was sealed forever. If the liars at Jerusalem could have sustained their covenant with death and agreement with hell (Isa. 28) before the multitudes under their rulership, for even a short time, it may have been exceedingly difficult for the apostles to obtain a foothold among the people so early.

And today, with all the intelligence we have, a few artful minds could pervert even strong minds among us, who seek for the "old paths." Such could be done, were it not for a few men who are set to hold the ground so preciously gained, strengthen the things that remain, and build to what a few past minds have erected.

So much space in the written word is devoted to Jesus' death, burial and resurrection, and the things adhering thereto, that it seems the average mind can easily grasp their full meaning as put there by the Holy Spirit. Let us notice carefully at least some of those elements:

1. Purpose of his death—"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). "Christ died for our sins" (1 Cor. 15:3). We are "justified by his blood" (Rom. 5:9) which, and the water, came from his riven side in his death (John 19:34; 1 John 5:6). He "washed us from our sins in his own blood" (Rev. 1:5). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). His is "the blood of the everlasting covenant" (Heb. 13:20), for "without shedding of blood is no remission" (Heb. 9:22), and his "blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24). We "enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through . . . his flesh (death)" (Heb. 10:19, 20). "The church of God, which he hath purchased with his own blood" (Acts 20:28).

2. We behold his death, burial and resurrection in water baptism and see his body and blood on his sacred table in the church which he purchased by his own blood—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together

in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:3-6). "And there are three that bear witness in earth, the Spirit, and the water, and the blood" (1 John 5:8). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "Ye are washed, but ye are sanctified, but ye are justified" (1 Cor. 6:11).

At the institution of his communion service, Jesus said, "This is my body," speaking of the loaf; and "this is my blood," speaking of the cup (Matt. 26:26-28). Paul at Corinth (1 Cor. 11) speaks likewise.

Life must come by way of death: "that which thou sowest is not quickened, except it die" (1 Cor. 15:26); see also John 12:24 above. Then let no one say that we are not saved by the death of Christ! For we are saved by many elements, of which death is one. I Peter 1:3 says that God "has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." But who is prepared to affirm that only by his resurrection we enjoy that lively hope?

Someone says that we are not saved by the blood of Christ, yet Paul says "being now justified by his blood" (Rom. 5:9). What does justification mean but the state of salvation? Are we not sanctified also by his blood (Heb. 9:6, 7, 14, 18-23; 10:20).

Therefore the alien sinner comes into contact with the blood of Jesus, which he shed upon his cross, in water baptism, as surely as the Christian eats the body and drinks the blood of Christ at his table in his kingdom! And the blood of Jesus, which he shed while on his cross, is the blood of his New Covenant! Jesus had and has but one blood! What divine writer said that Jesus' blood fell upon the ground after it had flowed from his riven side?! I do not read anywhere in the New Testament about "fellowship blood" any more than I do about fellowship faith, fellowship repentance, fellowship confession, fellowship baptism or fellowship sanctification. As a matter of fact, in the process of obedience to the divine will every step is a fellowship step with Christ and the apostles and all Christians. Who dare deny it?

Although Jesus is the antitype of animal sacrifices under the Old Testament period, he did not have an animal's body—"being found in fashion as a man," "was made in the likeness of men" (not animals). Phillip. 2:7, 8. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (not the seed of animals).

Heb. 2:16. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me . . . by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-10).

I have not exhausted the scriptures along the line of the death, burial and resurrection of our Savior, but trust that what I have given may help some to reject heresies that are about to make inroads on our liberties in Christ today. These things are not so hard to be understood, but some men that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Peter 3:16). Warning, my brethren!

OUR COLORED BRETHREN

Bro. Carlos B. Smith, Wesson, Miss., writes me that Bro. G. A. Canfield (colored) has held about four more meetings in that section of Miss. this fall, and baptized a few more of his race and has succeeded in getting a colored congregation established in Brook Haven, Miss. Bro. Smith and the other white brethren in that part supported this work. They state that Bro. Canfield is very humble and godly, and is very anxious to preach the gospel to his people. I feel that the white brethren have done a splendid work in having this preaching done.

I am in correspondence with Bro. Chas. Waller, another colored preacher, of the Church of Christ, who lives at McKinney, Texas. He is publishing a little paper there called "Mental Diet." So far as I can tell he is true to the Book, and is not ashamed to speak out in defence of it. I feel that the white brethren, who are loyal, should give special attention to encouraging Bro. Waller in his effort to get the gospel before his people. It would help a lot if you would subscribe for his paper. It is published twice a month and is only one dollar per year. Or, better still, you could send him a dollar or two and have him send his paper for six months or a year to colored people, whom he knows, and who would read it and profit much by it. Address him: Charls Waller, Box 353, McKinney, Texas. I believe that this is a worthy cause, and Bro. Waller needs all the help and encouragement that we can give him. He says in a letter to me, "My one cup, one loaf and no Sunday School idea has kept me from much preaching support."

—Homer A. Gay.

OUT OF BABYLON

San Jose, California, October 24, 1938.

To The Old Paths Advocate Force:—I, Leuie Dasaro, born in Italy, reared in the Catholic faith, but quit the Catholic Church and became an atheist; was lecturing atheism on the streets of Italy, when someone came by, giving me a Bible (the first one I ever saw). After reading it I was convinced of the God, who gave us the Bible, but not the god of Rome.

From the day I was convinced, I began preaching the Bible as I understood it, condemning Roman Catholicism. This grieved my parents to the extent that they decided to send me to America,

to the home of one of my aunts, whom they hoped could persuade me to come back to the Catholic Church. I was here but a short time, when my aunt decided she would be unable to change me. She told me that if I did not cease reading and teaching the Bible, I would have to get out of her home, which I did, leaving immediately.

I was seeking the "old paths," and when I came to Crockett, Calif., I came in possession of some copies of the "Old Paths Advocate" through Brother John L. Reynolds. Since discussing these things with Brother Reynolds more fully, I am fully convinced that each congregation of worshippers should use but one cup and but one loaf on the Lord's Table. And, further, that each participant should simply break from the one loaf, as was evidently the practice of the early Christians.

Therefore, I wish to state that I am taking my stand with the faithful few, who are pleading for primitive Christianity. The Lord has many people, who are yet in Babylon, and I am ready to do what I can to call them out of her.

—1145 Lick Ave.

DEBATING AGAIN

I am writing this more for information than for argument, as I need much instruction.

The question is, what did Paul mean when he warned against the practice of something that the "wise men" have interpreted as "debating"? Did he mean any kind of Scriptural discussion or contending for the truth, or replying to the gainsayers? Let's be careful that we do not get Paul into a "jam" here—he evidently meant something.

We know that the Apostles argued and reasoned with all kind of people under almost all kind of circumstances, except the formal kind we engage in, yet we know they never engaged in the kind Paul warned against (2 Cor. 12:20). Perhaps, when the debates are accompanied with such things as are mentioned in this connection in the same chapter; viz., "envying, strife, wrath, tumult," they then become the kind Paul forbids. I have witnessed a number of debates, but I don't think I ever saw one free from at least some of these things.

I doubt very much if any of the Apostles ever "unequally yoked" himself up with such a fellow as we sometimes do, to stay a certain length of time to "defend our honor" and the gospel. Certainly we are "unequally yoked" up with them, for they can disregard their agreement to act the gentleman, while we cannot disregard ours. Our honor and Christian ethics will not allow us to stoop to such low levels. They certainly have no such "honor" at stake, and show it by their attack on their honorable opponents. Suppose you were challenged to a duel, or a fight (fistic), would you be duty bound, or "honor" bound to meet it? I am afraid the kind of debating the Apostle meant is the kind we have.

It seems to me that Christians should be careful not to get tied to a proposition, where they cannot "honorably" "withdraw themselves from every brother, that walks disorderly," much less one who is walking and behaving disrespectfully. This we cannot do under the rules of debating.

—J. E. Jones, Temple, Texas.

WORDS OF ENCOURAGEMENT

"Find enclosed my renewal for the O. P. A. I enjoy reading it, and it is encouraging to know that some loyal, faithful ones are standing firm for the things written." —L. L. Red, Mississippi.

"Find my renewal enclosed for the good paper. I am thankful for such good admonition as only the O. P. A. affords." —T. M. Hoover, Calif.

"I am sending my renewal to your paper. It is all the church association we have here. I wish some of the loyal brethren would preach in this part." —J. J. Reece, Arizona.

"I would like to see the paper made a 12-page, or published twice per month. I want to see it grow. I wish you much success in your work, and anytime you can come by here let us know."

—D. A. Jones, Texas.

"Find one dollar for the paper next year. May God speed the church, through your teaching, back to the Bible way." —W. H. Galyon, Indiana.

"It is good to read of the fine meetings you all are having in the South. May the good work continue and grow." —L. L. McGill, Alberta, Can.

"Find enclosed two dollars to apply on my subscription. The paper surely has some good articles, especially the one in the last issue by Brother Ethridge." —J. E. Spear, New Mexico.

"I am sending my renewal for the paper. We are always anxious to get the paper each month, and we read every article and field report."

—A. R. Osteen, Texas.

"I have watched your movements with intense interest, and have trusted and prayed that you may be able to continue in the good work you are doing—greater than you may think. Others may deviate, but united we stand."

—Wm. Freeman Jones, Missouri.

"I am very grateful to you for sending the paper. I hardly see how I could get along without it. May God bless you in your noble work is my humble prayer. We have no loyal church here."

—Dora Barker, Arkansas.

"Here is my subscription for your paper. Brother Chambers gave me some copies to read, and I am very much interested." —Delmar Wilson, Ind.

"Here is my renewal for the paper. I do not want to miss an issue of it. We surely do enjoy reading it. I think the November issue is the best you have put out. We especially liked Bro. Gay's article to the young people, and we need more such teaching." —James R. Stewart, Texas.

"I am enclosing my renewal to the O. P. A. I appreciated it because of the excellent articles it brings, and because it gives both sides of Bible subjects." —G. W. Pasley, Washington.

"Here is a dollar for the O. P. A. It is just fine. The last few issues were excellent. Brother Jones' articles were especially fine. He just knocks the black out." —T. F. Thomasson, New Mexico.

"All the religious papers are advocating the cups but one (the Old Paths Advocate, published at Lebanon, Missouri) so far as I know. It is standing firm. I believe you would do well to exchange with them. I am sure they will be a great help to you. I have much confidence in them."

—J. S. Shelly (In Mental Diet), Texas.

"I liked the O. P. A. for November. Brother Jones' article on the cups was especially good."

—J. D. Phillips, Texas.

Comment

We certainly do appreciate all the nice words of encouragement coming from so many of the friends of the paper of late. These words help to lighten my load as I put in long tedious hours, working on the copy for the paper. We appreciate most of all the interest that is being taken in the paper and the cause it espouses, as well as the many new friends coming to our rescue. Each issue brings us new names and new friends, we trust. Let us press the battle as never before! Let us pull together and not against each other.

—Homer L. King.

PASSED ON

Cryer. — Brother A. R. Cryer, of Buck Holts, Texas, was born in Hardin County, Texas, November 19, 1857; departed this life October 27, 1938.

Brother Cryer obeyed the gospel in 1918, living a faithful life until death.

Brother Cryer leaves to mourn his passing an aged wife, ten children, several grandchildren, and a host of friends. Funeral services were conducted by the writer and Bro. Wade Ginnis.

My deepest sympathy goes out to all the bereaved ones.

—James R. Steart.

Get some subscriptions for the O. P. A.—help us make it bigger and better.

ROLL OF HONOR

Below we give the names of those who have sent us subscriptions from October 20 to November 20. We wish to thank all who have shown an interest in the circulation of the paper. Let others join in on this drive to double our circulation. We need your assistance.

Wm. Freeman Jones—4; Homer L. King—4; Chester King—3; J. E. Spear—2; Andrew Parker—1; Ervin Waters—1; L. L. McGill—1; W. J. Mustard—1; Delmar Wilson—1; J. L. Reynolds—1; A. R. Osteen—1; W. A. Nelson—1; W. C. Rice—1; J. H. McKaig—1; Dora Barker—1; J. R. Stewart—1; G. W. Paslay—1; T. F. Thomasson—1; W. M. Rollins—1.

THAT LITTLE TAVERN MEETING

Brethren, who plan a vacation trip into the Ozarks next summer, should spend at least a part of it at the protracted meeting, next July, by Mo. State Highway 42 on Little Tavern creek, about 10 miles east of Iberia. The writer will conduct the services, probably 3 each day. One of the services will be devoted to short talks by evangelists and church officials concerning church work in general; one mostly to singing; one to preaching. Other features can be worked out during the meeting.

Brethren, who wish to camp, will find convenient space, also a store a half mile away at which to buy needed merchandise, and a good spring on the camp ground.

For any further information, write the writer, Wm. Freeman Jones, Iberia, Missouri.

OLD PATHS ADVOCATE

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Editors

J. D. Phillips Bronte, Texas
Homer L. King Lebanon, Mo.
Homer A. Gay Lebanon, Mo.
William Freeman Jones Iberia, Mo.

Publisher

Homer L. King Route 2, Lebanon, Mo.
H. E. Robertson, Assistant Phillipsburg, Mo.

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THE BELVEDERE DEBATE

This debate was held in the Armenian Hall in Belvedere, Los Angeles, Calif., Oct. 24th to 28th. Brethren John S. Bedingfield and J. D. Phillips were the disputants. Bro. Phillips affirmed: "For a church to be Scriptural in its Communion service, the one serving at the table should, after thanks, break off a small portion of the loaf and eat it, before the other disciples partake." Brother Bedingfield affirmed: "For a church to be Scriptural in its Communion service, the one serving at the table should, after thanks, break the loaf and give the fragments to the disciples and they (the servant included) should 'Take, eat'."

The writer moderated for Bro. Phillips, and Bro. E. H. Cavin for Bro. Bedingfield. All they had to do was to keep time.

Bro. Phillips spent most of his time in his first affirmative proving that Jesus partook of the loaf and of the cup on the night of the institution of the Communion feast. To our surprise, Bro. Bedingfield admitted it. The other brethren who take his position on that issue deny that He ate and drank. Bro. Phillips then said that at least 75 per cent of the battle was won. Bro. Bedingfield came back, denying that Jesus ate first, and tried desperately to prove that He ate last. Bro. Phillips had used Matt. 26:29 ("I will not drink henceforth of this fruit of the vine, etc."); Mark 14:25 ("I will drink no more of the fruit of the vine"); Luke 22:18 ("I will not drink from henceforth" or hereafter, as the revisions read), arguing that since "henceforth" means "from this time forward" (Webster, with whom Thayer agrees in his definition of *aparti*), that Jesus partook just before handing the cup to His disciples; and that if He was first to partake of the cup He was logically the first to partake of the loaf. Bro. Bedingfield then quoted Mark 14:23-25 and claimed that the disciples had already partaken of the cup when Jesus said He would do so "no more." Bro. Phillips showed that if that be true it did not prove that Jesus partook last, for "no more" does not break the time "at the present moment" as does *aparti* (henceforth) in Matt. 26:29. But he showed that Mark's record cannot contradict Mat-

thew's; and Matthew says (20th Century N. T.) He gave them the cup, "saying as he did so" (Mt. 26:27-29). And since the language there is substantially the same as in Mark 14:23-25, He said it all "as He did so"—that is, as He gave the cup to them. It is not likely that the disciples, who had been so long associated with Him, would be so ill-mannered as to partake of it while He was still talking to them. Besides, according to Bro. Bedingfield, there was no way for them to know that the loaf of which they partook was His body and the fruit of the vine His blood, until after they partook! Yet Paul says if we eat and drink "not discerning the body" we eat and drink "damnation" to ourselves! (I Cor. 11:27-29).

Bro. Phillips showed that Christ is our Leader. "I (Jehovah) will give Him (Christ) for a witness to the people, a leader and commander to the people" (Isa. 55:4). Bro. Bedingfield had Him, not the leader, but a follower—trailing along behind! Yet Jesus says, "If any man will come after Me, let him deny himself, take up his cross, and follow Me" (Matt. 16:24). Again: "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice" (John 10:4). Christ "went before"—He set the example; His disciples, as sheep, followed Him as their Shepherd.

Jesus, after thanks, "broke it (the loaf), and gave unto them, saying, This is my body which is given (broken—1 Cor. 11:24) for you: this do in remembrance of Me" (Luke 22:19). Bro. Phillips made the following unanswerable remarks:

"This do."—"This" is from *toyto*, neuter gender, corresponding with *kloomenon* (being broken), which also is neuter gender (1 Cor. 11:24). Both in the nominative case, showing that there is, for each, a single breaking to be done. "This" is, of course, a demonstrative pronoun, referring to the action (noun understood) of Christ, expressed by the verb "brake." "This do," therefore, agrees in number, gender, and case, with *klaoo* (break) and *kloomenon* (being broken); and must, therefore, refer to the breaking. Jesus broke the loaf. He gave it to them, saying, "This do"—that is, As I have done, so you must do. How did He break the loaf? Bagster, and Green, and Donnegan, in their Greek-English lexicons, define *klaoo* "to break off." Bagster says, "*Klaoo*, to break off; in N. T. to break bread; with figurative reference to the violent death of Christ, 1 Cor. 11:24." Of the noun form, he says, "*Klasma*, a piece broken off, a fragment." So, Jesus broke off a piece, and told each to do the same. The only answer Bro. Bedingfield would give to the argument on the gender of words in the Greek was that "It was a 'he' that did it all!"

Bro. Bedingfield said if it were an act that Jesus referred to by "this do" it would have to be the last act mentioned by Luke—that is, the giving,—but Bro. Phillips showed by Thayer's lexicon (under *oytos*) that the pronoun "this" does not always refer to the last act mentioned, but it "refers to the leading subject of a sentence (whether first, last, or otherwise—JDP) although in position more remote." Bro. Bedingfield accepted this correction, but said the expression "this do" refers to a proposition, but did not tell us what

From The Fields

the proposition was. He quoted, however, "Children, obey your parents in the Lord, for this is right." He said there was no noun to antecede "this," so it refers to a proposition. Phillips replied that "this" refers to obedience (noun understood, as shown by the very "obey"); and that, therefore, "this" in Luke 22:19 refers to a noun understood (the action of Christ, expressed by the verb "brake") and that, therefore, "this do" means for each to break the loaf as Christ did—each break off his piece. (In "Norton's Translation of the Gospels," Mr. Norton renders "this do" by "Do thus"; and in his "Notes," he says, "I render, 'Do thus'; the verbal rendering is, 'Do this,' that is, 'Do this act'" (p. 307). The Norton Translation and Notes, however, were not brought up in the debate).

Bro. Bedingfield accused Bro. Phillips of rejecting Thayer, the standard authority, on the meaning of *klaoo*. But in this he was mistaken. Bro. Phillips read from Thayer: "*Klaoo*, to bread: used in the N. T. of the breaking of bread." The lexicons Bro. Phillips read in addition to Thayer do not contradict Thayer at all. They add the word "off"—"to break off." Thayer says of the noun form, "*Klasma* (*klaoo*), a fragment, broken piece." Bro. Bedingfield then said *ekklaoo* means "to break off" and that if that had been what Jesus did *ekklaoo* would have been used to describe His act. To this Bro. Phillips replied that *ekklaoo* in compounded of *ek* (out of) and *klaoo* (to break off) and means "out-break off"; even as *ekkleesia* (from *ek*, out of, and *kalso*, to call) means "the called out." *Ekklaoo* occurs in Rom. 11:17, 19 and refers to some of Israel being "broken off" or "cut out," as olive branches from a tame olive tree. There is a difference in "cutting out" or "breaking off" a number of people from a group and "breaking off" a fragment or bite of bread from a loaf.

We have given the arguments, which were new on this subject, leaving out the ones commonly made by the advocates of dividing the loaf. Brother Bedingfield differed from all others we have met, in that he admitted that Jesus partook of the supper with His disciples. It has been generally conceded that if Jesus partook of the supper, our position, that Jesus simply broke off his portion in "He brake it," is correct. We are glad some have learned this much truth and are honest enough to admit it.

Both speakers conducted themselves in the spirit of Christ, hence it was a very pleasant investigation. Brother Phillips was especially calm and pleasant all the way through, ably defending the truth.

Time will determine what good was accomplished by the investigation. The attendance was good.

—Homer L. King.

THAT SPECIAL ISSUE

We expect to put out the special issue on first principles for January 1. All who wish to get extra copies should send us your order at once, that we may know how many to order our printers to send us. We must know in advance. So, do not delay—send now! Send all orders to Homer L. King, Gen. Del. Montebello, Calif. —Publishers.

Ben J. Elston, DeRidder, La., November 10.—Dr. Forcade, of this place, is one of earth's busy men, doing his best, I think, to do good. He studies hard on his deliverances and is constantly furnishing gospel work. Brother N. B. Wright was here this fall, and nine were baptized. I think he is a good man and a good preacher, and there is much to love and to commend in him. My wife continues quite frail, and I am unable to get away from home much, hence others need to do the more.

James R. Stewart, Rte. 4, Bx. 97, Waco, Texas, Nov. 8.—Since my last report I have preached at Ireland, Waco, Bellmead, Live Oak, and Ramsy. I recently closed a mission meeting at Sand Hill, near De Leon, where the gospel had never been preached, but the interest was good, and they seemed to enjoy the preaching. Brother C. C. Fenter and family are the only Christians in that community. They have the worship in his home. I expect to be in another mission meeting soon. On with the good work!

L. B. Badgett, Port Arthur, Texas, October 16.—I am back home after three months in Oklahoma. We continued 19 days at Wayside, with 8 baptized and a church started with several old members; 18 days at Cleora, with 18 added, and large crowds, church revived; 15 days at Joy, with 4 added; 15 days at Hominy, with 2 baptized, a number of old members revived, and a church started. We were under a tent at Wayside and Cleora. Much seed was sown. I am invited back to Oklahoma next year for meetings. I shall fill appointments nearer home this winter.

Ervin Waters, 1118 So. 27th St., Temple, Texas, October 12.—I closed at Lake Arthur, N. M., September 25, with two baptisms. I enjoyed the association of Brother T. F. Thomasson, who directed the singing in this meeting. We made our home with Brother Z. Pate. I am to return for another effort in 1939. My next was at Deming, N. M., preaching for six days in the Christian church building. Only seven faithful ones meet in a private home here. I enjoyed the hospitality of Brother Willard Ruebush. May the Lord bless their efforts. Preached at Mountainair, Oct. 9.

T. F. Thomasson, Trechado, New Mex., November 13.—A few continue to meet and worship here in the Lord's appointed way. Conditions here are not very prosperous, but we trust the Lord will see us through in His own good way.

Orvel Johnson, Davis, Oklahoma, November 16.—I have recently preached at Washington, Seminole, Fittstown, Maud, Wapanucka, and Enterprise, with one restored at the latter place. At

Wapanucka, I was permitted to go into the Christian church for one service, with permission to carry out the worship the Lord's way, and all communed with the one loaf and the one cup. Brother Freeman Jones is conducting a series of meetings at Sulphur. We are glad to have him, and we endorse him since his stand for the one faith. Pray for us in the good work.

Ervin Waters, 1118 So. 27th. St., Temple, Texas, November 14.—The third Lord's day in October, I preached at Mountainair, N. M. From here I went to Old Bula, near Littlefield, Texas, for a short meeting. My next was a meeting at Equal Rights, Okla., but we had to postpone the meeting until the 11th inst., due to the bad weather. I was glad to have Brother Kirbo with me on the first day. Yesterday we had visitors, from Healdton and the Bitt Shop, among whom was Brother Tom E. Smith. Brother Kirbo and I are to begin a meeting at Dougherty, Okla., the first Sunday in Dec. From here we go to Lebanon, Missouri, to begin a meeting with the Lees Summit congregation, on the 23rd. "The grace of our Lord be with you."

Fred Kirbo, Wilson, Oklahoma, November 17.—I recently held a mission meeting at Valley View, near Sulphur, Okla., with two baptized and one restored. The Sulphur congregation supported this meeting. I conducted the song service for Brother Clovis Cook in his meeting at Wichita Falls, Tex. It was a wonderful meeting, and Brother Cook surely is a splendid preacher, with unusual ability. Brethren, do not be afraid to call on him, for he can really get the work done. Two weeks ago I conducted a funeral of an infant, at Dougherty, Okla. After the services a young lady asked that I baptize her. I am to begin a meeting at my home congregation next Friday night, continuing for 10 days. Anyone desiring my services may contact me at the above address.

Homer A. Gay, Lebanon, Missouri, November 15.—Recently I closed a series of meetings at Cable Ridge, near Climax Springs, Mo., with one restored and we hope the congregation helped much. I was with the home church Oct. 23. Last Lord's day I preached at Claxton. They seem to be doing well at both places. I am now doing some preaching in the home of Brother G. H. Turnbull, near Marquand, Mo. He and wife are the only members of the church in this part, but they are loyal Christians. It now seems that I may return to Pa. for another meeting soon after this one, but if not, I shall soon begin a mission meeting at Manes, Mo.

J. D. Tipton, Rte. 2, Box 114 A, Strong, Ark., Nov. 10.—I recently visited Marion, La., over Lord's day. I was well pleased with the progress of the church. In spite of the cold weather we had splendid crowds at both services. This was encouraging to me, since brethren are very much like sweet potatoes—we lose many of them in cold weather. From there I went to Rayville, La., where I set a small congregation in order last fall. I was glad to learn they had gained in strength by

members moving into their midst. I am to return for a meeting next summer. The home church is looking forward to a visit by Brother Freeman Jones in the near future. I am planning on spending the most of my time preaching the gospel. I stand for the things I can read in the Bible. If anyone desires my services they may write me as above.

G. A. Canfield (colored), Rte. 1, Marion, La., Oct. 16.—I have just returned from Brookhaven, Miss., where I held five short meetings in that part. The people heard the word gladly and two were baptized and one was to be baptized the next day, and we believe a number were almost persuaded. Brother H. Hall, of Fayetteville, Ark., and I have preached in that part. I think I shall return next spring for a number of meetings, the Lord willing. The white brethren, of the New Salem and the Brookhaven churches, have supported the work. These brethren have sacrificed for my race, and I appreciate it, as they are poor farmers. (Too late for October.—Publishers.)

G. A. Canfield (colored) Marion, La., November 1.—I have just returned from Hallville, Texas. I held a short meeting at Ash Springs, near Marshall, Texas. Brother Abe Young is the leader of that church, and the only preacher in Harrison County, who stands for the whole truth. They had a get-together meeting Oct. 28, to discuss some differences, but only one of the Sunday school preachers showed up; viz., Bro. R. B. Thurman, of Kilgore. He called it "Bible Study," and said it was not an addition. He put on the board what he called the 11:00 o'clock worship, then under what he termed 9:30 o'clock, the "Bible Study," saying he challenged any man to deny Bible teaching. I told him I did not deny Bible teaching, if he would affirm the Scriptures teach his practice in his "Bible Study" at 9:30, that I would sign up, but we labored in vain trying to get him to sign up.

John L. Reynolds, Crockett, Calif., November 17.—Brother Homer L. King has been visiting and preaching some in this part the last week, and we think he has been a great help to the church in Crockett, in that he helped to strengthen the faith of some, and he helped to remove some things, which had a tendency to cause division. Brother King was accompanied by his wife, Brethren Ralph Mustard and Chester King. I have located a few brethren, in Watsonville, in whom we have much confidence, and we are looking forward to a strictly loyal congregation there soon. We appreciate the effort some are making to enlarge the paper and to increase its circulation. I suggest that each one send in at least one sub. if you have to pay for it yourself. So far as I know, it is the only strictly loyal paper in the brotherhood, hence we should get behind it to push the circulation.

Chester B. King, Box 249, Crockett, Calif., November 19.—Since my last report I attended the Phillips-Bedingfield debate, visited with the brethren in Montebello and the church on Siskiyou

St., Los Angeles, which was a real treat to me. I accompanied my uncle (Homer) to Crockett, where we visited and preached for over a week. I preached two sermons there this week. At this writing I am at Denair, with my uncle, who is preaching here for a few days. I expect to assist Brother J. L. Reynolds in a series of meetings at Watsonville, beginning the 26th inst., where we hope to build up a loyal congregation, as there are some there who seem to be willing to learn. This will be in the main a mission effort. I hope to be able to return to Los Angeles and nearby points within a few weeks to assist in mission work.

Homer L. King, Montebello, Calif., November 21.—After the mission meeting at Oceanside, I came to Bevedere to moderate for Brother Phillips in his debate with Brother Bedingfield, which was enjoyed seemingly by all. I was delighted to be associated with Doug again, as we have been closely associated almost since the beginning of our days as preachers. Immediately after the debate I began a series of meetings with the faithful, who meet at 3535 Siskiyou St., Los Angeles. We continued for about ten days, restoring one. I enjoyed the meetings very much. On my way to Hoodriver, Oregon, while at Crockett, I received a message to the effect that snow had fallen to a depth of 18 inches, making it almost impossible to have the meeting, and asking that it be postponed. Hence, my plans were changed, and I preached a few nights in Crockett and visited with Brother Reynolds, et al there, which was a treat to me. I am now in a short series of meetings at Denair, with fair crowds and interest. I was glad to have Brethren Chester King and Ralph Mustard with me in the above work. They rendered valuable aid in song and otherwise. By the time this reaches our readers, I expect to be in a mission meeting, near Los Angeles. Pray for me and the work. Continue to address me at Montebello, Gen. Del.

Wm. Freeman Jones, Iberia, Mo.—I was at Taff schoolhouse 2 services, Sept. 26th, with good attendance and interest; at Summerfield, Oct. 1-9, a good meeting with larger attendance than formerly. Conducted funeral service of Uncle James Groff, aged resident of Osage county, at Buck Elk Baptist church, the 10th. His widow is a member of the Church of Christ. In 2 good services at Ginger Ridge schoolhouse, near home, the 16th. Am to be at Little Tavern church, 2 services, the 23rd (DV). Am trying to get my home office work in shape, so I can spend several weeks in evangelistic work, probably in Oklahoma and Texas. Brethren, who should like for me to stop with them for a few services in either of those states, will please write me to my home address soon. I spent the last two Lord's days of October in meetings near home. I was with the brethren at Washington, Okla. ten days beginning November 4th. I sojourned much of the time while here in the hospitable homes of W. M. Rollins and of J. G. Smith. I began at Davis, Okla. the 14th. inst.

W. H. Hilton, Prior, Missouri, November 8.—Since my last report I have been busy preaching.

I held a short meeting with the home church, baptizing two. I was over at Jamesville for a few nights, and found them doing very well. From here I went to Nebraska for two meetings. I found many brethren—about seven congregations, but they were in error, not having been taught the purity of the New Testament worship. However, they seemed willing to learn. I have hopes of teaching five of these churches the "way of the Lord more perfectly." I am to return in the spring for more meetings. I came home then to engage a Mr. Snyder in a debate at the home church, with four sessions. Large crowds attended, and we believe much good was accomplished. I am now using the tent at Ben Davis, Mo., a mission point. I expect to be here, at least, two more weeks. I expect to be busy all winter. Our home church supported four mission meetings last winter, and we plan to do more this winter, as we have the promise of a number of brethren to help in the work. I hope that other churches will wake up to their duty and support some mission work. I know of many churches, in South Missouri and North Arkansas, that could be taught out of error, if I were only able financially to go to them. Some of them use classes and cups, without ever thinking whether they are right or wrong. Many of them would give them up if they were taught. What a pity, when we have plenty of churches able to support a true gospel preacher, but never turn a hand to help! Brethren, wake up! Send some gospel preacher out to hold at least one mission meeting this winter.

"PERPLEXITY"

God has made three great revelations of Himself to mankind. In all probability there was a prior one to angels, and still one to come. The three with which we are most familiar are, according to Grattan Guinness (His works, His word, and His Son),—Nature, the Law, and the Gospel—a silent material Universe, an inspired Book, a Living God. Ages: Starlight, Moonlight, and Sunlight; by name: Patriarchal, Mosaic, and Christian.

The greatest and by far the most important event of the ages is that Christ came according to prophecy, fulfilled it, and is coming again according to prophecy. "Then will the earth be filled with the knowledge and glory of the Lord, as the waters cover the sea."

Sixty-six separate books, by forty different authors, over a period of 1600 years, constitute the sacred treasure of divine truth. It is continually unfolding itself through all this time. This wonderful Book closes with the Apocalypse, "the Revelation of Jesus Christ." The blessings of God are upon those who study it. "Blessed is he who reads, and those who hear the words of the prophecy, and observe the things written therein, for the time is near" (Rev. 1:1-3).

It is safe to say that 95 per cent of the Christians today do not study Revelation, despite the inspired exhortation to do so! Many dear souls read and meditate conscientiously upon "first principles" year in and year out; then rest on their oars and drift, so to speak, refusing to study the message of the inspired prophets. Naturally,

they do not understand what the prophets have written. Luke 24:25.

Dear soul, the writer of these lines urges you to give more thought and study to this wonderful and blessed book—The Apocalypse (or Revelation)—for it determines, to a great extent, our zeal and activity; just to anticipate the blessed moment we are caught up to meet our Savior, whose coming is possibly soon, often spoken of as the rapture!

The world is fast approaching the climax of the ages. To all who are patiently waiting for His glorious appearing, what joy and ecstasy! (Isa. 25:9). But, to those who reject Him—those who scoff . . . ! (See Rev. 6:16,17). The economic structure of all the intoxicated nations is toppling. The beast, the false prophet, and the dragon have done their work (Rev. 16:13-16):

The present situation of unrest and uncertainty finds a parallel in the seven lean years of Pharaoh (Gen. 47). In Egypt Pharaoh owned all, except the priests and land. This may happen in the United States. Millions are now working for the government; this situation already obtains in some nations. But, dear brother, we in this age are "kings and priests unto God," made so by the atoning blood of the Anointed One. if we continue steadfast, we are safe.

Well has it been said that our civilization is in deadly peril, disaster of the worst kind hides within the shadow of tomorrow; all man-made governments and false religions are fast riding to their downfall; for "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (Rev. 17:5), is about to be engulfed in the most stupendous catastrophe of all times. As Alexander Campbell says, "The plagues of Sodom, and of Egypt, and of Jerusalem" shall be meted out to her; and "She will fall by the sword of infidels supported by the fierce wrath of God." She "shall be destroyed by a Cyrus that knows not God." Please read carefully Rev. 17th-19th chapters.

It is intensely interesting to note the end of the Turkish Hegira (Calendar) symbolized by the drying up of "the great river Euphrates," under the sixth cup or bowl of God's fierce anger; and the loss of the temporal power of the pope.

The Ottoman or Turkish Empire of Eastern Europe and the Papal or Catholic Kingdoms of Western Europe both arise and fall about the same time in the last half of the great week or "seven times" (2,520 years) or 1,260 years (Dan. 7:25; Rev. 11:2, 3; 13:5). God allowed Palestine to be trodden down for "seven times" (Dan. 4:16)—"the times of the Gentiles" (Lk. 21:24)—2,520 "days" or years (See Ezek. 4:6). This 2,520-year period of Gentiles supremacy began in a four-fold world conquest, B. C. 606-585, and reaches through to 1914-1935 A. D. At this end of the visions, we have: the world war, 1914; Palestine wrested from the Turks and Mohammedans, 1917; their Caliphate ended, 1924; and the beginning of the downfall of the Gentile nations, 1935. Catholicism is soon to suffer her final death blow. "The ten horns of the beast" (the political powers of Europe) are fast turning to infidelity, the preliminary to their making war upon the harlot—"Mystery,

Babylon the Great" (Rev. 17th chap.).

As to the "distress" of the world, economic, material, and spiritual, in the years immediately following 1917 it is best described in Luke 21:23-25. It is interesting to know that Egyptian coins and newspapers showed both dates—1917 (English) and 1335 (Mohammedan). See Dan. 12:12. So "the times of the Gentiles" ended exactly on schedule time, and in the manner foretold by the prophets. This is the theme of Obadiah's detailed prophecy made 2500 years ago.

We are concerned to see and recognize the fulfillment of these prophecies. That and that only matters. We will just take time to note briefly Luke 21:25, which please read. Take the word "perplexity," a word used only by Luke. It is from the Greek word *aporia*, which Young says means "without a passage out." Thayer defines it: "to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn." From the same root we have a verb which is connected with our English word "emporium," "a place of business or trade." "Aporia, therefore, points directly at the characteristic signs of the end-period. "Upon the earth, distress of nations with perplexity"—"without a passage out,"—lack of trade, unemployment, depression, business recession—all finally leading up to "the battle of the great day of God Almighty" (Rev. 16:14).

We have been forewarned by God of the day preceding the end-time. "Before these days there was no hire for man, nor any hire for beast" (Zech. 8:10). The unemployed throughout the earth are estimated at 50,000,000 persons.

Prophecy is fulfilling before our very eyes every day, in current events. In a recent address by Ramsey McDonald, of England, he said: "We meet under the shadows of the ominous crisis which has ever threatened the world."

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

BORN AGAIN

Adventist: "Who says that born of water (John 3:5) means water baptism? If it is, then the promise to the thief on the cross is of no avail in the light of this statement because the thief never experienced water baptism, therefore was never 'born of water' and therefore can not ever enter the kingdom of God. As a matter of fact it is a perverted view of the thing." (P. T. M., Feb. 2, 1934).

Reply: That water here does refer to the baptism commanded by Christ, "is sustained by the consensus of all scholars of all denominations in all ages," and the indubitable evidence of this carries us back to the apostles themselves. Anyone needs but to examine the records to see this.

John's baptism was in vogue in the thief's day, and to save your life you can not prove that "the thief never experienced water baptism." John's baptism was superceded by Christ's (Acts 19:1-5); but this did not go into effect till after the thief's day. (Mt. 28:19; Acts 2:38.) And one is not expected to obey a command until it is given, is he? You are "off the base" here.—H. C. Harper