

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. X

LEBANON, MISSOURI, JANUARY 1, 1937

No. 2

HARRY CHARLES HARPER

Harry Charles Harper, educator, writer and evangelist was born at Schonnahon, Illinois, October 24, 1874. He was the son of staunch Christian parents, David Harper and Eliza (Newcomer) Harper; being the youngest of three children. His father was a High School teacher and his mother accomplished in music.

To him, his education was never complete. He was adding more each day. The romance of words was a pride and joy. He finished grammar school, graduated from Berta-Mimms High School in Minnesota, attended Silver City Normal School, Silver City, New Mexico, Madison Normal School, Madison, Florida and University of Florida, Gainesville, Florida.

He began his educational teaching at the age of twenty. His teaching career embraced a period of twenty-five years. He had the reputation of being one of the best informed men in the profession. During these years the youth were very fascinating to him. He enjoyed helping mold the youth for the future. Below is a bit of poetry, dedicated to youth, for which he also composed the music.



HARRY CHARLES HARPER, WIFE AND TWO DAUGHTERS,
HARRIET VETA AND RUTH CLEO.

"Down The Meadow By The Brooklet

Down the meadow, by the brooklet,
Where the flowers shine like gold,
Play the children on the meadow.
Oh, their joy can ne'er be told!

See the daises and the lilies—
Oh, the flow'rs they love so well—
Nodding, bowing to the children,
Their sweet pleasure now to tell.

And the brook is babbling gayly,
As it glides the meadow through,
Sparkling brightly in the sunlight—
Childish eyes are sparkling, too!

O the happy, happy children,—
How they sing in merry glee!—
Like the birds among the flowers,
Happy now as they can be."

"The Outlook" published in White Oaks, New Mexico, "The Courier" in Capitan, New Mexico and "The Florida Educational Journal" in Tallahassee, Florida always gave prominent places for his articles and poetry.

At the age of nineteen, the nineteenth of December, he was baptized and began preaching at the evening services. He was very analytical taking as his motto "Ye shall know the truth, and the truth shall make you free." He never compromised the truth. He is known in every state in the union with the exception of the New England states. He was always at ease in the pulpit and thoroughly enjoyed traveling from one part of the United States to the other, and communing with the brotherhood no matter what station in life they held. His last preaching was delivered in California in the month of September, 1935.

At a summer Normal school in New Mexico he met the fair Ruth Catherine Martin. They were wed at high-noon, March 20, 1904 at her home in Lincoln county, Capitan, New Mexico. For four years they lived in and around her ranch-home in Lincoln county, New Mexico. During these years he taught school on school days, wrote in the evening and many times preached on Sunday. Happiness reigned supreme. On June 13, 1908, he arrived by train with his wife at Largo, Florida. There was no place like Florida to him, to make a home. "Florida, the land of flowers, the dream of his boyhood, fulfilled. To this union was given two daughters, Harriet Veta and Ruth Cleo.

The year 1917 brought him and his family to Sneads, Florida. The next ensuing years he practically gave up teaching and began evangelizing with a zealous zeal; realizing the brotherhood needed strengthening during the World War Crisis. He continued writing. He wrote for the Firm Foundation as far back as 1900. He also wrote for the Pacific Christian and Gospel Advocate. In May 1913, he became a director of The Apostolic Way, December 1, 1914 with the second volume, sixth edition, he became one of the editors of The Apostolic Way. On January 1, 1928 he became publisher of The Truth, published monthly at Sneads, Florida. In the year 1932 he became associated as one of the editors of Old Paths Advocate.

Later he contributed to The Truth, published by A. H. Pinegar, Memphis, Tennessee. Below are the tracts which he wrote and published.

Second Advent Christian Church Exposed.

The "Review" and Baptist or Daniel Sommer answered on Sect Baptism.

Harper-Cowan Discussion concerning the cups.

In the first part of September, 1936, with aid, he collected and indicated that he wished his last writings, that were just completed, sent to The Old Paths Advocate, Lebanon, Missouri. The writings were sent immediately.

He had been failing in health practically three years. Doctor A. M. O'Hara, his devoted friend and administrator urged him to give up all his work. He shook his head, saying, "There is much to be done, and such a short time in which to do it."

No matter where he chanced to be, there was nothing that took the place of his home. In his home he was cultured, unassuming and refined.

As a husband and father he had no peer. His personality, character, service and life in his home community has left an ennobling influence that will never be forgotten.

On March 19, 1936, he had the first stroke, on September 30, he had the second stroke, which made him bedfast. On December 1, 1936 at 3:00 A. M. he died peacefully of Cerebral Hemorrhage.

He was laid to rest in Pope cemetery, Sneads, Florida, December 2, at 3:00 P. M.

I beg leave to acknowledge here that I am indebted to Brother Harper's daughter, Veta, for the picture on page one, poem, biography, etc., which she sent at my urgent request, and for which I am very grateful.

In the passing of this valiant soldier, a vacancy, which cannot be filled, exists in the home, community, church, editorial staff of the O. P. A., and writers of the above paper. I realize very keenly this loss to the paper, and cause of Christ, especially in the fight we are making against innovations in the church. Many times during the past five years I have been publisher, I have had the privilege of leaning upon his strong arm for guidance, protection, information in dealing with the many vexing problems in the fight against error. He has seldom been wrong in his deductions and comments pertaining to the Scriptures, for he went to the bottom of the matter.

Others in this issue have pointed out how he stood almost alone ten years ago as he pulled away to begin the publication of a new paper, "The Truth." It is true that at the first it seemed this way, due mainly, I think, to the fact that many of us were in darkness as to the cause of his pulling away. It took much courage upon his part to take this move, and I know it must have looked almost hopeless; but like Abraham, the father of the faithful, "who against hope, believed in hope," he planted the seed, and God gave it the increase, and, thank God, before he laid aside his armor, he was permitted to see a harvest of about fifty zealous young and middle aged preachers, taking up the old battle cry. Yes, and the number of faithful men and women over the nation, who now hold to the plain truths taught by him et al, are numbered by the thousands. This must have been a source of comfort in his last days. Although we shall miss your wise instruction, Brother Harper, yet be assured, that we, in our weakness, shall pursue that course of truth and righteousness, into which you instructed us, until we, too, must follow in the crossing over.

And, now, May God in His love and mercy, stay our trembling and feeble hand, lest we stray from the path of truth, or be unequal to the responsibility and load of labor added. May love, peace and harmony prevail among those who linger behind awhile in the fight.

In a personal letter, I extended my very tender sympathy to his family, and I shall not consume space with it here.

—Homer L. King.

A GREAT MAN GONE

I was surely grieved at hearing the sad news of brother Harper's death.

In this I wish to mention only a few of the many things, which I could mention of the dealings and cooperation, which I have had with him in the work of the Lord.

Brother Harper was only one year older than I, so, you can see that we have lived along together although I never met him face to face. We planned to meet several times when we were near each other, but never did, and now the meeting is postponed until in eternity—where I mean to clasp the hand of this great man of God.

I read after him years ago in the Firm Foundation and learned to appreciate him for his firm stand for the truth and against all error. Later he became one of the editors of the Apostolic Way and a part owner of it. He contended all the while that the paper should be an open forum—willing to hear both sides of every thing that came up.

In 1924 a difference arose between Brother Harper and me, with regard to what the bread and cup should be called in the communion service. We discussed it through the paper. He did his best to prove his position and so did I. But after the discussion we went right on working together, corresponded with each other, and helped each other as we could, but nothing more was ever said by either of us in the paper about the discussion. This proved to me that he was a real Christian in deed and in fact.

If there ever lived a man who had more courage of his convictions, or who would make a greater sacrifice for what he believed was right, I never met him.

Along in 1927 a movement began among some of the A. W. force to control the pen and tongue of Brother Harper or rob him of his interest in the paper. He resented this, and stood out boldly for the right. If others who agreed with Bro. Harper had spoken out as boldly as did he, the A. W. might have been saved. But no one came to his side at that critical moment, hence, he was crowded out. However, his courage never faltered. Though shut out of his own publication, he came out in 1927 with a new paper, called "The Truth." He wrote me and told me how it all was and that he would start the new paper, and asked me to work for it. So I began at once to take advance subs for it and to work for its success.

After enough brethren came to his side, and when he could not carry the load of the paper longer, he arranged with the present editors and writers of the Old Paths Advocate to carry on the work.

I have always felt that the O. P. A. is a monument to the courage and sacrifices of Bro. Harper.

I did not always agree with Bro. Harper but I did agree with him that the truth has nothing to lose by investigation. I hope that the spirit of fairness and fearlessness will remain with the O. P. A. after his departing.

A Request

When you read the January 1st, 1937 issue of the O. P. A., remember that is the birthday of "The Truth,"—It was born January 1, 1927. Why not, brethren, to show our love and appreciation of the great work, which Bro. Harper has done and the sacrifices which he and his good family have made in order that we might have the O. P. A., let us each send to Sister Harper one dollar? The first issue of the Truth had about eighty subscribers—surely there are that many readers of the O. P. A. who will send a dollar.

May God's richest blessings, prayers, and help of the brethren be with Sister Harper and the girls is my prayer.

—Jas. T. White, Weir, Texas.

BROTHER H. C. HARPER'S DEPARTURE

This announcement brought sadness to our home. I have been acquainted with Bro. Harper for a good while. He was earnest, zealous, courageous and humble. Bro. Harper was steadfast in and for the word of God. A masterly proclaimer of the gospel and a giant in debate or defense of the truth. He was scholarly, but unassuming and kind. It will be quite difficult to fill his place in the kingdom, as a writer, preacher and debator. Hence, we can say, as Jonathan said of David, "and thou wilt be missed because thy seat will be empty." 1st Samuel 20:18. We should remember that, "The day of death is better than the day of one's birth." Eccl. 7:1. I believe Bro. Harper was a faithful follower of our Lord. "Precious in the sight of Jehovah is the death of his saints." Ps. 116:15. Bro. Harper has been in our home a great deal, he was cordial and appreciative. We contribute our sincere sympathy to Sister Harper and the children. So "Let us pray for each other, not faint by the way, in this and world of sorrow and care. For the home is so bright and is almost in sight, and I trust in my heart we may all enter there." We know what it is for death to come into a family. Our only two sons, Paul and Raymond were taken away from us in less than a year and neither of them died the common or natural death. Thus we are a broken hearted family.

Joseph Miller,
1004 N. Lambert Street,
Brazil, Indiana.

ANNOUNCEMENT.—Brother W. H. Hilton, Vanzant, Mo., will engage a Brother Watson in a discussion of the Sunday School and Cups questions, at Advance, Ark., March 4-6. All are invited to attend.
—T. E. MEAD.

ROLL OF HONOR

Many thanks to all who have sent in subscriptions the past month. We appreciated it very much. Here are the names and numbers of subs. Mrs. R. T. Rose—2; G. W. Pasly—2; Ervin Waters—2; J. E. James—2; Frank Cope, Jr.—1; Earl W. Carter—1; Maye Mullen—1; Mrs. A. L. Miller—1; L. I. Ooley—1; A. R. Osteen—1; L. D. McDonald—1; E. A. Lowry—1; Mrs. Eric Johnson—1; W. C. Rice—1; Z. Pate—1.

PRINTERS' NOTE: Space does not permit the printing in this issue, of all the fine tributes so justly due Bro. Harper, which are in our hands. —Laycock Printing Co., Jackson, Tenn.

OLD PATHS ADVOCATE

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In Memory

Phillipsburg, Missouri.—In the passing of Brother H. C. Harper, we have lost one of the most valiant soldiers of the cross. He has stood the tests, always choosing the side of Truth on the many questions, which have divided the church. As a defender of the faith with the pen he had no equal.

While no one can fill his place, yet may we be encouraged by the noble life he lived, to take on new courage, zeal, and a greater determination in pressing the battle for the cause for which he spent his life.

—H. E. Robertson.

Healdton, Oklahoma.—I have known Brother Harper for a number of years, as he has held a number of meetings at this place, and as he made his home with me most of the time, I was closely associated with him. I found him to be a true gospel preacher, and I feel that we have lost one of our best preachers, but we trust our loss is heaven's gain.

Our deepest sympathy goes out to Sister Harper and the girls. May God's richest blessing rest upon them. May we all live so as to meet him, in my prayer.

—O. C. Mathews.

San Antonio, Texas.—We were very sorry, indeed, to hear of Brother Harper's death, for we loved him as a father. We give him credit for showing us the light on the modern innovations. He visited us in El Paso, in 1919, and at that time showed us the evil of the Sunday School system of teaching. Since that time, we have esteemed him very highly as a leader against innovations and a great and good man. His place cannot be filled in the fight we are now making. May his rest be sweet after his life of labor.

—Jesse E. James.

Ottumwa, Iowa.—It was with extreme sorrow that we learned from Bro. King of the Death of

Brother H. C. Harper, December 1st.

Although time may erase the memory of his face, he has built for himself a monument of good works that time can never destroy. There are some of us here who remember hearing him preach, and we all have shared his learning and wisdom given to the brotherhood by his writings.

We shall always remember his as an example of Paul's admonition "Be ye also followers of me even as I am also of Christ."

We extend our heartfelt sympathies to the family.

—Albert La Rew.

Lordsburg, New Mexico.—I was made sad by the news of Brother Harper's death, but I trust our loss will be heaven's gain. If he lived as he taught, I am sure heaven will be his home. I am sorry I did not get the word in time to write more. We extend our sympathy to his sorrowing family.

—C. H. Lee.

Desdamona, Tex.—I did not know Bro. Harper personally, but I have always appreciated his writings very much.

He certainly did a wonderful work here in this world. His mind seemed to be continually on the Bible, God and Heavenly things. It is wonderful to think that his "works do follow" him.

May we not forget to mention his dear family in our prayers. And may we all live so as to be able to meet him "over there."

—George Hughes.

Wichita Falls, Texas.—I regret very much the death of our beloved brother and co-laborer and defender of the faith, Brother Harper.

Although I had never met him, I always anxiously waited for his masterful articles, and read them with much profit. His arguments were easily understood and usually correct. I remember a sister, in South Texas, who refused the teaching of a number of preachers on the "bobbed hair," but finally Bro. Harper wrote a short article on the subject which readily convinced her.

I will surely miss his great work. I hope that a number of us younger men can fill up the vacancy that is left by his departing.

—Cloves Cook.

Marion, La.—It was sad to learn of Brother Harper's death, but I believe that our loss is heaven's gain.

I have read many good articles from his pen, having read after him from the time he published the first issue of the Truth. Let us "sorrow not as those who have no hope," for "his works do follow him."

—G. A. Canfield.

Long Bottom, Ohio.—We are sad to hear of the death of our beloved Brother Harper. Although we never met him, yet we feel somewhat acquainted with him through his writings. We believe the cause of Christ has lost one of its strongest supporters. He has measured swords with many

polemics, who tried to bring in innovations to divide the church. We believe he contended earnestly for the faith.

We extend our sympathy to and offer our prayers in behalf of his dear companion and two daughters in their bereavement.

—Grover White.

Ottumwa, Iowa.—The news of the death of Brother Harper, while expected, brought sorrow to our hearts, and we wonder who can take his place.

Time was, when we thought Brother Harper was too rough in his manner of dealing with certain digressive teachers, but if this veteran had not administered the much needed correction, in the way he thought proper, who would have met the emergency? I consider he has been a sturdy link in the restoration chain, and I earnestly pray the Heavenly Father to give us more such men.

May the Father of mercies and the God of all comfort be ever near to Sister Harper and all the bereaved ones, is our prayer.

Burley F. Black.

Seminole, Oklahoma.—I regret very much the death of Brother Harper, the loss of whom, will be felt very much throughout the brotherhood of loyal Christians. It should cause us to remember that now there is a greater responsibility to bear and more work to be done by us, who have been instructed so ably by his able pen.

—Frank Cope, Jr.

Council Hill, Okla.—I was made sad to hear of the death of our beloved brother H. C. Harper. He had visited in my home, and had preached to the home congregation. His humility, learning and usefulness were outstanding characteristics of his life. His arguments were logical, brief, usually correct and unanswerable.

He will be missed by us all, and may his sound teaching be an inspiration to us all that we may so live we, too, may be rewarded in that final day, when we may realize more fully that we have not run in vain nor labored in vain.

—L. G. Park.

Commodore, Pa.—I was very sorry to learn of Brother Harper's passing away. I had known him for several years, as an editor and writer. I first learned to love and appreciate him by his writings in the Apostolic Way, and then about fourteen years ago he held a short meeting at our home congregation, (Love Joy). I found him considerate, conscientious, devoted and faithful. His aim and desire was always to be with the Bible, without addition, subtraction, or modification.

It grieved his heart and wounded his conscience to know of innovations being introduced into the churches of Christ.

My sympathies go out to his wife and family.

—T. J. Shaw.

Fresno, Calif.—I am saddened by the death of

Bro. Harper. I have lost a personal friend, and loved brother.

At the last, his bodily presence was weak, and his manner in conversation was gentle, and persuasive, and tolerant; but his letters were weighty and powerful, stern and uncompromising.

Best of all, he was a clean man, and entirely sincere in his teaching and practice. I could forgive a man like him, even if he opposed me, for he was a good man, and loved the truth.

The world has lost a model character, the church has lost a champion defender, and we who loved him will miss him for a few days. God help the brethren, and the bereaved.

Paul Hays,
Route 4, Box 15.

Clyde, Texas.—I was made sad when I heard of the death of Bro. Harper.

I had never met him, yet I had learned to love him and to esteem him very highly in love for his work's sake. He seemed always willing to carry the load—regardless of what it was. He surely "endured hardness as a good soldier of Christ."

We will all miss him so much, but we feel that our loss is Heaven's gain.

Our deepest sympathies go out to Sister Harper and the girls, and may they ever look to Jesus for He can "bind up the broken heart;" and may we all live so as to be prepared to meet him.

—James R. Stewart.

Wilson, Okla.—I was made sad to hear of Bro. Harper's passing away. It seemed that we needed him so badly. His passing has caused me to determine to work harder in the vineyard of the Lord than ever before. He was faithful unto death.

—Fred Kirbo.

Abilene, Tex.—The brotherhood at large will be grieved at hearing of the death of Brother H. C. Harper. Surely we must mourn and weep over the loss of such a one. I doubt if ever there was a soldier in the army of the Lord who was braver, more courageous, and who could show his fearlessness more definitely than could he, while fighting the good fight of faith.

I regret very much that I did not get to be associated with him more in the work of the Lord. I had met him and was with him in one of his meetings. I read his Scripture lesson for him, and I am glad that now I can remember that I had that much fellowship with him in his faithful life.

The great work that he has done, both with voice and pen, has been felt from Florida's coast to the shores of the Pacific and through the states from north to south. God will judge the work he has done and eternity will reveal the success of his labors.

We sorely lament his passing.

His bereaved family have our sympathies and our prayers.

"Blessed are the dead, which die in the Lord

from henceforth; yea saith the Spirit. They shall rest from their labors and their works do follow them."

—J. Howard Stewart.

San Antonio, Texas.—In the passing of Brother Harper the loyal church suffers an irreparable loss. He was a great scholar, as well as an able teacher of the Word. He possessed a vast knowledge of Bible, history, and language, from which came those mighty sermons and competent writings.

He was a pioneer in every restorative movement for apostolic worship. His stand against innovations began as a child, when he followed his mother and Bible from a church into which instrumental music had been placed. Years later, he was among the first to see and condemn the evil of "class teaching," with its women teachers. His love for the truth did not end here, however, as it did with many other preachers, for when the controversy over the Communion arose later, it was this valiant soldier of the Cross, who led the fight for a simple Scriptural Communion.

Personally, I consider Brother Harper the greatest restorer since Alexander Campbell. His teachings will ever be an inspiration in my life.

—Joanna James.

Healdton, Oklahoma.—The Church of Christ has lost one of its greatest champions of truth, in the passing of Brother Harper. He was a humble Christian, a tried and true gospel preacher, who had endured hardness as a good soldier of Jesus Christ, suffering many hardships and persecutions; but he did not complain, thinking only of the cause of Christ, which he dearly loved. He made a great sacrifice in order, as he said often, "to preach the true riches of Christ."

I loved Brother Harper as I would my own father in the flesh, and how our hearts are saddened by his passing! We weep with his good Christian family, but his crossing over makes heaven seem a little brighter.

Then let us all fight the good fight of faith, that we may meet him over there. He is gone, but his influence is with us.—Tom E. Smith.

De Ridder, La. (Bens Budget)—A private note from Bro. King informs me of the leave-taking of Bro. Harper. He must have been of heroic pattern. One can hardly keep from wishing to know just how, if at all, he would modify his message to us now.

I respect the courage of any man who tries to give faithfully the message he feels crying for utterance. This, I think, our brother tried to do. Did he differ from me? Sometimes. In which cases I differed precisely to the same extent from him. While it may be a necessity, occasionally and temporarily, to disagree; yet it is Christian to do so in most careful fashion. I am happy to think that, so far as I recall, we had never a clash with tongue or pen. It was pleasing to hear that he was possessed of an excellent spirit—a thing

one might not have guessed who read his attacks on what he thought to be departures from the "Old Paths." I met him only once. That was before he had done much in the editorial field. "Thou wilt be missed, because thy seat will be empty." May we who yet tarry, carefully look to our own work, watch, work, pray, and wait. Love to his bereaved ones.

—Ben J. Elston.

Haughton, La.—It was sad to learn of the death of our beloved Brother Harper. Although I have known for some time that he was in failing health, still the sad news was a shock to me.

I am sure that he could say with Paul, "I have fought a good fight—henceforth, the crown." He was a good and kind father and husband, but more than that he was a "big brother" and a leader among those who are contending for the "old paths." The church will feel the loss of one of its ablest men. I hope and pray that other such men may rise up and carry on the work.

—H. K. Tidwell.

Marietta, Ohio.—The sad news of the death of Brother Harper brought sadness to our home. We have lost a friend, a brother, and an able defender of the faith. In his writing, I found him to be logical, reasonable, and sound in the faith. The church has lost a noble man.

With my family I had the pleasure of meeting Brother Harper and his family; worship in their home, and enjoy their hospitality. He will be missed by all who knew him, especially by his loved ones. We wish to extend to them our deepest sympathy in their sorrow and loneliness.

May we find comfort in these words: "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord." These are truly comforting words to those who have loved ones in Christ, who have passed on. May we "sorrow not even as others who have no hope."

—H. C. Thomas.

BROTHER H. C. HARPER

On December 1st, the spirit of Brother Harper departed from its fleshly tabernacle to return unto God who gave it. In the passing of this great man the church lost one of its greatest defenders of purity in the work and worship of the church. His motto at all times, in all places, and under all circumstances was, "To speak where the Bible speaks, and be silent where the Bible is silent." Never adding "to that which is written," neither shunning to declare "the whole counsel of God."

Brother Harper heard the command "go" and he "went everywhere preaching the word." He forsook all to follow Christ. And Jesus said of such: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life."

For the past twenty-five years, or longer, Brother Harper spent the greater part of his life

away from home, wife, children, and much that was dear to him; but he saw the great necessity of the gospel being preached in its purity and simplicity. He set himself to the task, and he was equal to it. He did his duty, and did it well. He was always ready to defend the "New Testament" church, and its teaching whenever called in question. When the "Sunday School" advocates began to invade "the church" with their innovations, we find Brother Harper in the front line of battle, "contending earnestly" for "the faith" and against that for which there is neither command, precept, nor example in the word of God. He continued in the front line of battle as a good soldier of Jesus Christ until his physical body could no longer stand the strain. He fell on the field of activity in behalf of "the church" he loved so well. He was clothed with "the whole armor of God" which prepared him for the battle he so gallantly fought.

In the passing of Brother Harper, I have lost a very dear friend, counselor, and teacher. Many times have I appealed to him for advice on some controverted questions concerning the work, or worship of the church, and in every instance his answer would be this: "All that God requires of man is recorded in the Bible. There is a command for everything that God wants us to do, and an example of how to do it." I found this to be true in every instance.

As a teacher, he had few equals. His teaching was plain and simple, his reasoning logical, and his presentation forceful, effective, and to the point. He was an untiring worker in the Lord's vineyard. Many have learned the way of salvation from him, and not a few have learned "the way of the Lord more perfectly."

No doubt if it had not been for his untiring efforts (with the aid of a few others) all the churches of Christ would have adopted the fads and fancies of the denominational world as most of them have done, disregarding the warnings given by these godly men.

Brother Harper has been with us in four meetings, greatly edifying the church, and leaving us much stronger and better fortified to go forth as good soldiers of Jesus Christ. When in Memphis Brother Harper made our home his home, and we learned to love him very dearly. He visited in our home several times when passing through, I had the pleasure of visiting in his home only one time, and Brother Harper was away then, but it was a pleasure to meet Sister Harper, a devout Christian woman, a kind loving wife and mother, who sacrificed much that made it possible for Brother Harper to do the work he did.

I would say to Sister Harper and the girls: "Sorrow not as those that have no hope." "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

—A. H. Pinegar, Memphis, Tenn.

BROTHER H. C. HARPER PASSES

Brother Harper:—In this world it is December 2, and I just received the word this morning that

yesterday you left this world to go on to your long sought reward. I am thinking of when I met you for the first time—about twenty years ago, and of how you helped and encouraged me, and recommended me to the brethren for meetings.

I am thinking, too, of how you have always stood firm for the truth against all odds, and of how you "have fought a good fight, have kept the faith and have finished your course," then, the "crown of righteousness" that is yours.

It is sad to think of getting along here without you, Bro. Harper. I wonder if you can look back from over there and realize how much we need you here. You will be missed from shore to shore here, but you will have a wider field in which to circulate "over there." Here you could neither talk nor write for the last few months you were here, but "over there" it will not be so. Here you were opposed and fought by the enemies of truth, but "over there," "the wicked cease from troubling."

I am wondering today, Bro. Harper, if while we are weeping over your departing, that you are shaking glad hands with Dr. G. A. Trott and others of those old battle scarred soldiers over there. I hope that you get to see all the boys. You will find Clarence Turman, W. G. Ashley, Jim Tidwell and A. W. Nowlan over there. I remember how faithfully they fought side by side with us here. They will be glad to see you coming home.

Tell them that we miss them down here, too. Tell Walter Bray and Edward Freeman and the others, that we will still carry on down here as best we can. Though one by one our ranks have been thinned, still our cause (the cause of the Lord which you loved dearer than you did your own life) is growing. And for every brave soldier who has fallen in the battle a score of young, stalwart, brave men have risen up to grab the flag-pole before it fell, and the blood-stained banner still floats in the air.

And now, our eyes fill with un-bidden tears, as we say good-bye, but I am glad that after all of your troubles and sorrows here, that at last, you have reached HOME.

—Homer A. Gay.

BROTHER HARPER

The sad news of Bro. Harper's death came to me last week, at Denair, Calif. I had been expecting it for some time. But I was not prepared for the shock. Truly, "a great man has fallen in Israel." He filled a needed place which no one else can fill.

I began reading after Bro. Harper in 1922, when I first saw a copy of The Apostolic Way. Since then I have read everything of his that came into print. I have always admired his clear understanding and masterful presentation of arguments. As a writer he had but few equals.

He wrote for several papers until he and Bro. G. A. Trott and Bro. W. J. Rice started The Apostolic Way, in 1913. He confined his writings to that paper, being an editor of it, until 1926. In

1928, "The Truth" was started by Bro. Harper. In 1930, he asked me to go on the staff as an editor with him. A few months later, we asked Bro. King to join us as an editor. This arrangement was continued until December, 1932, when Bro. Harper wrote Bro. King and me asking us to take over the publication. With the Jan. issue, 1932, the name was changed to the *Old Paths Advocate*, with Bro. Gay's name added to the staff and Bro. Robertson was put on as the publisher's assistant. Bro. King was chosen as publisher. Bro. Harper, of course, continued as an editor. His writings were admired by thousands.

Bro. W. J. Rice once said, "We give Bro. Harper the credit for being the first to make a fight against the digressive Sunday school." He meant, of course, "the first" to fight its introduction into the churches of Christ, after the so-called "Christian" church separated itself from us. The cups had been fought by such men as McGarvey, J. J. Moss, Winifre, et al; but the fight had almost ceased until Bro. Harper renewed the fight in dead earnest. The church, therefore, owes him a debt of gratitude.

He has been persecuted, lied on, and cruelly mistreated as few men have. He has been sorely disappointed by many men in whom he trusted. Popularity and time-serving were detested by him. The truth was everything to him. I firmly believe he would have suffered death rather than to have knowingly gone against the truth.

He has "passed on." "His works follow him." By them, "he, being dead, yet speaketh." He has entered his much-needed rest. Our load is heavier. We younger brethren must go on with the work he has started. We shall miss him. His wise counsel will linger on in our memories, and will help us. May God help us to be faithful.

—J. D. Phillips.

AS I KNEW H. C. HARPER

I was impressed by the pen of Brother Harper several years before I was privileged to meet him. He was scholarly and analytical in his presentation, dealing as a rule with the negative side of subjects. I followed him closely in his writings, going into Greek root words with him, and found him to be correct in almost every case. In fact, he was the most accurate in his analysis of the Scripture of any man I ever met. He was a great teacher to me.

I met him first near Dothan, Alabama in 1917, while he was in a series of meetings. On a Sunday afternoon in this meeting, at the suggestion of Brother Harper, we engaged in a "round table talk"; he being the principal speaker. I shall never forget his subject—"Seven Christian Graces." Until his death I believe he tried to put into practice the things contained in this lesson.

Our first experience with him in our home congregation (Early Church) was in 1925, at which time it was the outspoken opinion of brethren that he was the best preacher, who had ever been with us. From that time I have been closely associated and connected with him.

He moderated for me in a number of debates, and I moderated for him in a debate with W. T. Grider on the Sunday School question. Although at this time he was handicapped by high-blood-pressure, not being able to think as quickly as usual, yet a victory for truth was won, which was greatly appreciated by the faithful brethren.

Brother Harper was noted for his work in the restoration of the primitive worship, in which he did a great work. Error was readily detected by him, and no stone was left unturned in looking into a matter of truth and error. He was uncompromising in his love of the truth. He sought the friendship of God rather than men.

When I received a telegram to attend his funeral, I had no idea that I would meet another faithful gospel preacher there, happily to my surprise (due to the distance), Brother T. E. Smith, Wesson, Miss., accompanied by seven other brethren and two sisters (all Smiths), were present. I found the arrangements made for me to do the preaching, which I did, followed by a few remarks by Brother Smith. The singing was done by the Smiths, with the help of my two daughters, Lennie and Mattie, also their cousin, Lucy Drinkwater.

"Blessed are the dead, who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Too, Sister Harper and the daughters, Veta and Cleo, I would say, "weep not, even as others who have no hope."

—W. H. Reynolds, Kinston, Ala.

Crockett, Calif.—In September of 1935, I first met Brother Harper in a meeting at Corcoran, Calif. At the close of the meeting he came home with me to hold a series of meetings in Crockett.

Although some dreaded him at the first; after hearing him preach a few nights, and pleading for primitive Christianity in its simplicity and purity, and the quiet and meek spirit he possessed, this fear left them, and their hearts were filled with love and admiration for him and the wonderful truths he was presenting. He was a great help to me in my Bible studies. A man that was able and willing to give every young preacher sound counsel.

I shall never forget the remarks he made to the doctor while in my home. He was just recovering from a heart attack. The Dr. informed him that in those attacks there was only a thread between him and eternity. He said, "Well I have had a pretty good life, and if I had it to live over I don't know that I would change it very much." This proved to me that he was a very conscientious Christian man.

—John L. Reynolds.

NOTICE!

Brother Gay and I tried to notify the preachers and friends of Brother Harper, of his death in time for them to express their feelings and ideas in memory of him, in the January issue of the O. P. A., but it is possible that we overlooked some in our haste, and if so, we shall be glad to hear from you in the February issue. Too, due to the very nice response of his many friends in this matter, we have had to "boil it down," so to speak, in order to get it all in this special issue, which we thought due a man of Brother Harper's standing in the brotherhood. We have done the best we could under the circumstances.

HOMER L. KING.

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. X

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No. 3

INGRATITUDE

By **INGRATITUDE** we mean "unthankfulness," "ungratefulness" (2 Tim. 3:2); in appreciation" (Webster).

Paul teaches in his second letter to Timothy, chapter 3, that such will be the status of people in "the last days," and one has to but look around, in order to see this on every hand. Surely, we are living in just such times as portrayed by the Apostle. I believe this is one of the outstanding sins of our time. Recent developments have caused me to realize this more vividly than ever before. However, ingratitude is not confined entirely to the present time. Let us look into the past for some examples.

I believe it is possible to begin with the dawn of creation for examples of this characteristic, which is so prevalent in the human family, but it will suffice now to begin with the advent of the Son of God into this world. Was He appreciated by the human family? Was He appreciated by the people of God? Nay, verily. "He came unto His own, and His own received Him not" (Jno. 1:11). As we consider the wonderful blessings of God bestowed upon the human family in the sending of His Son into this sin-cursed earth, we are astounded at the ingratitude apparent. This however, was foretold by the Savior, in a parable (Luke 20:9-17), concerning, "A certain man planted a vineyard, and let it forth to husbandmen," sending his "servants" to gather the fruits, but they were beaten. Finally, he sends his "beloved son," but they "killed him," casting him out. Jesus informed them that the lord of the vineyard would destroy such wicked and ungrateful husbandmen and give the vineyard to others. He concludes, "The stone which the builders rejected, the same is become the head of the corner." Their ingratitude could not make the purpose of God of none effect. What love! What loving kindness! What blessings, both temporal and spiritual! Finally, what sacrifice by the Son of God! Then, behold how unthankful, ungrateful; yea, what ingratitude! So apparent to the Son of God was this ingratitude. That He was heard to say, "The foxes have holes and the birds have nests, but the Son of man hath not where to lay His head." Although He "came to minister unto," which He did profusely, finally dying for all, yet in his dying hour, he was refused even a drink of water.

I now think of that righteous, benevolent, merciful, self-sacrificing man of God. Stephen, as he

poured out his life in kind and righteous deeds; only to be stoned to death, reaching the climax as he prayed for those who so cruelly put him to death. How unthankful, ungrateful, and what ingratitude by that mob! I doubt seriously if his own brethren really appreciated him until after he was taken away from them.

Next before my mind passes the life and example of one of the most outstanding Bible characters, the Apostle Paul. If I should be allowed to be partial or to love and admire one apostle more than another, it would be Paul. So close did he follow the Savior that he could say: "Be ye followers of me even as I also am of Christ" (1 Cor. 11:1). His entire life after his conversion was one of service and sacrifice, but he met with the same ingratitude as others. He said:

"For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things" (2 Cor. 11:5, 6); "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Cor. 11:23-29). Was this outpouring of service and sacrifice appreciated by his brethren, or did he feel, as possibly every gospel preacher feels at times, that his efforts were not appreciated, receiving from his own brethren that same thing—ingratitude? Hear him: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). And, it is the same inappreciation, experienced by our Lord et al.

The Campbells, Stone, Smith, et al, of the Reformers, were not appreciated in life as they

should have been and as they deserved. They are, no doubt, appreciated more now than while living. They rendered a service so vital, that it seems they would have been appreciated, but alas!

As a rule the elders, teachers, song leaders, personal workers, in the home congregation are not appreciated, nor their life of sacrifice, until, if at all, they are removed by death or move away. For their invaluable service to the cause of Christ and to humanity, they generally receive but little, except criticism, knocks, and many times slander. If their praise is ever sung by their brethren, it is generally after they are removed by death. What ingratitude!

The gospel preacher, who sacrifices his home, loved ones, friends, and himself, to preach the gospel to the lost, receives as a rule, very little in this life but ingratitude at the hands of the world and his own brethren (Thank God, for the promised reward in heaven!). This is especially true of the home preacher by the home congregation. Jesus knew this and foretold us, "A prophet is not without honor, save in his own country." The brethren, generally did not appreciate Brother Harper as they should while he was yet with us. We sang his praise after his death. The church here did not realize what Brother Gay and family were worth to the church until they moved away. It seems we appreciate nothing while we have it. Oh, what ingratitude! Are we all guilty?

—Homer L. King.

VIEWS AND REVIEWS

By H. C. Harper

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

The Christian is to please God, not self. And to this end, God has made known in his word his will—"perfect will." The "world" walk to please themselves—do those things they want to do. The first question to be considered by the Christian is, in the matter, Will it please God—does it conform to his will? "Wherefore be not unwise, but understanding what the will of the Lord is."—Eph. 5:17. That is, we must know the Lord's will in order to do the Lord's will; and we must do the Lord's will, not our own, if we expect to receive the Lord's reward. The Lord knows how to keep us from Satan's enticements and snares that will result in our eternal loss. He has marked out our course of action in his word, as a kind Father, and it is for our good—he dearly loves us. And if we his children have gone wrong, he "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3:9; 1; John 1:7-10; 2:1,2.

"I wish to say that regardless of what the Scriptures may say on this or other matters, most people will follow the fashion. Like King Saul, who lost his kingdom because of his disobedience,

we fear the voice of the people."—J. T. H. in F. F. Again: "When this fashion started, I said I was afraid of it even if it were permissible. I feared that it would develop the habit of women and girls cutting it like men. This fear has been justified." The Scripture saith:

"But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." "For if a woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." "Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power (her covering) on her head, because of the angels." Good angels, to be sure, that are in obedience to God. (I Cor. 11:15, 6, 10, 11.)

COMMUNION LIPSTICK

Hove, England, Nov. 21.—(AP)—An appeal to women to "renounce" the lipstick before partaking of the communion has been issued by the vicar of Hove, Canon F. J. Myrick. He said:

"The stains on a teacup are unpleasant, but a teacup for the time being is your own. The chalice is not your own. It is the cup of fellowship, to be shared by all."

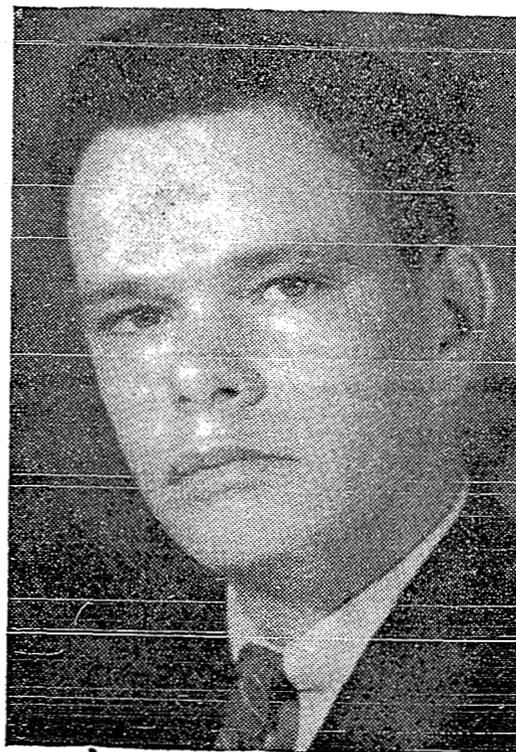
NOTE.—What about those who do not keep their lips clean? E. g., some men leave tobacco stains on the edge of the cup. The same is true of some women who "dip" snuff. Things have come to a pretty (?) pass when professed Christians cannot (will not) refrain from the use of tobacco on the Lord's day until after "the Apostles' teaching, and the contribution, and the breaking of the loaf (which implies partaking of the cup also), and the prayers" have been "attended to" (Acts 2:42, Emphatic Diaglott).

When some Catholics began to "feel a disgust at all partaking from one chalice," they issued a decree requiring the priest to drink all the wine and thus denied the cup to the laity. This was about the 11th century. Many of our brethren, for the same reason, introduced "the individual cups" by which they destroyed the communion. The Episcopal church, respecting the voice of Scripture, makes "an appeal to women to 'renounce' the lipstick before partaking of the communion." This should apply with equal force to the users of tobacco and snuff (whether by men or women) and all other filthy habits. Some go to worship with particles of food from their breakfast meal clinging to their lips. Let us clean up, brethren!

—J. D. Phillips.

James Corson, Hastings, Pa., Jan. 6.—Due to the bad weather I have not been engaged in any meetings since my last report. However, I was called back to Snow last Lord's day to preach the funeral sermon for the husband of Sister H. Cashic. Brother Bee was with me, and rendered valuable assistance, for which I was very grateful. Our deepest sympathy goes out to the aged sister and the family.

GETTING ACQUAINTED WITH OUR YOUNG PREACHERS



BROTHER FRANK COPE, JR.,
of Electra, Texas

Brother Cope, son of Brother and Sister H. F. Cope, of Electra, Texas, was born November 1, 1917, at Seymour, Texas.

He graduated with honors, from the Valley View High School, in the spring of 1935.

He obeyed the gospel at the age of fourteen, and began immediately to take part in the public services of the church. In the summer of 1935 he met Brother Homer L. King, whom he considers his "father in the gospel," and accompanied him to Southern Texas, where he assisted in a number of meetings, preaching, reading, praying, singing, and otherwise as he was needed. At Temple, he preached once, baptizing two, one of whom, Brother Ervin Waters, is now an active evangelist. In October of the same year, he conducted his first meeting (mission), at Porter's Chapel, Mo. The winter of 1935 and 1936 was spent laboring with the two congregations in a mission field, near Competition, Mo. In the spring of 1936, he conducted a mission meeting at Mt. Carney, baptizing 24. The summer past has been spent in meetings in Texas, Oklahoma, and Missouri, and the Lord has blessed his humble efforts.

Brother Cope requests that it be stated that for whatever he is today, he owes it to the Lord, his father, mother, Brother King, and other good Christian friends.

Remarks

I think it would be difficult for me to over estimate the value of this dear Christian boy, who has so ably and rapidly developed into one of our very best young preachers. He is loyal to the core; logical, forceful, and kind in his manner of presentation. I love and esteem him very highly for his work's sake. Call him, brethren.

—Homer L. King.

BEN'S BUDGET

Paul spoke the truth in love (Eph. 4:15). We are obliged to follow his example, and we owe it to ourselves to examine ourselves carefully to see that we actually do so. Sometimes truth uttered under the influence of the Spirit of God, cuts to the heart; and results in the death of a faithful servant of God. But God would have just the truth spoken; his servants ought to rejoice at the privilege of obeying His will; and finally, it is exactly the need of those whom God would have hear it. It will make obedient hearers free, purify his soul. One must not weigh what may result from the careful delivery of the truth against the obligation to deliver it. Nor must one positively prove to the hearer that he speaks in love. But he should himself know that he does, and seek honestly so to express and impress himself and his message. "Just so I tell the truth" is not the extent of the duty. Study to know and tell the saving truth well, and tell it to honor its Author and in the love of it, and because of the inextinguishable love for the fallen race, its power will save; knowing departure from the truth reveals no love for man or God, and cancels self-respect. There's danger in not speaking the truth, and it is not a difficult thing to do. There's danger, too, in not "speaking the truth in love." Let us not sort the commandments and ask "Which?"

—Ben J. Elston,
DeRidder, La.

"SERVICE SONGS"

Our new, 1937 song book, compiled by Will W. Slater, is now ready. "Service Songs" is similar in contents as our 1936 book, a "Semi-Hymnal," 192 pages, about 100 old standard songs and hymns, and about 100 of the very best new songs. Most of the new songs are good gospel songs, useful for church service. Some new songs are for class and convention. We believe you will like this book. Twenty thousand copies of our 1936 book sold, and we have tried to make this one as good, if not better. We guarantee satisfaction, or money will be refunded, 192 pages, bound in "Card-wain," 198 songs, 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. You will find far more of the old songs in this book than the average church will ever use, besides the splendid list of fine new songs. Why not keep up the singing interest in your congregation by buying new books? Send all orders to,

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

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In Memory

Beaumont, Texas. — I was sorry to note the death of Brother Harper, but no doubt our loss is his gain. This should be a reminder to us that we must not depend too much on our great men, but should strive to achieve more ourselves. However, his vacancy will be hard to fill.

—S. E. Weldon.

Montebello, Calif.—To know Brother Harper was to love him. I am one of the many who had the pleasure of coming into personal contact with this great scholar, teacher, and expositor of God's word. His knowledge was very great, and yet his conduct and humility was most childlike. He has finished his work, he kept the faith, and God has called him to his reward, but his works will follow him and live on.

In sweet repose his spirit be,
 May loved ones, Lord, look up to Thee;
 For thou hast bid this life to cease,
 And rest in thine eternal peace.

—D. E. Stone.

Whittier, Calif.—It is with the greatest of brotherly love and sympathy, I write these few words of our dear brother. To me Brother Harper seemed to be one of the truest and noblest Christian men I ever met. Words cannot express my sorrow to have to give up such a man, but he fought a good fight, kept the faith, and finished his course, hence a crown is laid up for him.

—T. M. Hoover.

Competition, Mo.—I am very sorry to learn of the death of Brother Harper. Although I never had the opportunity of meeting him, I learned to love and appreciate him through his writings. Now, may we younger ones strive harder than ever, earnestly contending for the faith. My sympathy goes out to all the bereaved ones.

—Earl Van Stavern.

Muskogee, Okla.—The melancholy news of Bro-

ther Harper's death has grieved us more than we can express. Truly, we live in a world where solemn shadows are continually falling upon our path—shadows that teach us the uncertainties of all temporal blessings, and warn us that "here there is no abiding place. The church has lost a great and good man, but we are thankful others are left, who are able and willing to carry on. Sister Harper and children have our sympathy.

—A. R. Russell.

Mountainair, New Mex.—I received the notice of Brother Harper's death too late to get a word in the January issue of the paper. I was very sorry to hear of his death, and we are now wondering who can take his place, but we are hoping that somewhere God will raise up an Elisha, as of old, upon whose shoulders his mantle may fall. Yes, we shall miss him, and we sorrow because of his leaving, but not as others who have no hope. Let us who still remain redouble our diligence in carrying out the Scriptural ideals, for which he so earnestly contended.

—T. F. Thomasson.

Lacome, Alberta, Canada.—With profound regret I received Brother King's information that Brother H. C. Harper has passed on. Although my acquaintance with him was limited to a brief correspondence and the reading of his writings, yet I learned to esteem him highly for his work's sake. Another of the Lord's noble soldiers has fallen, stricken on the battle field, while holding up the standard of Divine Truth. Our loss is great beyond measure, yet it is his gain.

My heart goes out to his bereaved wife and family in their irreparable loss. At such a time as this, a kind Heavenly Father bless them, comfort, guide, and sustain them.

Farewell to friend and brother,
 Your like, there is no other,
 Until all meet at Jesus' feet,
 May God bless wife and mother.

His children in their home,
 From God's word never roam,
 And gather near the place of cheer,
 Where partings never come.

—L. L. McGill.

Ocala, Florida.—I received the following notice from Brother King: "Dear Brother:—I am in receipt of a telegram, bearing the sad news of the death of Brother Harper. We expect many of his friends to have something about him in the January issue of the O. P. A. If you wish to say a word, send it in, not later than December 10th."

Yes, Brother King, I wish to say that sending me the above notice, is so very lovable, kind and nice of you. It would be difficult for you to know how I loved Brother Harper, unless you could realize how sweetly, gently, and very lovingly, I carried him on the warmest alter of my heart. I

loved him more for his work's sake than, possibly, anything else.

He was almost a natural born teacher, and much of his life was spent in the school-room as a teacher. Years ago, when I had the pleasure of making his acquaintance, he was teaching the City High School, and I suppose that almost unto the end he was teaching the "higher-ups" in religion, as well as, all classes of humanity. He has done a wonderful work for the cause of Christ. In fact, his heart was in the work of the Master. The best part of his life was spent in trying to start a good religious journal, loyal and sound on the Bible. With this end in view he selected a staff of editors, who have through their very able, loyal and sound teaching, rejoiced the hearts of its readers, who have been longing to find what they are now receiving.

Goodby, Dear Brother Harper. I am so very thankful to you for the help you have been to me in loyalty to the Book. May God bless abundantly your dear family, while they are living and save them in eternity, is my prayer.

—M. H. Northcross.

PASSED ON

Thomas Orr, born in Clitheroe, Lancashire, England, December 6, 1874, departed this life at Vancouver, B. C., December 27, 1936, in his 63rd year. While in England, he was for some years, organist in the Methodist Church. He came to Canada with his family in 1906.

Bro. Orr obeyed the Gospel, August 7, 1917, under the preaching of our well-known Bro. H. A. Rogers of Creston, B. C., and eventually served as elder. He was a well-known song-leader in the Church in Western Canada. As a contracting-carpenter he was well and favorably known with both those in the Lord and those without. Our brother had been laboring at his trade and assisting with some special meetings of the Church when taken with a heart attack.

Besides a host of other relatives and friends, he leaves to mourn his passing: his wife, two sons and three daughters: Mrs. Orr, Wilfred and Gertrude, of Vancouver, B. C., Harold, of Waukesha, Wis., Mrs. L. L. McGill, Lacombe, Alberta, and Mrs. A. H. Rogers, Manson, Manitoba, all of the children obeyed the Gospel in their youth. There are eight grandchildren.

"We sorrow not as those who have no hope."
 —L. L. McGill.

Liberty Walters

On October 6, 1936, at sunrise, the death angel hovered near, bidding my father to step on board the old Ship of Zion, conducted by our Savior. The waves roll high, but there is no danger, for our Lord is near, to say, "Peace be still." My father had made the preparation to go, having obeyed the gospel, becoming a member of the Church of Christ, and living the Christian life. His life was a living sermon of hope and gentle acts. His presence was a garden of ever blooming flowers,

which time cannot wither. Thanks to God for his Christian life and courage, which are sure to win. He was permitted to remain here eighty-four years.

He leaves six children to mourn his passing, but we "sorrow not even as others who have no hope." We should be prepared to follow in the crossing over. He said he was not afraid to make the trip, and asked his children to keep the faith, so our next meeting would be in Heaven. We hope to meet him in the "Sweet Bye and Bye."

—Mrs. Ora Stone (his daughter).

ROLL OF HONOR

Below we list the names of those who have sent in subscriptions to the O. P. A. from December 20 to January 20, and opposite their names the number of subs. Please accept our thanks for your interest in helping to circulate the paper. We appreciate your cooperation.

L. M. Morgan—6; Grover White—5; Joseph Miller—3; J. D. Phillips—2; Mrs. L. M. Pond—2; Ervin Waters—2; C. C. Snodgrass—2; C. W. Beavers—1; A. Finley—1; Chester King—1; Thos. J. Shaw—1; Alymer Ruebush—1; Herschel Massie—1; J. H. Crabaugh—1; Alma Russell—1; J. C. Moore—1; Jas. T. White—1; Mrs. Osie Callaway—1; J. V. Speights—1; Roy M. Koonrod—1; S. E. Weldon—1; C. W. Ballenger—1; Mrs. Mabel Mayberry—1; Clovis Cook—1; Mrs. Ora Stone—1.

Donations

Sister Verdie Poteet sends \$2.00 for the paper, and \$3.00 for mission work. Many, many thanks.
 —Publishers.

Park and Barwis

Brother L. G. Park, gospel preacher of the Church of Christ, and Miss Jaunita Barwis, both of Council Hill, Oklahoma, were united in matrimony, in the office of the Justice of The Peace, Okmulgee, Okla., November 23, 1936. Brother Park was formerly married to Miss Dessie Parker, daughter of Evangelist C. C. Parker, but she died in 1925. The present bride, an attractive brunette, is a member of the Church of Christ.

We congratulate them, and pray God's blessings upon this union.

—H. L. K.



A. C. Luttrell, Corcoran, Calif., Jan. 10.—Our little congregation is doing splendidly. Everyone seems to be interested in the work of the church.

J. V. Speights, Littlefield, Texas, Jan. 4.—We had a nice trip to California, visiting our old

friends, among whom were Brother and Sister Phillips. We still have good crowds at Bula, our home congregation here.

T. R. Chappell, 522 W. 11th St., Sulphur, Okla., Dec. 1.—I have changed my address from Washington to the above. All who wish to correspond with me should make a note of this.

Jesse E. James, 1710 Schley Ave., San Antonio, Tex., Dec. 14.—We seem to be on the road to building up in membership, at least. Our membership now numbers 15, and all seem to be loyal and willing to do their duty. We are meeting at 1206 Burnet St. We are fortunate in having two very fine teachers, Brethren Perkins and Baize.

C. C. Snodgrass, Rte. 1, Tuscola, Texas, Jan. 13.—Recently I have preached at Anson, Lytle Cove, Cedar Gap, my home congregation. Brother Ervin Waters has just closed a short meeting here, with six restorations. We expect him back for a series of meetings in the summer. We commend him to the brotherhood as a loyal gospel preacher.

Ervin Waters, 1118 S. 27th St., Temple, Texas, Jan. 13.—I closed a meeting at Eola, Texas, with one baptism, two restorations, and one confession of faults, and it seemed the church much edified. My next was at Cedar Gap, with four restorations and two confessions of faults. We have a good loyal preacher there, Brother C. C. Snodgrass. I go next to Anson, Moro, and DeLeon. Let us strive as never before this year to spread the gospel. If you desire my services, write me early. Pray for me.

J. Madison Wright, Live Oak, Fla., Dec. 22.—I am here for a meeting, with the church, to which I spoke ten years ago. Wife is here for her health, and I am always, everywhere, for preaching the gospel as I read it in the New Testament. I expect to do mission work in Fla. this winter. Thanks for sending me the O. P. A.

J. H. Sharp, Montebello, Calif., Dec. 7.—Brother J. D. Phillips closed a series of meeting here November 29, of four weeks duration. We enjoyed a great feast of gospel sermons, and we rejoiced over the baptism of a son and a daughter, Freddie Mustard and Mildred Osborn, whose parents are members of the church here. Aside from the baptisms, the congregation was edified and admonished, and we have taken on new life, zeal, and interest, in spending and being spent for the Lord. Brother Phillips is now in a meeting at Denair, and from there he is to return to Los Angeles for a series of meetings.

A. W. Bush, Wheatfield, Ind., Nov. 19.—I preached a discourse here July 5, and three responded to the gospel call. At the water in the same afternoon, one more responded, and the four were baptized into Christ. Brother Herley, from central Indiana, was with us in November, and

we believe he is a good earnest Christian servant. Due to Sister Pruett's ill health, Brother Pruett has not been able to be with us all the time, and I have had to shoulder more of the work, but I am determined that the church shall not die, if God will give me strength to take the responsibility of carrying on the work. May the church stand firm for the right.

C. C. Rawdon, Lawrenceburg, Tenn., Nov. 19.—Brother Homer L. King has just closed a short series of meetings here. One was baptized and one confessed faults, and I believe the church will work harder than ever before. It was our first time to see and hear Brother King. He was liked by all, and his able sermons will never be forgotten. We hope to have him with us again sometime. There is talk of having him bring the tent to the city of Lawrenceburg for a meeting. I believe it would do much good.

Grover White, Long Bottom, Ohio, Dec. 17.—We just closed a very interesting meeting at Stop 12, Spring Hill, W. Va., with one restored. The interest grew from the beginning, closing with a full house Dec. 13. The work around Spring Hill is progressing nicely. There are three strong working congregations in this section, Mallory Chapel, Stop 12, and Smith Creek. Mallory Chapel being the oldest, has sponsored the work in getting the others started. Through their assistance we undertook some mission work near St. Albans, W. Va. Next we go to Bomont, W. Va.

Clovis Cook, 309 N. Austin, Wichita Falls, Tex., Jan. 14.—Since coming to Texas in December, I have preached every Lord's day, twice at the above place and three times at Carter, Okla. Also, I taught a singing school of ten nights duration, at Carter. I am to begin another school at Wichita Falls tonight, using the 1937 song book, "Service Songs," advertised in the O. P. A. I am glad to see the churches waking up to the realization of the need of growing in this grace, as well as other graces, which is very important to the development of the church in any community. Those who wish to communicate with me should note the change in address.

D. A. MacCallum, 7411½, Santa Fe Ave., Huntington Park, Calif., Dec. 15.—Brother J. D. Phillips has just closed a good meeting at Montebello, with two baptized. The brethren are all looking forward to having Brother King with us in the spring of this year. We were all sorry to hear of the passing of Brother Harper, our loss but heaven's gain. I had the pleasure of having him in my home, and we learned to love him for his work's sake.

Churches of Christ.—Los Angeles, Calif.; 3535 Siskiyou Street; Montebello, Calif.; 138 So. 4th Street. Worship, 10:30 a. m., Sundays. Visiting brethren welcome. No innovations.

"A HISTORY OF THE CHURCHES OF CHRIST IN OWEN COUNTY, INDIANA," is a very interesting volume, giving an impartial history of three (now) distinct religious groups—i. e., "Churches of Christ," "Christian Churches," and "New Lights" (or "Christian Connection"). Among the pioneer brethren who preached there are mentioned E. Goodwin, W. B. F. Treat, J. M. Mathes, and F. W. Emmons. Among the more recent ones are mentioned R. H. Boll, Homer A. Gay, O. A. Timmons, Joseph Miller, and J. D. Phillips. Order from the author, A. T. DeGroot, Spencer, Ind. Price per copy, \$2.00.—J. D. P.

J. D. Phillips, 136 So. 4th Street, Montebello, Calif., Jan. 11.—I am now in a meeting with the congregation in Los Angeles. It starts off well, although the attendance is not what we would like for it to be. The Denair meeting was fine. We visited Corcoran recently. The work is in good hands, and progressing. Bro. Paul Hays, of Fresno, is not well. May the Lord speed his recovery. My next work will be at Taft. I hope to leave for Texas in February. But I want to work to the limit of my time and strength while in Calif. The brethren here are grieving over the passing of Bro. Harper. I may hold a meeting in N. Mex., as I return to Texas.

L. N. Byford, 2404 Flint St., Waco, Texas, Jan. 6.—The church in Waco is getting along fine. We are all grieved to lose such a brave soldier as our beloved Brother Harper. He preached in Waco years ago, when the congregation met on Webster St. It is a consoling thought to know that his good influence and great works will continue on and on. May we all stand together in the great fight for the truth, and meet him, where there will be no separation. We extend our deepest sympathy and love to his family.

J. H. Howard, Cassville, Mo., Jan. 12.—I am preaching all I can, most of which is mission work. Last month I visited the congregation, near Lebanon. I was certainly glad to get acquainted with Brethren King and Gay, as well as all the other brethren there. I was made sad by the report of the death of Brother Harper. While I never met him, I have enjoyed his writings. I believe the loyal church has lost its ablest man. I extend my sympathy to his family. I still have some time for meetings this year. Should anyone need me, write me as above. Let us work while it is day, for the harvest is ripe, and laborers are few.

James R. Stewart, Clyde, Texas, Dec. 8.—November 29, I preached at Lytle Cove, to a good crowd of earnest listeners. For sometime I have desired to start the true worship near my home. Eula is three miles from my home, but they have the Sunday School and other innovation which they are unwilling to give up for the sake of unity, hence I could not worship with them. Clyde is ten miles away, but they also have the same in-

novations. However, there is a school house (Lone oak), about four miles south of Clyde, and for the first time, we met there for worship last Lord's day, with fourteen present, six of whom are members. Some of these have come out from the other churches, and prospects are good for others to take their stand for the Bible plan. We plan to have preaching over each week end. All are invited to attend, especially loyal brethren passing this way. We are looking for some to move in with us. Pray for this work, brethren.

J. C. Moore, Waco, Texas, Dec. 21.—The church at 4th St. is doing fine at present. I had the privilege of hearing two nights of the Dennis-O'Doud discussion on the S. S., Literature, and Hired Pastor, questions. O'Doud, "pastor" of the East Waco church, affirmed on these questions for six nights, and Brother Dennis denied. I do not believe I ever saw two preachers act so unbecoming in all my life. Both would try to talk at the same time, and at one time there were eight men on the floor, all talking. When Dennis would call for the Scriptures for the practice of the East Waco church, such as the S. S., etc., O'Doud would reply by calling on Dennis for chapter and verse for his practice of two cups in the communion, which of course, was never given.

Tom E. Smith, Healdton, Okla., Dec. 7.—The fourth Lord's day in November, I was with the church at Daughterty, where we have a small band of brethren, who have a mind to work. A number of the brethren from Sulphur came over in the afternoon to be with us. On November 26 (Thanksgiving), we had an all-day meeting at the Carter church, near Fredrick, Okla. Five congregations were represented, viz., Carter, Seminole, Healdton, all in Oklahoma, and Wichita Falls, Texas. It was a great day for all who attended, and will be long remembered. Brother Frank Cope preached a splendid sermon in the morning, and I preached in the afternoon.

Homer L. King, Lebanon, Missouri, Jan. 18.—Since last report, I have been away from home to preach but twice, I believe. I have made two trips into the mission field around Competition, preaching at Claxton and McBride, where we have established congregations. They are holding on in spite of the opposition, and we pray for their preservation and development. The home congregation (Lees Summit) were made sad by our beloved Brother Gay and family's moving to Wilson, Okla. We can now begin to realize what they were worth to the church here. After living neighbor to them for about two years and after a number of business transactions with him, my estimation of his Christian character and integrity has not been lowered, but confirmed to the high standard to which I held him. The children and I miss them so much, as we were very intimately associated. We shall never for-

get the many kind deeds of this Christian family. They are a blessing to any community. We pray their move may prove a blessing to others. I expect to go to Waco, Texas for a singing school the latter part of February, and shall, the Lord willing, assist in some meetings in Texas and Louisiana, before returning. The latter part of April, I expect to go to California for some meetings. Pray for me and the cause of the Lord.

S. J. Gay, Ashfork, Arizona, Jan. 5.—I left Mountainair, December 25, coming to the above place for a mission meeting. We held services Sunday afternoon, as that was the only time we could get the building. It began raining that night, turning to snow, which continued until eighteen inches had fallen. This forced us to postpone the meeting, but we hope to get started about the 8th inst. It has been quite disappointing as we brought along Sister Dorothy Denton, a friend of my daughter and me, to assist in the singing. We expect to continue two weeks here, the first gospel meeting in this place. We ask the prayers of all loyal brethren, that we may speak boldly and fail not to declare all the counsel of God. Brother W. B. Hatton and his good Christian wife moved here recently, and it was through them that arrangements were made for our coming. I have just received word in the January issue of the O. P. A., of the passing of Brother Harper. I am sorry I did not receive it in time to send in a few words along with those of other sorrowing brethren. I read after him for years, but met him but once. He came out of his way to strengthen the brethren at Santa Fe and at Albuquerque, where I had started the work by my feeble efforts in mission meetings. I appreciated it very much, and he impressed me as having the cause at heart. May God console his loved ones. Note my address above.

Homer A. Gay, Wilson, Okla., Jan. 12.—We are located, for the present, at the above address. Correspondents will please take notice, and write us here and avoid delay. We hated to leave the good folks in Missouri, and especially hated to give up the mission work there, but we were not financially able to hold on longer. I hope to do what I can in this field while here. I plan to begin a singing school here in Wilson, Jan. 18, and when it is over, I hope to be able to start one in Healdton. I would like to put in most of the winter and spring in singing schools.

I preached at Healdton last Sunday and Sunday night.

I appreciated the January issue very much. I regret that all of those nice things were not printed in an issue of the O. P. A. for Bro. Harper while he was still alive.

So much has been in the O. P. A. here of late about Acts 2:42 being the "divinely appointed" "order of worship" until some of our readers are asking me if the O. P. A. staff contend that Acts

2:42 is the only divinely appointed order. I wish to speak for myself: I do not.

I understand that there are five items of worship, and with me it does not make any difference which item we observe first, just so they are all observed decently and in order, i. e., one at the time.

Why not have some good articles on Christian living, the eldership, mission work, etc., etc.?

James F. Thomas, Gilpin, Ky., Nov. 28.—The Oak Grove Church of Christ is now on better ground than for two years past. Division seems to have faded, and all seem to have more courage. There seems to be none who want to go beyond what is written, but some seem to be rather indifferent and selfish about doing things, but generally the outlook for the future of the congregation is brighter. We trust all will forget the past, and press forward for the prize. Brother Grover White held our meeting this year, and we think he is a good preacher, as well as a Christian gentleman. We pray for his success wherever he goes, and may many be led to Christ by his efforts.

It now seems that I shall be forced to locate elsewhere due to my financial condition as the result of sickness. I would like to locate on a farm in the heart of Indiana or Illinois, near a Church of Christ. Owing to financial condition, I would have to work for someone for wages. I have a wife, four boys, and two girls. Two of the boys are large enough to do much work. I have a high school education and have taught seventeen schools in Kentucky, but as I have no college work, my salary is so low that I cannot live on it alone. I was reared on the farm, and can do almost any kind of farm work. Should anyone be situated in either of the above states, so that you could use me, I shall be glad to correspond with you. Or, if you know of anyone who might be interested, please have them write me. Any efforts on the part of brethren to help me find a place, where I can help myself, will be appreciated.

Speaking Out.—I am opposed to all things opposing or contrary to the written Word, the Gospel. All church societies, Sunday schools, mechanical music in worship, literature, women teachers or leaders, foot-washing or kissing in worship are vain. "Holy kiss"—A sincere brotherly greeting.—William Freeman Jones in "Primitive Church News and Modern Eclipse."—Iberia, Mo.

Comment.—Brother Jones is the publisher of the above paper; subscription price is 50c per year. Amen! Brother Jones, come again. You have our hand. —H. L. K.

For lack of space we were forced to leave out some very important copy in this issue, which we regret very much.—Laycook Printers.

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. X

LEBANON, MISSOURI, MARCH 1, 1937

No. 4

TRUE OR VAIN, WHICH?

When Jesus first came to this world in the flesh, the people who were expecting Him were not ready for His coming. They looked for Messiah to come, but they expected His coming would be direct from Heaven and they looked for Him to establish an earthly kingdom. Israel's hope was that the Anointed One should come to lead the armies of Israel while with the fleshly sword they conquer the world. Even His close disciples, after three years of personal training and teaching, were expecting an earthly kingdom. After the resurrection they asked, "Lord dost thou at this time restore the kingdom to Israel?" But Jesus replied, "It is not for you to know the times and seasons which the Father hath set within HIS OWN authority, Acts 1:6, 7. Although the Father had given Jesus 'all authority both in heaven and on earth,' there were yet some things within the Father's Own authority. The Saviour Himself did not know when He was going to return to earth, Matt. 24:36. This also was something within the Father's authority. Hence Jesus' rule is a limited monarchy under the Father. He is to rule until He hath put all His enemies under His feet. Have we some preconceived ideas that will keep us from understanding and doing our part in His plan?

God's Own chosen race were not ready for the Messiah when He first came. They had so cluttered up the true religion with human commands, traditions and practices, that they had made the whole system vain—without value. Nevertheless, to the few who were teachable and willing to forsake the human traditions, Yea, even the entire old order of things, Jesus revealed himself as the Son of God, having all power and authority, and going to rule until all are in subjection. The Jewish people, as a race, lost it's status the fruit-bearing tree with spiritual blessings, but the Israelites who received the Christ, coupled with the Gentiles who were grafted in, in place of the old broken off branches, inherited the kingdom that Jesus came to establish, and received Christ's law for administration to all who should believe and obey. The chosen race who rejected the Messiah were cast off, because they were not prepared for Him and would not receive what God intended as a blessing for them. Rom. 9:30-32.

Today the people of the world are in a similar state to what they were when Jesus came in the flesh. And also His chosen race, the Church, is in a similar condition to that of the Jewish Church

at His first coming. Divided into factions, practicing human traditions until they have made void the plan of salvation, and made of no effect the law of Grace once delivered to the saints, the Church goes on her wilful way unprepared for her Lord's return.

Professed Christians are so far off the track, that they are celebrating the fleshly birth of Jesus, when they should be exacting His death, His resurrection and looking for His second coming. They are calling for the Prince of Peace, when they should be hailing the Lion of the tribe of Judah, treading out the winepress of the fierceness of the wrath of God the Almighty. They are saying, "Peace, Peace, when there is no peace!" The Day of celebrating the coming of Jesus, and the Holy Ordinance He has given for remembrance has been so displaced by human practices and traditions that it's significance has been made void. Changing Bread to Breads, Cup to Cups, assembling for teaching in classes instead of the Church, Money-making schemes and fleshly lusts, worshipping stocks and stones (Christmas trees and such like) until the Lord Himself could not recognize the order that He ordained in the early church. Moreover anyone who dares to speak against the deceitful practice of Santa Claus and such like is hailed as in contempt of court!

Verily, verily, "as it was in the days of Noah, so shall it be in the coming of the Son of Man."

The stony hearted leaders in the Church say to the man who preaches against their evil practices, "Go, prophesy elsewhere, we know the Word of the Lord here and do not need your teaching." Truly, as it was in the days of prophets of old, so it is now.

The Jews were not prepared for the Messiah when He first came; they rejected Him and as a result were cast off, and at the destruction of Jerusalem, millions were slain! The Church as a whole today is not prepared to receive Jesus; the people reject His Word. Therefore, except they repent they will be cast off. The millions will perish!

In the time of evil of old, some longed for the true worship and it was said of them, "Then they that feared Jehovah spake one with another; and Jehovah hearkened and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession in the day that I make; and I will spare them as a man spareth

His own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 4:16, 17. In Elijah's time, there were seven thousand who had not bowed to Baal. Even so now there is a remnant that would serve God in His own appointments.

The time will come when those who sorrow for the solemn assembly and the heavenly order of things will have the tears wiped from their eyes; they will sorrow no more, but in the presence of the Great King of kings shall dwell in the glorious realization of what they longed for. "Amen, come Lord Jesus."

—L. L. McGill,
Lacombe, Alberta, Canada.

THE POT TO THE KETTLE

"Coleman Overby, Minister" of the Sunday-school church of Christ, Muskogee, Okla., in his "Morrer" of Sept. 22, 1934, says: "For the church of Christ to fulfil there God-given mission, only one thing is essential—loyalty of its membership. Yet many, who manifest more zeal than knowledge, say: 'There is little difference between the Christian Church and the church of Christ'."

He says that he does not have the "Organized Sunday School and Sunday School Classes." Well, he does have the "Sunday school," for this name they do apply to the thing they do have. And they do have the "Minister," "Pastor," or "Located evangelist," as they call him.

But he says, "For everything to be scriptural, one of three things is essential: (1) Must be commanded; (2) An example exemplifying it; or (3) a necessary inference from some well-defined passage."

And when he finds such for his "Sunday school," "Minister, Pastor, Located evangelist," cups in a church for communion, or loaves, —things that the Christian Church also has, he, "Overby, Minister," will find the same command, or example, or necessary inference from some well-defined passage that the Christian Church finds for the instrumental music and the other items they practice that "are not mentioned in the New Testament," to which he calls our attention. And "The pot cannot say to the kettle, 'You're black'."

He says, "There is as much authority for the counting of beads, and the burning of incense, as there is for the observance of Easter, Monday, Thursday, and the use of instrumental music in the worship." Yes, and you find the "Minister," the "Sunday-school," the cups for communion and loaves, with a lot of other clap-trap practiced in so-called "church of Christ," in the same chapter and verse "mentioned in the New Testament" with instrumental music. And truly you, with the Christian Church ought to "learn not to go beyond the things that are written," I Cor. 4:6; for "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God," 2 Jno. 9. And truly, "The things which ye both learned and received and heard and saw in me, these things

do; and the God of peace shall be with you," Phil. 4:9. But evidently you and the Christian Church do not want "peace." —H. C. Harper.

HOW MANY SHOULD SPEAK ON LORD'S DAY?

A good brother in Texas writes that the congregation where he worships has been taught by certain preachers that not more than three should talk on Lord's day, and that the congregation there abides by the teaching, though there are some who do not think it is best. And he asks that I, or some other O. P. A. writer, write on the question.

I feel that a misunderstanding, or, a misapplication of the scriptures causes the most of the troubles in the churches. A lazy boy once refused to pull corn, and told his daddy that the scripture said "That which God joined together, let not man put asunder."

Paul in I Cor. 14:27 says "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." I believe the context shows that he is saying the one (not ones) who speaks in an unknown tongue, should speak two or three sentences, and then the interpreter interpret, then two or three more sentences, and then the interpreter interpret, etc., very much as one would dictate a letter to a stenographer. Notice the 28th verse says "But if there be no interpreter, let him (not them) keep silence in the church; and let him speak to himself and to God."

In verse 28 he says "Let the prophets speak two or three, and let the others judge." Notice Prophets, plural. Also, notice that he does not add "at the most by three," as in case of speaking in an unknown tongue; but instead he says in verse 31 "For ye may all prophesy one by one, that all may learn, and all may be comforted."

I believe that if we study this closely we will see that the apostle is teaching that as many as two or three should speak at these gatherings, and as many more as will be edifying to the body. Mutual edification is the life of any church.

—Homer A. Gay.

NOTICE

The proposed debate between Brethren Watson and Hilton on the Sunday School and cups questions, at Advance, Ark., March 4-6, as announced in the January issue, has been postponed until some time in May, by request of Bro. Watson.

T. E. Mead, Advance, Ark.

We need your whole-hearted support for the O. P. A. and you need the paper.

The British Museum now contains two of the three oldest Greek MSS. of the Bible, having recently bought from Russia Sinaiticus for 100,000 pounds, about \$500,000. Russia rejects Christ—so did the Jews. Watch.

GETTING ACQUAINTED WITH OUR YOUNG PREACHERS



Brother Fred Kirbo, of Wilson, Okla.

Brother Kirbo was born at Garvin, Okla., February 20, 1912.

He obeyed the gospel in 1933 at Healdton, Okla., under the preaching of Homer A. Gay, and he began at once to take a leading part in the public work of the church. Since that time he has assisted in a number of meetings, baptizing a number of people, in Oklahoma, Texas and Missouri.

Brother Fred attributes his success and loyalty to his association with and hearing preach, Homer A. Gay, Homer L. King, Tom E. Smith, Frank Cope, and Reed Chappell, as well as some others. He is forceful, logical, and kind in his preaching, being a splendid and rapid speaker. He is also a good singer.

We believe he is a good Christian boy, and he says he is ready and willing to go anywhere to preach the gospel. Call him out for your meetings, brethren. He is an untiring worker in a meeting, and will make many friends wherever he goes.

—Homer A. Gay.

ROLL OF HONOR

Below we list the names and number of subscriptions sent to us from January 20—February 20. We wish to extend our thanks and appreciation to all who are standing so loyally behind the paper, and making it possible for it to continue its monthly visits. May you keep the good work going.

Emmett A. Lowry—7; Tom E. Smith—3; P. G. Brewington—3; Ervin Waters—2; Isaac Smith—1; John B. Hall—1; J. Y. Morgan—1; Mrs. Tom Chappell—1; Mrs. B. N. Ruebush—1; Mrs. Verdie Poteet—1; J. S. Shelly—1; L. H. Fletcher—1; Clyde Penner—1; R. B. Horton—1; A. J. Bunderston—1; L. O. Corbell—1; Thelma Cope—1; Irvin

R. Boss—1; Chester King—1; Dora Barker—1; Estelle Smith—1; J. D. Phillips—1; Sam Finto—1; Frank Cope—1; Donie Trott—1; T. E. Wright—1.

YOU SHOULD KNOW

That if you expect to see your reports, announcements, and other important matter, in the next issue of the O. P. A., they should reach me not later than the 15th of the month; that if you expect to see your name on the Honor Roll, your subscriptions must reach the office not later than the 18th of the month; that if you expect to receive the next issue of the paper, your subscription must be in the office before the first of the month; that if you change your address, you should notify the office at once, giving both the old and the new addresses; that many are writing for the paper, and we do not have room for all in each issue; that we will do all we can to avoid mistakes, but if we make them, we shall appreciate your information of the same; that we appreciate your friendly criticism; that we appreciate your words of encouragement; that we are doing our best to give you a good paper, and doing all our work without a cent of remuneration, gratuitously.

—Homer L. King.

FIRE, FIRE!

The Bible plainly teaches the destruction of the wicked by the means of fire. They shall be burned up.—Adventist. Again he says: "At the beginning of the Bible we find a new world. At the end we find this same earth made new."

Reply: The Bible also says, "The earth and the works therein shall be burned up." (2 Pet. 3:10) And the lack of logic on the part of the Adventists is seen in that they claim this indicates the wicked "cease to be," while it indicates "the same earth" for eternity. Verily, "The legs of the lame are unequal."

"Destruction" (olethros), "the loss of a life of blessedness after death, future misery."—Thayer, p. 443. Also apooleia, which is also rendered destruction in the King James, and is applied to the wicked, is defined by the standard lexicon for N. T. Greek, "eternal misery, perdition, the lot of those excluded from the kingdom of God."—Thayer, page 70.

The Bible just as "plainly teaches" that "the earth shall be burned up" as it teaches that "the wicked shall be burned up."

And as to the earth it also says, "Nevertheless we, according to his promise, look for new heavens and a new earth." (2 Pet. 3:13) And as to the wicked it also says, "Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels." (Mt. 25:41) And again: "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 shall be tormented day and night forever and ever." (Rev. 20:15, 10).

—H. C. Harper.

OLD PATHS ADVOCATE

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AN INTERESTING QUESTION

Bro. Phillips: Bullinger says in "Figures of Speech Used in the Bible" that "the breaking of bread" is used of eating, as in a meal, and that it means not to partake of the Lord's supper; while you say it means to partake of the Lord's supper, and you offer Bullinger as proof. How do you harmonize your position with Bullinger?
 —J. B. J.

Answer: There is nothing to "harmonize," for you evidently do not understand either Bullinger or me. Bullinger says under SYNECDOCHE (the peculiar usage of words) that the word "bread" is used of food in general, and *lechem*, the Hebrew word for bread is rendered "food" in Lev. 3:11 and many other passages, because the translators knew the figure synecdoche is used and that "food" is the correct idea. And when "bread" is used in synecdoche, it cannot possibly have reference to the Communion.

As an IDIOM (the peculiar usage of phrases), "the breaking of bread" means to break and eat, as Bullinger points out, the Hebrew phrase being *paras lechem*. This is usually called "a Hebrew idiom," but it is more accurately styled an Aramaic idiom, for the idiom is deeply rooted in the Aramaic language, it sometimes being expressed by the word *basac* or by the phrase *pereth lechem*. The Greek expression corresponding to the Hebrew *paras lechem* and the Aramaic *pereth lechem* or *basac* is *klasai arton*, and means "break and eat," it being the literal rendering in Greek of the Aramaic-Hebrew idiom. For proof, consult any work on Hebrew Idioms.

A form of the same Hebrew idiom is used of eating the bread in the Jewish passover, as can be seen by consulting the Jewish Talmuds and the Tosephta (the Temple ritual). In this service, the father of the household took an unleavened loaf from the Passover Table (Hebrew: *Sedar*) and pronounced a benediction over it, and broke and ate, and then gave it to the guests, one at a time, and each broke and ate. See Berakoth, 49a, in which it is said of Rabbi Rab that "He broke the bread (*basac*) (after the benediction) with

his right hand, and partook with his left, before handing it to the guests at the table."

Following the same idiom, the writers of the New Testament use the expression, *klasai ton arton*, "the breaking of the loaf," to denote the Communion. It is precisely the same idiom, only the form of expression is changed from "the breaking of bread" to "the breaking of the loaf" (Greek; *ton arton*), "the loaf" being a definite statement to distinguish the communion from an ordinary meal. This is the form of expression in Matt. 26:26; Luke 22:19; Acts 2:42, 46; 20:11; 1 Cor. 10:16, etc., the Greek, in each case, being "the loaf." We thank God that the Living Oracles translation and the Emphatic Diaglott usually preserve the distinction. The American Standard Version sometimes preserves the distinction by putting "a loaf" or "the loaf" in the margin. Most versions, however, have clouded the meaning by leaving *ton*, "the," out and altering "loaf" to read "bread." "Breaking the loaf" means to break and eat, as Professor Pfeiffer, Curator Semitic Museum, Harvard University, Cambridge, Mass., points out. Professor Riddle, Greek of the N. T. Period, Chicago University, says the same. So also J. E. Paxton, Professor of Greek in the University of Oklahoma, Norman, Okla. "He broke" (Luke 22:19) means that Jesus broke off a piece and ate it, as Professor Pfeiffer points out, and as Pickering in his "Greek-English Lexicon of the New Testament" confirms. Pickering defines the Greek word to mean "to break off a fragment from a whole." Of the noun form, he says: "a part broken off from a whole; a fragment."

Winer is the most outstanding Grammarian of the Greek New Testament, his "A Grammar of the Idiom of the New Testament" being referred to in all critical lexicons. He recognizes the fact that "the breaking of the loaf" is a form of the Aramaic-Hebrew idiom, for he says on page 35 of his work, under "Hebrew-Aramaic Tinge of New Testament Diction," "*klan ton arton* (the breaking of the loaf) is used of the holy repasts, the agape with the Communion," thus showing that "the breaking of the loaf" means to break the loaf and eat (of it) in the Communion, exactly as in the Aramaic and Hebrew languages.

No authority on Aramaic, Hebrew, and Greek will deny a single word of what I have written, and hence there is nothing to "harmonize." It is a misunderstanding of Bullinger that led to this inquiry. If this seems paradoxical, it is for the want of an understanding of language.

—J. D. Phillips.

WORDS OF ENCOURAGEMENT

"May God bless the O. P. A. that it may continue to be an instrument for good. I regret that I have been financially unable to take it, I am going to try to make myself able ere long."

—J. F. Thomas, Ky.

"Brother King, I want you to know that I appreciate you, and I believe the brotherhood will depend on you as they did on Brother Harper. I

am going to work hard for some subs. for the O. P. A."
 —T. E. Smith, Okla.

"I have been speaking for the paper—its merits—the splendid character of the editors and others connected with it—the principles it defends, etc."
 —Roy M. Koonrod, Ind.

"I send my compliments to the editors and publisher of the O. P. A., also the Laycook Printers, for the neat appearance of the January issue of the paper in memory of Brother Harper. He was due it, and his family will appreciate it."
 —Jas. T. White, Texas.

"I often think of you, Brother King, and your dear children, and I do pray for you and all who ask for prayers in the paper. I hope and trust you may have the best of success all the way. Here are two subs. for our dear little paper."
 —Donie (Mrs. G. A.) Trott, Texas.

"I am sending my renewal and two new subs. for the O. P. A. Brother Harper will be missed in the paper and otherwise, but we must all keep pressing on, "fighting the good fight of faith." Love and kindest regards."
 —Joseph Miller, Ind.

"Enclosed find one dollar for another year's subscription to your most excellent paper, Old Paths Advocate. I wish it could be published each week."
 —Mrs. Osie Callaway, New Mex.

"We greatly appreciate the pleasant relationship that has existed between us all these years, and we trust we may be able to serve you for many years to come. Hope to have you stop sometime if you come this way."
 —Laycook Printing Company, Tenn.

"Here is my renewal for the paper; I have missed it so much especially since Brother and Sister McGill moved away. You may send me the numbers, which I have missed, and I'll send another dollar later. Hoping to see the paper soon."
 —Mrs. Eric Johnson, Estevan, Sask., Canada.

"Enclosed find my renewal for the O. P. A. I thank you very much for the issues I missed. I enjoyed reading them very much."
 —Z. Pate, New Mexico.

"I see my time has expired for the O. P. A., but I have part of the money saved up, and will send in just as soon as I get the rest. May God bless you in your good work is my prayer."
 —D. A. MacCallum, Calif.

"I am sending two subscriptions for the paper. I have not forgotten it, and I spread it wherever I go. I surely would like to see you again. May God aid, strengthen, and guide you in your work."
 —Ervin Waters, Tex.

"I am enclosing two subscriptions to the O. P. A., and I am wishing you all kinds of success in your work in 1937."
 —Jesse E. James, Texas.

"I received the O. P. A. Monday. It is a wonderful little paper, Brother King, and I want you to know I'm thankful for it and you who are editing it."
 —Maye Mullen, Washington, D. C.

"You will find enclosed one dollar for my renewal. The O. P. A. is good, especially the last issue."
 —J. E. Spear, New Mexico.

"Do you still publish the best paper of which I

know? I had to discontinue for lack of finances, but I wish now to renew."
 —S. E. Weldon, Texas.

"I am sending a subscription to the O. P. A. I wish that I could help more than I do. May the Lord bless you and the children."
 —J. C. Moore, Texas.

"We surely do enjoy reading the O. P. A."
 —Estelle Smith, Miss.

"I want to express my appreciation of the O. P. O., and I am sending my renewal."
 —J. S. Shelly, Texas.



Fred Kirbo, Wilson, Okla., Feb. 15, 1937. — Since my last report in the O. P. A. I have preached at Daugherty, Sulphur and Healdton, Okla. One being restored at Healdton. I also preached once at Wichita Falls, Tex., where I was associated with my old pal and collaborer, Cloves Cook. I am free to go anywhere in the U. S. A. to preach the gospel. I would like to be busy all the time preaching. Any congregation desiring my services may write me at Wilson, Okla.

W. H. Hilton, Vanzant, Missouri, February 6. — I am at home this week, and will preach here tonight and tomorrow. The date for the debate with Watson has been changed, being postponed until May. I doubt very much whether I get to meet him. I have just read the February O. P. A., and I believe it is the best issue of the paper, that I have seen.

James R. Stewart, Clyde, Texas, February 13. — The fourth Lord's day in January, I visited the good brethren at Anson, preaching twice. They

"SERVICE SONGS"

Our new, 1937 song book, compiled by Will W. Slater, is now ready. Service Songs is similar in contents as our 1936 book, a "Semi-Hymnal," 192 pages, about 100 old standard songs and hymns, and about 100 of the very best new songs. Most of the new songs are good gospel songs, useful for church service. Some new songs are for class and convention. We believe you will like this book. Twenty thousand copies of our 1936 book sold, and we have tried to make this one as good, if not better. We guarantee satisfaction, or money will be refunded, 192 pages, bound in "Cardwain," 198 songs, 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. You will find far more of the old songs in this book than the average church will ever use, besides the splendid list of fine new songs. Why not keep up the singing interest in your congregation by buying new books? Send all orders to,

HOMER L. KING, Publisher,
 Route 2, LEBANON, MO.

ask me to return the third Lord's day in this month. The fifth Lord's day, I was with the brethren at Wichita Falls, Texas. I enjoyed the visit very much with many of my old friends. I expect to enter the evangelistic field early in the spring. Pray for me and the cause.

Ervin Waters, 1118 So. 27 St., Temple, Texas, February 10.—I have recently preached at Anson, Moro, and Eola, where I baptized one. I preached several nights at Ramsey, near De Leon, Texas. They engaged me for a series of meetings this summer. I am now at home, above address. We are expecting Brother King to give us a visit, while he is in this section this spring.

Hugh Murphy, 322 Second Ave., South Charleston, W. Va., Jan. 23.—We are looking forward to having Bro. J. D. Phillips with us again next fall, and hope that by that time we will have our church building completed. We have our excellent lot paid for. We have recently purchased the blocks. We plan to begin the work about April 1, or as soon as the weather will permit. At present, we meet in an "upper room" provided for us by Bro. U. G. Bays, at Spring Hill, near the lot where we plan to build.

William E. Doss, Uneda, W. Va., Jan. 16.—I held a meeting at Foster, Dec. 20 to Jan. 10, preaching every night except one, and twice at baptismal services, and talked each Lord's day in the worship. Four were immersed. Several who left the church about a year ago, and began meeting at a separate time, returned. I did everything I could, reasonably and Scripturally, to bring about a reconciliation. The brethren stood by me in my efforts. While several were convinced and said, "The approved have been made manifest," others would not return.

Isaac Smith, Sentinel, Okla., January 21.—The church here is doing fairly well. Brother Frank Cope, Jr. preaches some for us. He and Brother Kirbo held our meeting in September, and they gave us some good lessons.

J. D. Phillips, Bronte, Texas.—My work in Calif. terminated abruptly due to my being sick.—The flu left me with a severe cough. But I will be able to enter the field again before this reaches you. I regretted to give up the Calif. work, especially the Los Angeles meeting, for the church was taking on new life. Since leaving Calif. earlier than I expected, I will have time for two or three spring meetings in Texas, Okla., or N. Mex. Who wants me? I still stand for God's word, in God's order. His order cannot be improved upon. The wisdom of men will work havoc sooner or later. Childlike faith, and unreserved obedience, will help. "Ben's Budget," in the Feb. issue, is fine. Give us more of your graceful articles, Bro. Elston.

Homer A. Gay, Wilson, Oklahoma, February 15.—Since my last report I taught a singing school

in the above place; preached at Orr, mission point about fifteen miles away; preached at Healdton last night, where I am to begin a singing school the 17th inst. We are using the new book advertised in the O. P. A., "Service Songs". There is much work in mission fields in this section, and the brethren are "talking about" helping me do some of it. The churches of Christ in Pa., where I held meetings last year are contemplating sending me to the state of Washington to do some mission work. The good congregation (New Salem), near Brookhaven, Miss., seeing the need of mission work, are expecting to use me in such work when I go there for their meeting. I appreciate very much all the good things Brother King said about me and my family in last issue of the paper. I assure my readers that I can truly say all of those good things of him. We have no better men.

NOTICE: By Jas. T. White, Weir, Texas.—I wish to mention once more the tract I proposed to write. I have much of the material together, and the manuscript will soon be ready for the printers. The tract will treat on the blood shed on the cross, the atonement, the sacrifice, God's offering, what the blood did, what part it takes in the New Covenant. Now, I would like to hear from all who are interested in such a work. Write me if you think you could use some of them. I still have some of my other tract, "The Blood of The New Covenant Restored," 25c per copy, free to all who do have the price, if you send a three cent stamp.

Homer L. King, Lebanon, Missouri, February 17.—I preached over the second Lord's day inst., at Mt. Carney, near Competition, where Brother Frank Cope held a mission meeting last year, baptizing 24. Some seem to be holding on in spite of the opposition and a lack of a competent leader. We are much in need of a good leader in that field. Who can move in there? Brother Chester King, my nephew, accompanied me to this place, and rendered valuable assistance in the services. I am to begin a singing school in Waco, Texas, the 20th inst., continuing for ten nights. Then, I expect to go to Dale, Texas for a series of meetings, beginning March 6, continuing over two Lord's days. I may go from there to DeRidder, La., for a series of meetings. We hope to arrive in California by the first Lord's day in May for about two months' work. We might be able to arrange for a short visit along the way at a few places, if you desire, and will let us know in time.

T. R. Chappell, 522 W. 11th St., Sulphur, Okla., Feb. 17.—Since my last report to the O. P. A., I have been laboring with the church here over each Lord's day, and we have singings on each Wednesday night. On Friday nights we have a meeting for the purpose of developing the young men in the congregation. We have been hindered some by the severe weather this winter. We hope to have Brother Gay in a singing school soon. I have recently preached over Lord's days at Wash-

ington, Harmony, and at Equal Rights. Brother Tom E. Smith was with me over there, and also preached. I still have some time for meetings in 1937. Let me know if you need me.

From Dayton, Tennessee

Dear Bro. King: Not having heard of Bro. Harper's sickness or declining health, I was very much shocked to read of his death in the O. P. A. I knew him as a Christian of unbending faith, unwavering purpose, unflinching courage, and unbounded knowledge of God's word.

While I, like Elijah, thought the Church was wholly given to idolatry, the Lord in His mercy showed me this wonderful man with his paper, Truth, at Sneads, Florida. And by writing to him, I found that "There are seven thousand who have not bowed the knee to Baal." I subscribed for his paper and took courage.

Shall we be discouraged by one of the best in the ranks falling? No. Let us buckle on our Armor a little tighter, get a better knowledge of the use of the Sword and press forward to the battle.

About the year 1881, having prepared myself by reading, and sitting at the feet of that unexcelled Bible scholar and Logician, Dr. T. W. Brents, of Burrett College, I asked of my home congregation that I be ordained to preach the Gospel. I was met by this New answer. "You need not to be ordained, but a written recommendation." Brethren, I knew that was not true, and have been fighting it ever since.

In the 70's and 80's there was a great CIVIL war over this subject; T. W. Brents, J. A. Harding, W. H. Carter, myself and others, fought against the trampling under foot of God's plain teaching, and on the other side Brethren Lipscomb, Curfees, and others. Their FINAL argument was to close their papers to us, after failing to produce a single scripture to sustain their position. My Colleagues have gone Home, but I am left, and still challenging my opponents to come out in the open and defend their SUBSTITUTIONS.

That was the first Innovation.

The second error was Fermented Wine.

The third was Sitting during prayer.

Now they come so fast I don't know how to number them. Individual Cups, Hired Preachers, Local Ministers. The Organized Sunday School, and now the Gate is wide open for any new thing the denominations hatch up.

There are thousands of good, but ignorant brethren and sisters, who are open to conviction, and who want the Truth. Let's make every effort possible to reach these through the O. P. A. and other means, for we know no one can be saved practicing the errors that have crept into the Church.

May God, the Lord Jesus Christ, and the Holy Spirit, assist us in clearing away these errors that the Church may be purified and strengthened—made ready for the Master—is my constant prayer.

—E. A. Loary.

Commended

Brother S. J. Gay, of Ashford, Ariz., formerly of Mountainair, New Mexico, writes that he can now give all of his time to preaching the gospel, and is now ready to book meetings anywhere. He is planning to make a trip into the East, and would like to arrange meetings along the way.

S. J. is my brother in the flesh, as well as in Christ, and naturally, I appreciate him. He is eighteen months older than I. He obeyed the gospel about twelve years ago, and has been preaching ever since. The most of his preaching has been done in mission fields, where there were but few, if any members of the church.

He is a good Christian man, a close Bible student, a splendid speaker—firm and forceful, a good singer and is strictly loyal and true to the Book.

Any congregation in New Mex., Tex., Okla., Ark., La., Mo., Ill., Ind., or elsewhere, who would like for him to visit them should write him soon. Address him S. J. Gay, Ash Fork, Ariz.

—Homer A. Gay.

SPECIAL OFFER!

To increase the circulation and efficiency of the O. P. A., we are making a special offer to new subscribers or to those who wish to do some very much needed mission work. Here it is: For one dollar you may send us two names, to whom you wish the paper sent, and they will be entered on our mailing list for nine months, or until December, 1937, the remainder of this year. In other words, they will be getting the paper three-fourths of a year for half price. This does not apply to renewals. We ought to have a thousand new readers added to our mailing list on this very special offer. How many will send us ten names for five dollars? Act now, that they may begin to receive the paper at once. —Publishers.

PASSED ON

White: William Allen White, brother of Jas. T. White, died January 26, 1937, at Moran, Texas; being 70 years and a little over at the time of his death.

He obeyed the gospel when a young man, and had, I think, lived the best he knew.

He had no family of his own, having lived alone, since the passing of my father and mother, in 1918. He leaves three sisters, Mrs. H. S. Prelhard, Denison, Texas; Mrs. W. P. Carlile, Seagraves, Texas; and Mrs. W. R. McKelvain, Moran, Texas. Also, one brother, Jas. T. White, of Weir, Texas; some others having preceded him in death.

Brother Cole Jackson, a life-long friend of the family, spoke words of comfort and assurance to us at the grave, nearby his father and mother; there to rest and await that good day, when the grave shall give up its dead; where we trust we can meet our loved ones, who have gone on before us. I am the last of the boys, and as a matter of course, I am the next to follow, and I hope to be prepared. It is hard to say "Good Bye," but

not as it would be if we had no hope, hence God be thanked for that blessed hope.

—Jas. T. White.

CLOSER CONTACT URGED

"But exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

This is a Scripture we fail to carry out as we should due to the fact that we are few in numbers and live so far apart, that we have but little in common. This is one cause of our weak condition. We need daily contact in order to be able to face and overcome a modern world, which is a greater test than ever before, due to the worldly influences coming to us over the radio, picture show, and through many other avenues. Some of these things may not be evil within themselves, but serve as a means of bringing worldly things and influences to us, which war against our souls.

What is the remedy for this condition? Simply this: "And all that believed were together and had all things common" (Acts 2:44). During this period, while this system existed, the church made the greatest progress in its history. While we have no direct command for this procedure, we do have the above example for it, as well as other references to it. Under this system the early church cared for their widows and poor, which are sadly neglected today, due to our weak and disorganized state. Let us go back to the "old paths" indeed as well as in word and the results will be manifest.

The Scriptural plan that we need is this: That the remnant of the church band together in colonies, working together to build up God's kingdom. This may seem new to some because it has not been investigated in the light of God's word by the brotherhood. Of course, such a plan will require labor and sacrifice upon the part of every member, but we are required to "present our bodies a living sacrifice," which is "your reasonable service." This daily association with other Christians to encourage and exhort, when we are weak or discouraged, would bring about the happiest existence in this life.

I suggest this plan for each band of Christians: Let a good sized congregation buy a farm near a city, erect buildings to take care of all. Each family or individual could have his own cows, hogs, chickens, etc. They could own and operate a community canning plant, etc.

The members who did not wish to work on the farm, or who are not needed there, could work in the city, and contribute to the upkeep of the work. Thus, as it has been said, "In union there is strength." By thus working and cooperating together, a surplus could be built up to support and keep preachers in the field, establishing mission points, and spreading the work.

Solomon says, "Go to the ant, thou sluggard, consider her ways, and be wise." We know that one characteristic of the ant is cooperation. One or two ants could accomplish very little, but a

colony working together could accomplish its purpose.

Since I have been forced to sell my business and move elsewhere, due to the fact that we have been unable to build up a true church in Kerrville, Texas, I am in dead earnest about the above plan. I am willing to go anywhere and contribute all I have to start one of the above colonies. Should others be interested in this plan and are willing to go into the matter; regardless of whether you have any funds, write me at once, and we will find a way to make a go of it.

—P. G. Brewington, Kerrville, Texas.

A THREEFOLD SALVATION

TEXT: 1 Tim. 4:10—"For to this end we labor and strive, because we have our hope set on the living God, who is the Savior of all men, specially of them that believe."

1. SALVATION: means, (1) A preservation from trouble or danger. (2) Deliverance from sin and its consequences. Hence, "Threefold Salvation" means saved, preserved, or delivered thrice. Since all three are mentioned for our benefit in Scriptures, we may correctly inquire:

(1) What Are They?

- A. From the grave John 5:28, 29.
- B. From past sins Matt. 1:21.
- C. Eternal Heb. 5:9; 1 Pet. 1:5

(2) What Are The Terms Of The First?

- A. Unconditional John 5:28, 29.
- (a) Being only unconditional salvation mentioned in entire Bible, Universalists, Materialists, etc., welcome to all the benefit derived therefrom.

(3) What Are Terms Of Second?

- A. Teaching John 6:45
- B. Hearing Mark 12:29; 1 Tim. 4:16.
- C. Faith Mark 16:16; Heb. 11:6; Rom. 10:17.
- D. Repentance Luke 13:3; Acts 17:30; 2 Cor. 7:10.
- E. Confession (of Christ, not sins) Rom. 10:9, 10; Matt. 10:32; 16:16, 18.
- F. Baptism Mark 16:16; Acts 2:38; 1 Pet. 3:21.

(Threefold Salvation)

(4) What Are Terms Of Third?

- A. Adding Christian Graces. 2 Pet. 1:5-11
- (a) Note: Christ Gave Peter two keys. (Matt. 16:19). Used one on Pentecost (Acts 2) and at "house of Cornelius" (Acts 10). Opened door of Church to sinners, giving "Terms of Second."
- (b) Used the other to open door of Heaven to blood bought Church. (2 Pet. 1:5-11). Gave Terms of Third.

(c) Christ, the Church, and him that heareth invite you to accompany this happy throng who are journeying to a better land. (Rev. 22:17; Heb. 13:14).

If circumstances lead me I will find Where truth is hid, though it were hid indeed Within the center.—Shakespeare.

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. X

LEBANON, MISSOURI, APRIL 1, 1937

No. 5

CONTINUING IN THE GRACE OF GOD

"It is written, Behold, I lay in Zion a stone of stumbling and a rock of offence; and he that believeth on him shall not be put to shame. Rom. 9:33.

When Paul and Barnabas, sent out on their first missionary journey, came to Antioch of Pisidia, they entered the Jewish synagogue, as their custom was, and sat down. After the other exercises were over, the rules of the synagogue invited them to speak, and Paul reasoned with them from the scriptures, beginning with the history of the Egyptian Bondage and leading their thoughts onward to the promise of remission of sins through Jesus Christ, the Messiah. After his speech the synagogue was dismissed, but the people were so interested that they sought to hear these words again; therefore Paul and Barnabas urged them to continue in the Grace of God, Acts 13:13-43. Even though they did not accept the Gospel immediately, their interest and desire to know more about the Truth, marked them as following in Divine Grace. Nevertheless, one week later, their jealousy of the apostles when great crowds assembled to hear their teaching, caused the majority of the Jews to forsake the Grace of God in which they had walked; then Jesus became to them "a stone of stumbling and a rock of offence."

With sufficient knowledge comes full responsibility. "The times of ignorance God overlooked, but now He commandeth men that they should all everywhere repent," Acts 17:30. In the fulness of time God brings to light His Will. True it is that we of today have that will complete in the Bible. Nevertheless how often men read over much truth and do not understand until "in the fulness of time," the true meaning is grasped. And too often when the Truth begins to dawn upon men, it becomes to them "a stone of stumbling and a rock of offence."

One of the strange contingencies of religious reform is the partial acceptance and partial rejection of the truth of the Gospel. Most of the reformers have accepted some great truths but rejected others. Perhaps their rejection has been due to ignorance or incomplete knowledge of testimony; wherefore we should be indeed foolish not to accept the greater light when it comes to us, and doubly foolish should we be caused to stumble at the saving grace of the knowledge of God.

Martin Luther took a long stride in the right direction, accepting much truth and rejecting

much error, before he stumbled at giving up the doctrine of transubstantiation. Now his followers have so cluttered up, with human traditions, the light accepted by Luther that they have rejected the true Grace of God. John Knox accepted Truth along other lines but destroyed the personal responsibility of many of his hearers through his erroneous doctrine regarding predestination. The Wesleys taught much truth and made steps in advance of their predecessors regarding the clergy, but stopped short of the goal of bringing to light the true pattern of the New Testament Church. Each reformer made one step in the right direction, but the followers have added so many human traditions and humanly devised practices to the order left, that the labors of the reformers themselves have been to the generations that followed them practically vain.

Soon arose such great men as Alexander Campbell, David King and others, who upheld the true name and order of entrance into the kingdom of Christ, but their religious inheritors have ruined their forbears efforts by accepting and imposing such errors as instrumental music in the assembly, humanly devised societies, Sunday Schools, breads, cups, etc., until we look in amazement at the destruction of Truth by its professed followers.

When Jesus came in the flesh, He found the true religion rendered vain by sects and their practices sprung up in the very sanctuary of the Lord. What will He find when He comes again?

At His first coming a few were willing to accept Him—a few, for the most part of humble, despised workmen. The great religious leaders were His most bitter enemies. What will He find when He comes again?

A few have come out beyond the pale of some human traditions not destroyed by the late restorers. Are we going to stop short of perfection or shall we continue in the Grace of God to learn more of the Great Light, The Divine Truth, the Noble Heritage of Righteousness that is ours if we will seek after it? The maximum of achievement in humbly following our Guiding Star in the meekness of His Spirit; this is the true Grace of God, stand ye fast therein, I Peter 5:12.

The faithful of old died in this grace. They lived up to the light they had, eagerly seeking for more light, even Daniel (12:8-13), and Others, I Peter 1:10-12, etc.; therefore they died in the Grace of God. Others of our time have followed in their footsteps and have passed on in that glorious state of grace that leads to grace unending, though to the utmost here, impervious. Let

us follow them not in the letter but in the spirit, not satisfied with the knowledge of the Truth they had attained to, but eager for more light on things here and hereafter. Let us be ever ready as were they before us, to accept each new truth learned, and to practice it faithfully. Then when we lay down the armor others may take it up, and in the Last Great Day, we shall know as we are known. Wherefore continue ye in the Grace of God until it is said, "passed on." Grace be with you all.

Box 202, Lacombe, Alberta, Canada,
January 7, 1937.

A NEW ONE!

In the efforts of about all sectarians and digresses to bolster up error, they reject New Testament Greek—the very language in which the Christian Scriptures were written—and depend wholly and solely upon a mis-interpretation of English versions! In this, they make gods of the translators, and honor them with as much infallibility as the Catholics honor the Pope!

But it is somewhat surprising to see the Catholic clergy, with all their learning, commit the same kind of foolery. In the "Question Box," by Conway, with a Preface by Cardinal Gibbons, we find this in their effort to make of Peter the "rock" upon which Messiah said He would build His church:

"The study of Syriac in the past century has told us that in the vernacular of Palestine in our Lord's time Syriac was the language used, and in that version of the Scriptures (the Peshito) the same word is employed for Peter and rock, thus: 'Thou art Keoha, and upon this Keoha I will build my church.' Thus scholarship again robs the old-time controversialist of one of his pet arguments against the Primacy" (p. 199).

What of it if Syriac were the language used in Palestine, at the time of the discourse of Jesus to Peter? The New Testament was written in Greek, not Syriac. In the Greek, two words—PETROS (Peter, a fragment of a rock) and PETRA (a solid rock) are used. The Syriac *Kepha* is a form of the Aramaic CEPHAS and the word PETROS is the Greek form of the same word. But not so of PETRA! The fact that inspiration used two distinct words, with different meanings, forever sets aside the Catholic contention.

Besides this, the grammatical construction will not allow such an interpretation. "THOU art Peter." "Thou" is in the second person. "Upon THIS rock." "This" is in the third person. PETROS (Peter) is masculine gender; PETRA (rock) is feminine. This again upsets the Catholic doctrine. "Thus scholarship again robs the old-time" Catholic "of one of his pet arguments" in favor of "the Primacy"! —J. D. Phillips.

ROLL OF HONOR

Here are the names of those who have sent in subscriptions from February 20 to March 20, and opposite their names the number of subs. sent in.

GETTING ACQUAINTED WITH OUR YOUNG PEACHERS



Ervin Waters, of Temple, Texas

Brother Waters, son of Brother and Sister J. S. Waters, of Temple, Texas, was born February 23, 1918, in Lee County, Texas.

He obeyed the gospel in 1935, being baptized by Brother Frank Cope, and immediately began preaching the gospel. His efforts during the latter part of 1935 and the first part of 1936 were with congregations in Central Texas.

Early in the summer of 1936, Brother Waters began an active evangelistic service, which continued through the greater part of the summer, resulting in much success for the cause of the Lord. As a result of his efforts, 55 souls were added by baptism and by restoration.

During the past winter, he held meetings at Eola, Cedar Gap, and other points in West and Central Texas. He is now preparing for the work in the summer. His first meeting is to be in May.

He states that he owes whatever success has been his to hard study and the aid of the Loving Savior.

Brother Waters has made a wonderful start in the noble work of carrying the glad message of salvation to the lost. He has made a more repaid progress in developing into a preacher, than I thought possible, having gone about his work with much zeal and earnestness. The success of his efforts demonstrates his ability.

I believe Brother Ervin is sincere, loyal, humble, and zealous in the cause he has espoused. Call him, brethren. —Homer L. King.

We thank you for your interest in the paper and appreciate your cooperation.

H. C. Thomas—9; J. C. Tate—2; Maye Mullen—2; Joseph Miller—2; Earl Van Stavern—2; Alma Russell—2; George Hughes—2; J. L. Kirk—1; J. D. Phillips—1; Roy Bill Modgling—1; J. E. Thomason—1.

HAS THE BIBLE BEEN CHANGED?

By Frank Judy, Fresno, Calif.

We sometimes hear the assertion that "The Bible has been changed in making so many translations"; and that "We don't know whether the Scriptures as we now have them are like they were when they were first written." It is not so easy, however, to change books and history as one might think,—especially the Bible, held in high esteem by the masses as the sacred word of God.

In time of war, the militrists would be quick to oppose the spreading of pacifist literature; but they would not think of destroying copies of the New Testament, even though it teaches us to "love our enemies," and to "turn the other cheek," and to "overcome evil with good." During the middle ages, the Inquisitors might have burned Bibles published by Protestants, and done so with a clear conscience; but they would not think of burning their own time-honored Greek Bibles and their Latin translations, which lay in their monasteries. Thus, it is easy to see how the word of God has been preserved.

Living languages (such as the English) are constantly changing. This makes new translations, or revisions of old ones, necessary. The following quotation gives an idea of what the English language was like in King Alfred's day (871-901):

"Uren Faderdihc art in heofnas
Sic gehalyed dhin noma.
To cymedh dhin ric,
Sec dhin willa sue is in heofnas and in
eardhs."

In the time of Wycliffe (A. D. 1367), the same passage read:

"Our Fadir that art in huenes
Halewid be thi name.
Thi kingdom comme to
Be thi wille done, as in huen, so on earth."

In the time of King James, it read:

"Our Father, which art in heaven,
Hallowed be thy name.
Thy kingdom come.

Thy will be done, in earth as (it is) in
heaven."

We of today could not read, with profit, an English version made in King Alfred's day,—although it might be in perfect harmony with the original, and the Ancient English perfect. But the language has changed. We could not get a great amount of knowledge from Wycliffe's version, although it was greatly blessed of God in its day. But the English language of today is far different from that of Wycliffe's day.

Some may suppose that one translation has been made of the Bible and then two or three hundred years later another translation has been made from that one, with no attention being paid to the ancient manuscripts. If this were the case there would naturally be numerous changes (perhaps even in the sense); but look on the front page of any Bible and you will see something like this: "Translated out of the original tongues, and with the former translations diligently compared

and revised." The translators have had access, not only to the former translations (with which to diligently compare their own), but to the ancient Hebrew and Greek manuscripts, and there are many of them.

If the people of England had not had the Bible and faith in Christ they might have gone through a reign of terror as bloody as that which swept over France. In these times of unrest and perplexity, the crying need is to get back to the faith simplicity which is in Christ. It is important, therefore, that we know that the Bible we have is reliable and that it is indeed the word of God. There is little difference between our King James Version and the Rheims-Dousy (Catholic) Version. A variety of translations, made by different scholars and wholly independent of each other, but each guided by the same Hebrew and Greek MSS., and giving the same sense to every passage of Scripture (although some may be clearer on some points than are others), assure us that what we have is in truth God's blessed word. Any of the modern translations of the Bible will give us a better idea of the teachings of Christ and of the will of God than we will be at all likely to live up to.—Rt. 4, Box 15.

BEN'S BUDGET

I am long since persuaded that the note of mutual congregational edification pleases God. To it I would give a hearty amen. But so many, or it may be all, good things sometimes "suffer violence." "When by reason of the time we ought to be teachers," it has been true ever since New Testament times that alarmingly many are not. One has no right or privilege, or even duty, to try to do that which he has not seriously tried to be ready to do. An effort may be apparently weak—really so; but carelessness and thoughtlessness show contempt for eternal values and sacred things. But do not offer the excuse of "fear" of doing wrong. That is like pleading, "unfitness" to partake of the Lord's Supper. Such are just as unfit to pray an acceptable prayer. Plainly, they are lost until they repent. So, to lazily neglect needful preparation for a helpful, prayer, lesson, exhortation, or other proper exercise in public worship, is to "turn away one's ears from hearing the law," and so render even prayer "an abomination to God." A good brother in this region says, "Christian life is too confining for most people." One does not get to heaven by way of accident. "Always abounding in the work of the Lord."

—Ben J. Elston.

Frank Cope, Jr., Box 314, Seminole, Oklahoma, March 6.—I am now at this place, going to college. I am very fortunate to have such a good place to make my home. Brother and Sister Modgling have treated me royally. My first meeting in the evangelistic work for the year will be in June, at Wichita Falls, Texas. I shall, possibly, go from there to San Antonio, Texas for my next meeting. Brethren, remember me when you pray.

OLD PATHS ADVOCATE

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CLASSES AND LITERATURE

Any objection that is possible to make against meeting at the church-house at 10 a. m., and teaching the word to several classes for an hour can with the same words be used against any Christian, any day in the week, in any place whatsoever and teaching and studying together. The same reasoning that will exclude reading and teaching the Word in the church-house on Sunday morning, before the hour of worship, will exclude any Christian, any day and any place from placing the Word in the hands of two or more, reading and teaching it to them. If a Christian can place the Word in the hands of a plurality of persons, any day in the week, in any place, let them read it, then proceed to ask and answer questions, then one or more Christians may scripturally meet in the house of worship an hour before the hour for worship, centering around the Lord's Supper, read and teach it.

1. No new organization is formed.
2. The church in its assembled capacity for worship is not divided.
3. There is no confusion when voices are properly modulated.
4. Only one speaks to one audience at one and the same time.

1. We must do what God has commanded. All admit we are commanded to teach.

2. We must not form human organizations to do his work. No organization is formed.

The use of lessons helps, as they are usually called, is entirely separate and apart from the question of classes. Of course, if one objects to classes, it would be useless to try to prove to that one the permissibility or efficiency of prepared lessons. This article does not deal with that question.

There is no specific command or example for standing up, singing an invitation song, and exhorting sinners formally to come forward to confess Christ. But there is abundant authority for preaching, exhorting, singing, and prevailing upon sinners to accept Christ. But the exact procedure of doing so is left to those who engage therein. So of teaching the Word. Teaching the

Word to different classes, any day, any place wherever and whenever we can get them together, is just exactly on the same basis as preaching, singing, and exhorting sinners to come forward to confess Christ.

Just here some one may remark: What then about instrumental music in the worship, and missionary societies? Missionary societies are ecclesiastical organizations, separate and apart from the church, exacted over the church, till they have become so oppressive that the very men who once were their greatest advocates are now opposing them. Instrumental music in the worship is something entirely new in the worship. Neither bear the slightest resemblance to teaching the Word by reading, asking and answering questions.

W. W. Otey, Wellington, Kan.
(Christian Leader)

Remarks

Of all the prophecies that have been so literally fulfilled that a person can "see it with half an eye," the prophecy of the Apostle Peter is an outstanding example. He says—"But there were false prophets also among the people, even so there shall be false teachers among you, who privily shall bring in damnable heresies." (2 Pet. 2:1).

If any innovators and perverters of the truth, who have been a curse to the church of Christ, have exceeded these "classes and literature" innovators in trying to cover up their tracks and seduce unsuspecting Christians by "privily" bringing in "the commandments and doctrines of men" (Col. 2:22), who are they?

Well does the Leader know of the havoc in the churches that follows in the wake of the bringing in of these things. Are they blind to the "damnation" to come upon those "that are causing divisions and occasions of stumbling, contrary to the doctrine which you have learned"? (Rom. 16:15)

At the beginning of his article Otey says, "It has long seemed to me that if the question was considered with a sincere desire to the best interests of the cause that unity of agreement would result."

And I say certainly it would. But do these innovators consider "the best interests of the cause" when they thrust these things upon the churches, knowing the wreck and ruin that has been the result of their introduction? No. Are these things any more essential to salvation than is the Missionary Society? If so, point it out. Don't both have the same Scriptural foundation—none? They do. Don't both produce the same result when foisted upon the churches—division? They do. Does not the same warning of "damnation" apply to those "causing" such "occasions"? It does. And if there is one place in hell hotter than another it will be, I think, for those who have come out on the plain Word of God to "Speak where the Bible speaks, and be silent where the Bible is silent," and then turn around as "The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire" (2 Pet. 2:22), and wallow again in the "precepts and doctrines of men" (Col. 2:22), and try to "smuggle"

them into the churches to help the devil ruin "the best interests of the cause!" And if the devil had no such "false teachers" in "sheep's clothing" (Mt. 7:15), the "flock" would not be scattered as it is: Now we have the "Christian Church" among its "sister denominations." But oh, how innocent was that Missionary lamb, and how "privily," secretly, smuggingly was it started. Why, "the aged Alexander Campbell was its first President." But how now? Even Otey, who combated the monster with the veritable giant, Briney, as its defender, says, "They have become so oppressive that the very men who once were their greatest advocates are now opposing them." Why did they ever advocate them? Had they no brains? Prophecy demanded a betrayer of Christ; but the Iscariot did not have to be "it" any more than I must be. Prophecy demands "false teachers, who will be smuggling in destructive sects," and those who let the devil work through them, as did Judas Iscariot, shall, as the Bible teaches, receive the devil's reward when Christ comes, and says, "Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels." (Mt. 25:1-41)

And now we have "the Sunday School Church" with its acknowledged "Sunday School" and "Sunday School literature"; with its "Pastor," and with its "Class Rooms," like the "Christian Church" and its "sister denominations." Yes, with about every humanism found in the "Christian Church" but "instrumental music." And oh, how innocent at first—truly lamb-like! "no harm in it," as we were "cunningly" told, we who had seen such lamb, and well knew it was just in "sheep's clothing" to deceive the "flock," and if permitted to enter, would soon be "roaring as a lion," as the devil always does when he once gets "the upper hand." Often did he blurt at anyone who ventured to sound an alarm, "It's not a Sunday School," — "We don't have a Sunday School," — "Just teaching the little ones," — "There's no harm in it," — "You stay away; you don't have to come." And so he (the devil and his co-workers) plead, and threatened, and lied, and planned "secretly" until camouflage no longer served his purpose, and then the "cloven foot" of a man, "sitting in the temple of God," gave out his "precepts and doctrines of men," as of God, and said, "If you don't like the way we're doing here, just get out; we can get along better without you."

And now division has fully come. You see a "Christian Church" on one corner, a "Sunday School Church" across the street, and a "church of Christ" not far away with a few in an old house or barn, in some brother's home, or under a tree, their meeting-house stolen, not even the seats left to them unless they are "too old style" for the "Sunday School Church." "Class Rooms" are added, a "Pastor" employed, and on they go, as did the now-called "Christian Church—to hell with the devil and all the others that rebel against God.

Though but a child at the time, I can see my dear old grandmother leaving the meeting-house with her Bible pressed tightly to her heart, knowing that thousands had died, that she might have

the privilege of reading its sacred pages—leaving to return no more, since it was decided by "majority vote to put in the organ." True, they said it was but for the Sunday School, which had just recently been "put in for the young people." But when a preacher came who did not object, it was played for the church, and finally all the time there, for no one that opposed it was permitted to preach there.

1. No new organization is formed, he says. He must have taken a Rip Van Winkle sleep. They "whipped the devil around the stump," we know, for a long time, saying, "No Sunday School, just Bible Study—no Superintendent, no Secretary, no separate treasury, no confusion, etc. ad infinitum. But they soon went to "building class rooms to prevent so much confusion," and to advertising their "Sunday School literature." Now they have S. S. Superintendent, Secretary, S. S. treasury—in short an "organization" that is not the church. Otey admits the "thing" he stands for is not "The church in its assembled capacity for worship," for the "thing" he advocates is "divided." Seeing the "thing" is not "The church in its assembled capacity for worship," will Otey tell us why they may not have "instrumental music" in the "thing"? Do the "precepts and doctrines" that regulate the church apply to the "thing"? If so, why is the "thing" divided, while "The church in its assembled capacity for worship is not divided"? Is the "thing" the church in its unassembled capacity? Is it the church at all? If so, why is it not subject to Bible "precepts and doctrines" that do not permit the church to be divided?

3. There is no confusion when voices are properly modulated, you say. Then why the "Class Rooms"? If what you say is true, I have never been in one of the "things" when "voices are properly modulated," and I do not believe you have either.

4. Only one speaks to one audience at one and the same time." If this meets the Bible precept for "one by one," then why not divide the church as you do the "thing"? "The legs of the

"SERVICE SONGS"

Our new, 1937 song book, compiled by Will W. Slater, is now ready. Service Songs is similar in contents as our 1936 book, a "Semi-Hymnal," 192 pages, about 100 old standard songs and hymns, and about 100 of the very best new songs. Most of the new songs are good gospel songs, useful for church service. Some new songs are for class and convention. We believe you will like this book. Twenty thousand copies of our 1936 book sold, and we have tried to make this one as good, if not better. We guarantee satisfaction, or money will be refunded, 192 pages, bound in "Cardwain," 198 songs, 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. You will find far more of the old songs in this book than the average church will ever use, besides the splendid list of fine new songs. Why not keep up the singing interest in your congregation by buying new books? Send all orders to,

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lame are unequal." And if the "thing" is not the church, why do you want it to conform to the Bible precepts for the church?

Yes, all admit we are commanded to teach, and must do what God has commanded. But we say that no man (and this includes Otey) can "Speak where the Bible speaks, and be silent where the Bible is silent," and advocate such a "thing" as Otey here advocates. There is neither precept nor example for it in the Bible, and he evidently knows it or he would appeal to the Bible in defense of the "thing." He is now where Briney stood—off the Bible. The "thing" causes division, and I say, Away with it to the junk heap of all other humanisms.

He says, "Instrumental music is something entirely new." Let me say that I can find the place where instrumental music was put into the worship hundreds of years before the introduction of "Sunday Schools" (or so-called "Bible Study") as now prevail in so-called "Sunday School Churches." Both are innovations, and the man who advocates either is in duty bound to affirm his practice. Will Otey do this? Defend, if you can, what these so-called churches of Christ actually have.

But Otey finally "lets the cat out of the bag" when he steals Briney's and every other innovator's thunder in saying, "There is no specific command or example for standing up, singing an invitation song, and exhorting sinners formally to come forward to confess Christ."

Briney says, Therefore we are justified in having instrumental music in the worship, while Otey says, Therefore we can have the Sunday School. (I say Sunday School, for that is the "thing" they have, and now admit they have it.) And by this road they all go finally to Rome, for that is the very way Rome started out and kept going. And they are not done going. How did the now-called "Christian Church" start and go? Not all done in one day, was it?

If we find practices that are causing division and "no command or example" for them, I say stop it, and be "endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:4) And if Otey wants to "walk worthy" of his "vocation," he will drop the "thing" he advocates, for which he admits there is neither "precept nor example" in the Bible. No one will ever be condemned for not taking part in the "thing" he advocates; but all Christians that do not endeavor to keep the unity of the Spirit in the bond of peace will be condemned.

—H. C. Harper.

Billy Modgling, Seminole, Oklahoma, March 3.—We are getting along nicely in the little congregation here, and the people seem to be taking more interest in coming to the meetings on Lord's days. I have been very fortunate to have Brother Frank Cope to assist me in carrying on the work of the church. We were very thankful to have Brother Tom Smith to preach for us the first Sunday in February.

From The Fields

Tom E. Smith, Healdton, Oklahoma, March 9.—Since my last report, I have preached at the following places: February 7, at Seminole, Okla., where Brother Frank Cope is in college and assisting them in the work of the church; he is a fine young man, and I was glad to be associated with him again; February 14, at Equal Rights; February 21, at Wilson, Okla., where we have a fine band of brethren, and they have their house about paid out; February 27 and 28, at Wichita Falls, Texas, where we have a very good congregation. I was accompanied by Brethren Roy Bill Modgling and Raymond Bray. I returned to Healdton Sunday night, preaching there. Also, I preached at Pike City, Okla., March 7.

J. Miller Forcade, De Ridder, Louisiana, March 21.—Brother Homer L. King began a series of meetings with us last Friday night, the 19th. inst., and in spite of many hinderances the interest seems to be increasing. Louisiana is a great mission field, and we appreciate Bro. King's coming by to help us out in this needy place. We have found him a willing worker and a good speaker. We have been enjoying his lessons and his association very much. Brother Smith of St. Augustine, Texas, has been assisting us in the song service, for which we are also, indeed, thankful. A spirit of cooperation seems to prevail among the brethren at this place. Would that it could be widespread.

Clovis T. Cook, 306 Burnett St., Wichita Falls, Texas, March 15.—Since my last report, I have preached a number of times to the church here, with large crowds attending. Due to the increased attendance the brethren are considering building a larger house soon. I am expecting to begin my evangelistic work the latter part of May or first of June. I could hold some meetings between now and then if needed. I am to spend the month of July in Southern Alabama, but I still have the month of August open. I would be glad to arrange for work somewhere between Alabama and Indiana for this time, but am willing to go anywhere I may be needed. I am to go to Harrodsburg, Ind. for the first part of September. We were made glad by the visit and preaching of Brother Gay over the week-end.

S. J. Gay, Yuma, Arizona, March 13.—I recently held a series of meeting at Somerton, Ariz., baptizing three and restoring two and one confessed faults. The latter part of the meeting, I engaged Leslir Good (Pentecostal, or Oness people) in four nights discussion, on the questions of baptizing in the name of Christ, only, women teachers, cups question, baptism of the Holy

Spirit, and being born again. This man proved to be very nice and a gentleman in debate. He is a Latin, Greek, and Hebrew scholar. I lead on the cups and women teacher questions and to my surprise he followed, by saying I had given Bible proof and that he didn't put this truth in the Bible and that he was not going to try to take it out. He said I was right on these questions, and that he had not studied them before. I believe much good was accomplished in this debate. I have been in a meeting at Yuma for the past two weeks. I had a debate with C. M. McMullen, the 9th and 10th inst., on the Sunday school system and the cups, which was very pleasant and we believe will prove profitable. McMullen failed to offer a single proof text for his contention, but he was very nice. I close here the 14th, and expect to be in this part for awhile. Should anyone wish to get in touch with me, they may write me at Yuma, Ariz., Gen. Del.

Jesse E. James, 1710 Schley Ave., San Antonio, Texas, March 18.—We had the pleasure of being associated with Brother King and of hearing him preach six discourses, during his recent meeting at Dale. At the close of this meeting he returned home with us and visited for four days, preaching once to our little congregation here, which we enjoyed very much. It seems that San Antonio is out of line of the passing of our loyal preachers, and we do not get to hear them preach very often. However, we are pressing on in the work, with love for each other and in peace. We are looking forward to having Brother Frank Cope in a meeting in the summer. Should anyone be passing this way, or if you know of loyal Christians living near here, we shall be glad to have you worship with us, at 1206 Burnet St.

Homer L. King, Lebanon, Missouri, March 20.—Since last report, I conducted a singing school for the faithful brethren in Waco, Texas. I enjoyed the work very much. From here I went to Temple, Texas, preaching one night. Here I met many of my friends and brethren, whom I love and appreciate very much. It seems good to be with them. My next was a series of meeting with the congregation in Dale, Texas. The visible results were not so great—one restored. However, we trust our labor was not in vain. I made my home with Brother A. R. Osteen and family, and a better home, I have never had anywhere. This family impressed me as one of the most devoted and loyal to the Lord, it has ever been my pleasure to know. I learned to love them dearly. May God bless them for their love and loyalty for the truth. Brethren from, Waco, Temple, and San Antonio, attended this meeting, which we appreciated much. From here I went home with my old friend and pal, Jesse E. James, with whom I have been associated much, and who is a very dear friend of mine. I am now in a series of meetings with the faithful at De Ridder, La., the home of Brother Ben J. Elston, a gospel preacher of much ability, and of Dr. J. Miller Forcade, who is also a gospel preacher of ability, possessing much zeal for the Lord. Pray for me.

Homer A. Gay, Wilson, Okla., March 15.—During the past month I taught a singing school at Healdton, in which much improvement was made in the singing. We had a good class through the school. We are liking the new song books, bought of the O. P. A. (Service Songs), better all the time. Many of the Healdton brethren are very thoughtful of us, among whom are Bill and Hugh Milner, Dave Stewart, Fred and Jim Kirbo, Tom Smith and others. Also, the good brethren at New Salem, near Brook Haven, Miss., have "sent once and again to our necessity," for which we are very thankful. I preached at Wichita Falls, Tex., from Friday night until last night inclusive. Splendid crowds greeted us at each service. My family was with me there, and we were all royally treated. We were glad to be with them again, especially were we glad to be with Bro. Cloves Cook and Velma—his wife. They seem much like our own children, and we love them dearly. Bro. Cloves has done a good work in that part this winter. He is a splendid preacher and singer, and we have no better boys. Owing to some disappointments, it now looks as if I will have some time for meetings this year. I go to Texas, Mississippi, Alabama and, possibly, to Washington, and if others along the way should want a meeting, and will write me at once I will try to arrange a time that will suit you.

PASSED ON

Matheny.—Benjamin Sheridan Matheny was born December 27, 1864, in Jasper County, Illinois; departed this life February 23, 1937, being a little over 72 years of age.

When about 12 years of age he came to Union Township, where he has resided ever since, except for a short time at Woodbury.

In 1888 he was united in marriage to Nancy Ellen Linnabory, to which union were born five children, all of whom preceded him in death, except Mrs. Nellie Decker and Ira, of Greenup, Ill.

After the death of his wife above mentioned, in 1901, Brother Matheny was again united in marriage to Eva Decker Edwards, in 1911; to which union one child was born, Wayne Eugene, of Union Township.

About 37 years ago he obeyed the gospel, becoming a member of the Church of Christ, at Antioch. Every Lord's day found him at the worship unless hindered by illness, being always firm for a "Thus saith the Lord."

He bore his illness of two years duration, with much patience. We believe he was a good Christian man, and that he has gone on to rest.

He leaves to mourn his passing, a wife, three children, two step-children, Ralph and Hazel Edwards, besides a host of other relatives and friends. He was a father to the step-children, and treated them as he would his own children.

—Hazel Edwards.

Blankenship.—Brother Phillips sends me a clipping of a paper, containing the notice of the death of Brother and Sister T. H. Blankenship, of Bruno, Arkansas. They died recently of pneumonia and influenza, within a few hours of each

other, being 71 and 68 years of age, respectively. Funeral services were conducted by J. E. Chase, and interment was in the Crawford Cemetery.

They are survived by three sons, P. V. and Homer, of Yellville, and Stell, of their community, also several grand-children; as well as a host of other relatives and friends.

Brother and Sister Blankenship were special friends of Brother Phillips, also of mine, as I made my home with them during one of my first protracted efforts. We extend our very tender sympathy to the bereaved, especially the children.

—Homer L. King.

EYESALVE

The Angel of the Lord told John to write to the Laodiceans, telling them to "anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18). What was the trouble? They had eyes, did they not? Jesus tells us of a class, who have eyes but see not (Matt. 13:14). In Isa. 32:3, we learn the "eyes of them that see shall not be dim." Hence if people do not see, their eyes must be dim, or as Peter says, "He that lacketh these things is blind, and cannot see afar off" (2 Pet. 1:9). Or, it may be as we read in Acts 28:27, that "they closed their eyes," hence cannot see. Paul said, "If our gospel be hid it is hid to those who are lost; whom the god of this world hath blinded the minds of them that believe not" (2 Cor. 4:3, 4). Then, if we see not (are blinded), we are unbelievers, and Christ said, "He that believeth not shall be damned" (Mk. 16:16). This is pretty serious, is it not?

Some cannot "see" why one church is not as good as another, when Christ said "I will build my church" (Matt. 16:18). When people are in this condition we say they are blind.

Some believe in a direct operation of the Holy Spirit, independent of the preaching of the gospel, when Paul said, "the gospel is the power of God unto salvation" (Rom. 1:16). Again, we say they are blind.

Others cannot "see" why baptism is necessary to salvation, when Peter said, "baptism doth also save us" (1 Pet. 3:21). Are they not blind, yet have eyes? What is the remedy? "Anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

Is it possible that Christians may get into this condition? Yes, for the reference in Rev. 3:18 is to Christians, also in 2 Pet. 1:9. It is even possible for Christians to get into this condition today. Some of our brethren cannot "see" why we should not have the "hired pastor," when Peter said, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). Are they not as blind as any of the others mentioned above?

"Some cannot 'see' why we should not use instrumental music in the worship, when we are commanded to 'sing,' 'speaking to ourselves in psalms, hymns and spiritual songs, singing with grace in our hearts to the Lord' (Col. 3:16; Eph. 5:19).

Others cannot "see" why it would be wrong to employ the Sunday school system of classes, women teachers, human literature, in the teaching ser-

vice, when Peter said, "He has given us all things that pertain unto life and godliness" (2 Pet. 1:3). Has the Lord given us such a system of teaching in His word? No, hence, it does not pertain unto life and godliness. If one cannot see the evil of going beyond that which is written, he is blind and needs eyesalve.

Some of our brethren say we can have as many cups in the Communion as common sense teaches we need, and that they cannot "see" any wrong in it, when Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Do the Scriptures furnish cups in the Communion? No, hence, not a good work. Are not all such blind, and do they not need eyesalve?

Some cannot "see" why it would be wrong to have two loaves in the Communion, or to divide the one loaf in or near the middle, when Paul says, "For we being many are one loaf and one body, for we are all partakers of that one loaf" (1 Cor. 10:17). Furthermore, we have no example to so divide the loaf, or to have more than one loaf, hence those who do so must be blind, also, and have need of eyesalve.

Paul was sent "to open people's eyes, and to turn them from darkness to light" (Acts 26:18). Dear brethren, will you close your eyes and be lost? Will you not anoint your eyes with the commandments of the Lord, which will enlighten the eyes (Ps. 19:8). All will admit we can worship God without these things, mentioned above, so why not lay down all things, of which we cannot read in the Bible, for the sake of Unity, if nothing more? Christ prayed that we might be one.

—J. H. Howard.

JAMES T. WHITE'S NEW BOOK

This book is now in manuscript and I hope (D. V.) to have it off the press by April 15th. It will treat, briefly, in a number of subjects, such as: the modern sects on Christ's atoning blood; the Scriptural teaching on the atonement and Christ's blood connected with it; the blood of the Covenants—Old and New; the order of the priesthood when taken by Christ; Melchisedec; when, where, and by whom the ordinance of communion and blood of the New Covenant set in the church to both Jew and gentile; a short sketch of the plan of salvation in the Christian dispensation.

I think I shall choose for the title of the book: "The Lamb of God that Taketh Away the Sin of the World".

The book will sell for 25c per copy; \$2 per dozen. Free to preachers and to God's poor and needy. Combination rate for it and my former tract ("Scriptural Communion: Name, Form and Design"); 35c.

I am depending on the brethren to donate the cost of the printing. I cannot bear the expense alone. Some have already sent their contributions. Let all others who want such a book to get before the public, send in at once. Send advance orders now, to— James T. White, Weir, Texas.

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

OLD PATHS ADVOCATE

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

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

Vol. X

LEBANON, MISSOURI, MAY 1, 1937

No. 6

"THE GOOD CONFESSION"—I Tim. 6:12

Yes, it is "the" — "the good confession," in the original, a particular confession, one well known, that which Peter made (Mt. 16:16), that which every penitent believer made as a qualification for baptism (Acts 8:37). And as we shall see, a confession without which there is no contact with God for remission of sins on the part of the alien sinner (Mt. 10:32). This confession, Paul sets forth in "the word of the faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." — Rom. 10:8-13. He thus identifies the confession made with the mouth as calling on the name of the Lord.

He then goes on to show the sequence of the things required in obeying the gospel, saying, "How shall they call on him in whom they have not believed?" This shows that faith in Christ as Lord, that is, the Son of God ("If David then call him Lord, how is he his son?"—Mt. 22:41-46), is necessary before he is so confessed. "And how shall they believe in him of whom they have not heard?" This shows the necessity of hearing "the word of the faith, which we preach." "So then faith cometh by hearing, and hearing by the word of God."—v. 17. "But they have not all obeyed the gospel."—v. 16. And this shows that the commands in "the word of the faith, which we preach" must be obeyed. And it shows that "the gospel" and "the word of the faith" are the same thing. And of Paul it is said, "He now preacheth the faith which once he destroyed," Gal. 1:23, showing there was but the one gospel that all preached, "one faith," Eph. 4:5.

After setting forth "the confession" in "the word of the faith (yes, it is "the"—"the faith," in the original), which we preach" in verses 9 and 10, the Apostle quotes the prophecy concerning it, thus: "For whosoever shall call upon the name of the Lord shall be saved," showing that the "confession" of verses 9 and 10 is calling "upon the name of the Lord."

We now come to a very important item in "the faith," and one that is not generally understood

by preachers even. Many resort to prayer on the part of those who think they are saved and on the part of the sinner to effect the contact with God that results in "remission sins." But such a procedure is foreign to Bible teaching. All admit that God is the one who must be approached and is the one that forgives sins. But is the approach to God that brings "remission of sins" made by prayer, either on the part of the sinner or those saved, or both? I say "the word of the faith, which we preach" does not so teach. But it does teach that the contact with God that results in forgiveness of the alien sinner, the one not in Christ, is made on the part of this sinner by his making "the good confession," thus "calling upon the name of the Lord," making Christ the Son of David, instead of the son. And here is the difference between divinity and humanity. (See Rom. 1:1-5; Mt. 3:17; Mt. 17:5; Heb. 1:1-14—read it.)

Now let us examine the requirements of the gospel, "the word of the faith," made of the alien sinner: 1. "Believe on the Lord Jesus Christ" (Acts 16:31; Mk. 16:15, 16, "For with the heart man believeth unto righteousness," Rom. 10:10; and "If thou beilevest with all thy heart," etc., Acts 3:37. 2. Repentance, "A change of mind with a view to a reformation of life," was preached, beginning at Jerusalem.—Lk. 24:47. And sinners are commanded to "repent" (Acts 2:38; Acts 17:30; Acts 11:18). Here then is a penitent believer when these items are complied with. But there has been no contact with God for the remission of sins, neither can there be at this stage of coming to God, as we shall now see. "Calling on the name of the Lord," as it is in "the word of the faith, which we preach," that is, "confess with thy mouth the Lord Jesus," that is, confess him as the Son of God. He says, "No man cometh unto the Father, but by me."—Jn. 14:6. "There is one God, and one mediator between God and man, the man Christ Jesus."—1 Tim. 2:5. "He is the mediator of the New Testament" (Heb. 9:15) "now to appear in the presence of God for us" (v. 24) "to put away sin by the sacrifice of himself" (v. 26) "by his own blood" (v. 12). And he says, "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven."—Mt. 10:32. The sinner must do this. Now, if the sinner has believed in Jesus as the Son of God, and has changed his mind with a view to a reformation of life, he is ready to "call upon the name of the Lord," as he is taught in "the word of the faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that

God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:8-14. "Mid. to call upon for one's self, in one's behalf; any one as a helper" (Thayer, p. 239).

Now let us see it exemplified: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And 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 were come 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 8:35-40.

And again we find Ananias, in preaching "the word of the faith" to Paul, demanding "the good confession," thus: "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16. Then followed his baptism, as we read, "and he arose, and was baptized." Acts 9:18. This is known in Scripture as "the good confession." Yes, it is "the"—"the good confession" in the original. And of Timothy it is said, "Combat the good combat of the faith. Lay hold on eternal life, to which also thou wast called, and didst confess the good confession before many witnesses."—1 Tim. 6:12. "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." You can see, then, that the sinner can expect contact with the Father for "the remission of sins" as well without Christ as without "the good confession." Christ avails the sinner nothing unless he takes action as Mediator. But how can the sinner expect Christ to do this unless he does what Christ says? Epikaleo "Mid. to call upon for one's self, in one's behalf: any one as a helper."—Thayer's N. T. Lexicon, p. 239. And if the sinner does his part in making "the good confession," he can rest assured that Christ will do his part.

Paul had prayed (Acts 9:11), but he had not epokaleo the name of the Lord, which comes before baptism, as we have seen, Acts 8:37, "confess with thy mouth" (Rom. 10:9). Therefore, prayer is not the "epikaleo (calling on) the name of the Lord." It is "the good confession" that brings the Mediator's action.

"The word of the faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10:9. This makes belief and confes-

sion with the mouth of the Lord Jesus come before "saved."

"He that believeth and is baptized shall be saved."—Mk. 16:16. This makes belief and baptism come before "saved."

"With the heart man believeth unto righteousness."—Rom. 10:10. This makes belief come before righteousness. "With the mouth confession is made unto salvation."—Rom. 10:10. This makes confession with the mouth come before salvation. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."—Acts 2:38. This makes baptism and repentance come before "remission of sins." "Be baptized, and wash away thy sins."—Acts 22:16. This makes baptism come before sins are washed away. "For as many as have been baptized into Christ have put on Christ."—Gal. 3:27. This puts baptism before "into Christ." "Ye obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. 6:18. "Saved before baptism" is a falsehood.

When God said to look upon the brazen serpent to be healed (Num. 21:7-9), prayer would not do. God did the healing, and looking on the brazen serpent was a faith service. (A man can do anything by faith that God tells him to do) And without the looking, there was no healing. Prayer would avail nothing. It would show nothing but infidelity.

When God (through his prophet) told Naaman to "Go, and wash in Jordan seven times" (2 Kings 5:10), neither prayer nor anything else would do. God healed, but when? Who would dare say he would have been healed had he not done this? Who would dare say prayer would do? He could do by faith what God told him to do, for "Faith cometh by hearing, and hearing by the word of God." The man who goes according to the word of God, goes by faith.

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven."—Mt. 10:32. And neither prayer nor anything else will do. This can be done by faith, and is a test of faith. And Christ commanded baptism, and said: "He that believeth and is baptized shall be saved."—Mk. 16:16. And "he" can no more be "saved" without baptism than Naaman could be cured without that "wash in the Jordan seven times." The water did not wash off Naaman's leprosy, neither does the water wash off the sins God removed the leprosy, and God remits the sins; but when? When what he commands is complied with. This takes living faith. Hence, they went on their way rejoicing after baptism, Acts 8:39; Acts 16:34. And Paul's appetite then came again, Acts 9:9 and 19, showing he did not get remission of sins until baptized.

—H. C. Harper.

Note: Our readers will be glad to learn that this office is in possession of enough of Brother Harper's valuable articles to keep his name in the O. P. A. for at least two years. "He being dead yet speaketh."—Publisher.)

PRACTICAL POINTS ON PRIVATE PREACHING

I believe it to be both the privilege and the duty of EVERY disciple of Christ to evangelize—to preach Christ. This lesson does not impress us individually as it should, and consequently the gospel is not being spread as the Lord intended. I do not mean that all should be public proclaimers of the word but that ALL should SOW the seed. Much of the preaching of the first century was PRIVATE but the gospel was spread with rapidity and power that probably has never been equaled. We read of the early Christians: "They therefore that were scattered abroad went about preaching the word." Acts 8:4. This did not include the apostles as we are told specifically that they remained in Jerusalem. "They" were evidently those that "continued steadfastly in the apostles teaching," and therefore knew the gospel story, and they "WENT ABOUT" telling it. The effect of this was soon felt over all the then known world. We are saved to SERVE and we ought to learn that we may LIVE and TEACH. Peter tells us: "sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." Are YOU, my brother, my sister, READY to give a reason concerning the hope that is in you?

Recognizing Opportunities.

Opportunities are found constantly for this work by those who are looking for them. It is largely a matter of recognizing an opportunity when it comes to you. The home is our private sanctuary: why not dedicate it to the spreading of the gospel? People frequently come to our homes and most of them will listen patiently to a few kind remarks regarding their spiritual welfare. To some it may be best to give tracts with but little comment but usually personal exhortation, with or without tracts, seems to be the most effective procedure. Strangers that come to our doors asking for food or other favors should rarely ever be allowed to leave without a tract, or a word, or both, about our Savior Jesus Christ. We have a fair advantage over these people and it should be used to the glory of God.

Sometimes we are told that you cannot mix religion and business, but since living and spreading the gospel is our CHIEF business it seems to me it is only a matter of the best method. If your employer is not a Christian try to lead him to Christ. If your employer is not a Christian try to lead him to Christ. If you are a doctor try to lead your patients to Christ. Many slaves have been instrumental in leading their masters to Christ and certainly we should have much more influence over those with whom we associate than a slave over his master. Paul, though a prisoner of the hated "sect," had a wonderful influence on those whom he contacted.

Making Effective Use of Our Opportunities

It is not more talking that we need to do—most

of us do plenty of that now—but we need to talk more effectively. Let our speech be always with grace seasoned with salt that we may know how to answer each one.

The first thing we need to do on contacting an individual is to learn his present spiritual condition. Philip on meeting the eunuch did not begin immediately on a "shot gun" discourse but learned first his spiritual condition and then began an effective talk with him. We may think his approach was a little blunt but it was very effective nevertheless. His approach was suited to the individual with whom he had to deal and we ought to suit ours to individual cases as much as possible. Of course, if you cannot learn about his present spiritual condition, point him to the "Lamb of God that taketh away sins" as best you can.

No two cases can be handled exactly alike, but we ought to begin with the individual, where we find him spiritually, and lead him to Christ if possible. "And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus." We must never lose sight of this objective. Let him talk about the weather a little if he must but always lead him back to Christ, paying special attention to his individual needs. Lead him with kindness and love but LEAD him. Never try to drive him. The Lord will not fail you and many apparent failures may be used mightily by the Lord. Let the Lord lead YOU and you lead the person, and you can never make a complete failure. You may find difficulty in talking to people at all at first but prayerful effort will improve one's efficiency along this line. Just talk to them as you would on any subject in which you are deeply interested, and you will be surprised how easy it will be. Do not be discouraged if you do not seem to make progress on the first case or two: it may be they are unusually hard cases; or the Lord is allowing you to be tested. Just keep trying and you will find many that will welcome your help, yea, they will be even longing for it. Remember it is the Lord's work. Work at it regularly, prayerfully and earnestly, and the Lord will bless your efforts.

—J. Miller Forcède, DeRidder, La.

EXPRESSION OF GRATITUDE

Sneads, Florida, March 7, 1937.

Dear Brother King:

We wish to thank you for the January issue of the paper dedicated in memory of Brother Harper. It so explicitly portrayed the esteem and love the brotherhood had for him. It is certainly a lovely tribute, and one that will be cherished by us.

We also wish to thank each church, brother and sister for the beautiful letters of condolence and remembrances.

—Mrs. H. C. Harper and Daughters.

(I am sorry this was overlooked for the April issue.—H. L. K.)

OLD PATHS ADVOCATE

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QUESTIONS AND ANSWERS

By J. D. Phillips

The following questions are from a brother in an Eastern state. I have answered them according to the best information I can get.

Question: It there any Greek manuscript that actually reads "one cup" in any place in the N. T. where the communion-cup is mentioned?

Answer: The expression, "and of the one cup," appears in "many valuable (Greek) manuscripts" at 1 Cor. 10:17, as Philip Doddridge, one of the editors of the "Living-Oracles" translation of the New Testament, has pointed out. (See his marginal note on the passage, in "The Family Expositor," p. 583). It is well known that the Greek texts marked D. E. F. G., many copies of the ancient Latin Vulgate, Bede and others, put kai (and) tou (of the) henos (one) poteerion (a cup, a drinking vessel) before metechomen ("partake") which, if genuine, makes the passage read: "Because one loaf, one body, we, the many, are; for we all of the one loaf and of the one cup partake."

Question: If "the one cup" is the reading of any manuscript, does it make our contention for one cup any stronger?

Answer: Very little, if any. "The loaf" (Mt. 26:26) or "a loaf" (as in Rev. Ver. margin) is explained by Paul (1 Cor. 10:17) to be "one loaf." "The cup," or "a cup," then, can be but one "cup." Besides, "a" (an in R. V.), as used in Mt. 26:27, "signifies one" (Webster). We are exhorted not to go beyond "that which is written" (1 Cor. 4:6).

Question: Some of the ancient church "Fathers" read Prov. 9:2 "(Wisdom) hath mingled her wine in the chalice (cup)".—Is this the correct reading? (The King James and Revised Versions read, simply, "hath mingled her wine").

Answer: The Septuagint (Greek Version of the Old Testament Hebrew) made in the 3rd century before Christ, at Alexandria, Egypt, and quoted from by Christ and the Apostles, the Holy Spirit leading them, reads: "(Wisdom) hath mingled her wine in a bowl (or cup)." This is probably correct. The Hebrew copies followed by those

ancient translators must have read "cup" or "bowl."

Question: If your answer to the preceding question is Yes, do you say that this is a prophecy concerning Christ furnishing his table with the cup? (Verse 5 says, "Come, eat of my bread, and drink of the wine which I have mingled." Verse 2 says, "(Wisdom) hath also furnished her table").

Answer: I confess that I do not know. It is generally supposed that "her house" which "Wisdom hath built" is the Church of Christ—that "Wisdom" is a character name for Him who said: "Upon this rock I will build My church" (Mt. 16:18);—that the "seven pillars" represent Christ himself ("seven" sometimes being a symbol of perfection). But I do not know.

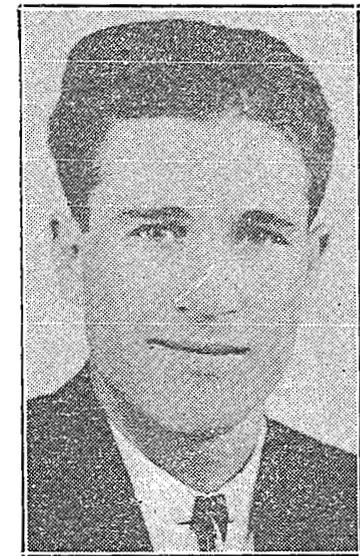
Question: A priest here told me this week that the Greek word for "bread" or the "loaf" in the communion signifies leavened bread rather than unleavened bread.—What have you to say in reply? (You seem to revel in the Greek!).

Answer: Writing under "Errors bound up in Words," that peerless scholar, R. C. Trench, D. D., speaks of the controversy "so earnestly carried on between the Greek and Latin churches, concerning the bread, whether it should be leavened or unleavened, that was used at the Table of the Lord. Those of the Eastern Church constantly urged that the Greek word for bread (and in Greek was the authoritative record of the first institution of this sacrament), implied, according to its root, that which was raised or lifted up; not, therefore, unleavened bread; such rather as had undergone the process of fermentation. But even if the etymology on which they relied (artos (loaf of bread—J. D. P.) from airoo, to raise) had been as certain as it is questionable, they could draw no argument of the slightest worth from so remote an etymology, and one which had so long fallen out of the consciousness of those who employed the word" (Trench, "The Study of Words," pp. 172-73). The communion was instituted "in the days of unleavened bread" (Mt. 26:17-28), when leavened bread in a Jewish house was out of the question. The bread was "unleavened"

Question: Does the Greek word rendered "fellowship" in Acts 2:42 mean the regular weekly contribution? (Some here contend that it does. I contend that it does not).

Answer: The word translated "fellowship" (koinoonia) here means, literally, "fellowship, partnership;" then, "participation, communion; aid, relief; contribution in aid."—Green's lexicon, p. 103. "Continued steadfastly in" is from proskartereo, "With the dative of a thing, to give constant attention to a thing, Acts 2:42" (Thayer). Since "the fellowship" is something to be "constantly attended to" (as proskartereo is translated, by Noys, Anderson, Wilson, and many others), like "the Apostles' teaching," "the breaking of the loaf," and "the prayers," koinoonia is here used "By metonymy" (as Robinson explains) of the weekly offering. This is further proved by the fact that the same word is so used in Rom. 15:26 (where all versions render it "contribution"); 2 Cor. 8:4; 9:13; Phil. 1:5; Heb. 13:16

GETTING ACQUAINTED WITH OUR YOUNG PREACHERS



Clovis T. Cook, Wichita Falls, Texas

Brother Cook, son of Brother and Sister Huey Cook of Wichita Falls, Texas, was born June 18, 1914, at Halsell, Texas.

He obeyed the gospel at the age of sixteen, and soon began to take an active part in the public work of the church. During the summer of 1934 he accompanied Brother Homer L. King in the evangelistic work, assisting much in song, prayer, reading, baptizing, and preaching. During 1935 he conducted six meetings, baptizing and restoring about fifty people. In one meeting alone at Allendale, near Wichita Falls, 19 were baptized and 2 restored. 1936 was spent in teaching singing schools and preaching the gospel in Texas, Oklahoma, and Missouri.

Brother Cook has been associated with Breth-

"SERVICE SONGS"

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(which see). In Acts 2:42, Wilson renders it "contribution"; Noyes, "imparting (of their substance)"; others, "sharing of the offerings" (i. e., jointly contributing them). Thayer says the word sometimes means "a benefaction jointly contributed." It is mentioned in Acts 2:42 as an ordinance of the church, to be attended to along with the other items of divine worship. The "contribution" and "the breaking of the loaf" are to be "attended to" on "the first day of the week" (Acts 2:42; 1 Cor. 16:2). H. B. Hackett, D.D., one time "professor of Biblical literature in Newton Theological Institution," after mentioning that the great expositors,—Humphrey, Baumgarten, Olshausen, Kuinoel,—agree that koinoonia refers to the contribution, says that he, too, prefers this idea of the word, "because (1) all the other nouns (in Ac. 2:42) denote an act, not a state of mind or feeling; because (2) the participle applies to an act rather than to an abstract quality; because (3) this use of the term is justified by Rom. 15:26; 2 Cor. 8:4, especially Heb. 13:16; and because (4), as the contributions would naturally be made at their meetings, the several nouns relate then to a common subject—viz. their religious assemblies" ("Commentary On The Acts," pp. 54, 55). So I answer that "the fellowship" of Acts 2:42 refers to the weekly offering and is, therefore, as much essential to acceptable worship as any other item here mentioned (teaching, breaking the loaf, and prayer). Why be so careful to observe all the other items and so careless about this one? Echo answers, "Why?"

Question: Should Matt. 28:19 read "baptizing them in the name of the Father, etc." as in the A. V., or "into the name, etc." as in the Rev. Ver.?

Answer: The Greek is eis ("into"), not en ("in"). "Into the name," therefore, is the proper rendering. Most of the revisions so read.

Question: Is it Scriptural to sing while making the weekly contribution? (This is a time-honored custom from which it is hard to break away).

Answer: The "time-honored customs" have done much harm to the church. The practice to which you refer is "time-honored," but certainly not God-"honored". Paul says to "do all things ("when you come together"—v. 26) decently and in order." "Order" (from taxis) means "an arranging, arrangement. (2) order, i. e., a fixed succession" (Thayer, p. 614). It is from the verb tassoo, "to place in a certain order" (Ibid, p. 615). This command of Paul actually forbids attend to two or more items at the same time. Let's get away from the practice!

James R. Stewart, Clyde, Texas, April 14.—I closed an interesting meeting, near Eldorado, Texas, the 11th, inst., with two restored, one of whom was from the Christian church. I enjoyed my stay with our dearly beloved J. Tom Williams and family. I plan to hold a mission meeting, near Eden next week. The first of May I expect to be at Tyson. In the fall I expect to go to Pa. for some work. If anyone that way should desire my services, you may write me early.

ren Homer A. Gay, Homer L. King, Frank Cope, Fred Kirbo, J. D. Phillips, Reed Chappell, H. E. Robertson et al in the work of the Lord.

He states that he owes whatever success has come his way to the Lord, a loving mother and father, Brother King, and other preaching brethren.

We are personally acquainted with Brother Cook, and believe him to be a good conscientious Christian Boy, strictly loyal to the Book, possessing much ability as an evangelist, ranking as one of the very best among the young preachers. Not only is he a splendid preacher, but he is one of the best singers in the brotherhood. His good and pleasing personality gives him a great advantage in his work. You will make no mistake in calling him for your meetings.

—Homer A. Gay.

ROLL OF HONOR

We wish to extend our thanks and appreciation to those who have sent in the following subscriptions:

Mrs. Verdie Poteet—4; O. B. Johnson—2; Mrs. Osie Callaway—2; Homer L. King—2; Irvin R. Boss—1; L. G. Park—1; Albert LaRue—1; Carl R. Nelson—1; C. J. Rolison—1; Burley F. Black—1; M. E. Mountain—1; Mrs. C. C. Coble—1; H. N. Johnson—1; D. E. Stone—1; H. F. Cope—1; Mrs. John L. Nichols—1; Loyd Meeker—1; J. J. Reece—1; S. J. Gay—1.

From The Fields

Burley F. Black, Ottumwa, Iowa, April 16.—Brother Homer L. King preached here during the entire week of April 4-11. The preaching was well done, and the attendance and attention were good. The church was greatly edified, and one was restored and one baptized. We consider Brother King a strong and faithful minister of the Word.

T. R. Chappell, Sulphur, Okla., April 9.—Since my last report I have preached a number of times to the church here, with nice crowds in attendance. For the past three months I have been working on a dairy, but the third Lord's day in this month I expect to begin a meeting at Blue Grove, Texas. My time from the first of May to the close of the summer is open for meetings. If anyone should desire my services, you can reach me at Henrietta, Texas. I expect to go to Marble Falls, near Austin, Texas, sometime in May, and I hope to visit other congregations on this trip.

Clovis T. Cook, 306 Burnett St., Wichita Falls, Texas, April 19.—During the last month, I have preached twice to the home congregation, bap-

tizing a fine young man, Brother Cecil Guess, of this city. The last Sunday in March I went to Healdton, Okla., preaching four times. I assisted Brother Gay in his radio program, at Ardmore, also on this trip. I go next to Electra, Texas to assist in a mission meeting. I am expecting Brethren Gay and Kirbo to assist in this meeting. I still have time for one more meeting in August.

Wm. Freeman Jones, Iberia, Mo. — I spent nearly 9 weeks in Southwest Nebraska in January, February and March, being with brethren at Elsie 18 days, at Palisade 2 weeks, at Elmer 2 weeks and at Wauneta 2 weeks. 2 baptized and 4 restored, beside other inestimable good done in strengthening brethren for greater work in advancing the blood-bought Church. Several other congregations in those parts represented at many services. All invited my return. I enjoyed greatly many good visits with our evangelist Brother Adam Donae, Wauneta, Nebr. On my return I preached for the brethren in Council Bluffs, Ia., where our evangelist Bro. W. Elmo Brumback has done a great work. He and I had a great visit in things pertaining to the Kingdom. In Kansas City, Mo., I preached for the brethren at 17th and Lawn a night. I always enjoy my visit with them. I arrived home April 1 from a rigorous campaign, but a happy one, for I believe the trip will prove of great value to my work in the Lord hereafter and to those whom I served. To God be all praise! I enjoy reading the good articles and reports of work of my preaching brethren in O. P. A. Should like to meet all of you in good spiritual visits.

Homer A. Gay, Wilson, Okla., April 17.—I am now in a mission meeting at Davis, with Fred Kirbo leading the singing. We have had good crowds all the while. With the aid of Bro. O. B. Johnson, who lives near Davis and is a splendid leader, we hope to establish a loyal congregation here. Bro. Reed Chappell has been with us some and preached once for us. Bro. Kirbo has preached twice. The brethren, from Sulphur, have helped us much in the meeting. Also Brethren Jim Kirbo and Bill Milner are supporting me in this meeting and in another one which I hope to hold at Electra, Tex., or some other good place soon. With the aid of these two brethren and Bro. Dave Stewart, of Healdton and a few others, we have been broadcasting the gospel and gospel songs over the radio over KVSO. at Ardmore, Okla. We enjoyed a short visit from my old pal and neighbor, Homer L. King, his children and Bro. Paul Triplett last night. I am to begin at Waco, Texas about the middle of June, and from there on through Ark., La., and into Miss. and Ala.

Homer L. King, Lebanon, Missouri, April 19.—The meeting with the brethren in DeRidder, La., closed the last Lord's day in March with two additions, due, to a great extent, to the private teaching of Brethren Elston and Forcade. My next effort was with the loyal church in Ottumwa, Iowa, where I have labored much in the past. I was very glad to note that they are remaining true to the Book in the work and worship of the church, and that they have made progress in the

work. It was a treat to be associated with these good brethren again. I left my home in Missouri the 15th inst., en route to California, coming via Seminole, Okla., where I visited our beloved Frank Cope, and other brethren there. The next night was spent in the home of my dearly beloved Brother Homer A. Gay, Wilson, Okla. The third Lord's day inst. was enjoyed greatly with the faithful congregation in Wichita Falls, Texas. We rejoice to learn that they are prospering in numbers and zeal. We leave here the 21st for Bronte, Texas, to visit with my co-laborer, J. D. Phillips, for a day or two before going on to Deming, New Mexico, where I am to engage D. J. Whitten in a discussion of our differences on the Communion for four nights. Brother Phillips is to moderate for me. The debate will be history by the time this reaches you, as it closes April 29. I leave the next day for Los Angeles, California, where I am to begin a series of meeting May 1. Then to Corcoran, Calif. I am glad to be able to take my two children with me on this trip.

Orvel Johnson, Davis, Okla., April 18.—This is my first time to write to the O. P. A. I have recently preached at Lightening Ridge, Dougherty, and sulphur, Okla. At this writing Bros. Homer A. Gay and Fred Kirbo are engaged in a gospel meeting here in Davis. This is a mission point, the meeting being sponsored by the church at Sulphur, Dougherty, and individuals from Healdton and Wilson. May God bless all who have helped in this great work. We are having large crowds at each service with many visitors, including Brethren Homer L. King and Paul Triplett from Lebanon, Mo. Many of the people of Davis seem to be astonished at the preaching of the gospel in its purity and as it is written. We intend to continue with the worship here, and have high hopes of building up a splendid loyal congregation here. Brethren let us continue to manifest the missionary spirit, and send the loyal gospel preachers out to preach the word in other fields. May the Lord Bless Brethren Gay and Kirbo for their noble efforts here, and be with them as they go to other fields of labor. Pray for me that I may ever be steadfast in the one faith.

Fred Kirbo, Wilson, Okla., April 17.—I am now assisting Bro. Gay in a mission meeting in Davis. The crowds have increased from the first night, and there seems to be a great interest. One has been restored and we expect others. The First Christian Church has almost disbanded since the meeting began. A greater part of them came out and worshipped with us Sunday. We plan to establish a loyal church here. Next we plan to hold a mission meeting at Electra, Tex., where Bro. Cloves Cook is to help us in the work. May we spread the gospel message while we have the opportunity.

J. D. Phillips, Bronte, Texas.—I recently gave the Church at Eola, Texas, a series of lessons on the Book of Revelation, which was much appreciated and enjoyed. Every Church should have a series of lessons given on this much-neglected,

but much-needed, book. "The sayings" of the Book of Rev. are for "the churches" (22:16). In it, the Spirit says many things "to the churches" (2:7, etc.). Its contents are to be "read" (publicly) and "heard" (1:3) and its "sayings" are to be "kept" (22:7). The Book is not a mystery, but an apocalypse, an "unveiling," a "revelation," a making things known. Let us give heed to it! In it are commands to be obeyed, and they are as necessary as are any other commands in the Bible.

I will (D. V.) go to Portales, N. Mex., Saturday, (April 10) to begin a series of meetings with the Church. I will probably go from there to Deming to moderate for Bro. King in a debate. About Aug. 1st, we leave for W. Va., on a preaching tour, passing through the states of Okla., Mo. (possibly as far north as Kansas City), Ill., Ind., and Ohio. The brethren in W. Va. have much work planned for us. I have been preaching in that state at various times since 1928; and I think it would do all brethren good to visit the churches there and see their close conformity to the ancient order of things in work and worship. They are the most active in the Lord's work of any churches with which I am acquainted. This proves what I have contended for years—that most of our teaching should be directed to the Church, and make it plain enough that the brethren will know you mean it for them.

"New Testament Words Translated 'Break'" is a new tract I have written, setting forth each word so rendered with the definition as given by one or more lexicographers, and a reference to every passage in the N. T. where the word appears, with a partial quotation of the passage, and the English word or words, answering to the Greek word, printed in emphatic type. It is an eye-opener on the bread-breaking question. Prices: Single copy, 10c; 3 copies, 25c; 15 copies, \$1.00. Order from: J. D. Phillips, Bronte, Texas.

THE ELDERSHIP

The rules for entrance into this Church were, and are so simple yet so specific, that no one can misunderstand, or go wrong in any particular if he is minded to do God's bidding instead of Satan's.

God has never allowed man since the Creation, to change, add to, or take from the plans He has given. And those who have undertaken it, and gone contrary to His laws, or substituted for them, have received severe punishment. I shall name a few instances under the Old Covenant: Cain, the Antediluvians, Ham, the Egyptians, Miriam, Nadab and Abihu, Moses, Saul, David, the Israelites, the Jews, and many others. It would take too much space to give the references for all these, but most every one knows the circumstances, and knows they are given for our instruction, and warning.

As to adding to, and taking from, we will give you a few references and hope every one who reads this, and fears God will read every one of them. Deut. 4:2; 12:22; 18:20; John. 1:7; Prov. 30:6; Ecc. 12:13, 14; Gal. 1:6; Rev. 22:18, 19.

With these preliminaries and warnings, we will proceed to the discussion of the organization of the body, or church of the New Testament. Then we may see whether any one of the religious bodies of the U. S. has a right to claim it as his own. But first let us call your attention to Phil. 4:9. "The things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Also 1 Cor. 11:1. "Be ye followers of me, even as I also am of Christ."

The church of the New Testament, or the church of Christ, is His body. And as such, it consists of different members, namely: head, which is Christ; members, all; overseers, elders, or bishops; deacons, and evangelists. In this article, we propose to investigate the Scriptures in reference to the Elders.

This is an office that is almost as old as man. Originally the elder, or older one of the family, did the offering of sacrifices for the whole family, and he was the adviser, and ruler, as long as he lived. The word in Hebrew, is "zaw-kane" which means old. In Greek, it is "presbuteroi" translated, old men, elders.

Old men were chosen as leaders, because of their greater experience, knowledge, and wisdom. It seems that the elders of Israel were lineal descendants of the Patriarchs. Ex. 12:21; 19:7. Moses took them on his first visit to Pharaoh. Ex. 3:18. Exodus 19:7 and Deut. 31:9, show how Moses issued his instruction and commands to the tribes of Israel. Numbers 11:16, 17, tells us how the "seventy," afterward known as the Sanhedrim were chosen, and how they were appointed. After their settlement in the land of Canaan, we see from Deut. 21:3, 4, 6, 10; 22:15, 25, how the elders administered the Law.

The elders continued to serve, under Joshua, Judges 2:7; under Samuel, 1 Sam. 16:4; under David, 1 Sam. 30:26; in the Captivity, Ez. 1:5; building of the Temple, Ez. 5:5; 6:14.

During the Ministry of Christ, we read of the "chief priests and elders," the "scribes and elders" who were a part of the Sanhedrim. So this is not a new thing that is introduced into the Church of Christ, but an office that had been in existence for hundreds of years.

We are not so much interested in the Egyptian or Jewish elders but must find out, and heed the teaching of Christ concerning the elders in His church.

Duties of Elders

The duty of elders is made plain by Paul when he called the Ephesian elders to him at Miletus, when on his way to Jerusalem, A. D. 60. As recorded in Acts 20:17, 27, 28. "And from Miletus he sent to Ephesus and called the elders of the church." verse 27, "I have not shunned to declare all the counsel of God. Take heed therefore unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers, to tend the church of God, which He hath purchased with His own blood." Also 1 Peter 5:1-5; "To the elders which are among you I exhort, who am also an elder - - - feed the flock of God which is among you, taking the oversight thereof, not by

constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flocks."

Qualifications of Elders

The qualifications of elders is fully given in 1 Tim. 3:1-7; Titus 1:6-9. The study of the instruction as given to these two evangelists, requires great care in rightly dividing the qualifications of the applicant. No man has them all when he is chosen for the office. We know of only seven who had them, and they were "full of the Holy Spirit and wisdom."

In the first place, no new member (novice) or young person has or can have them. A man must necessarily be aged. A man of experience; a man of family; a man that has children, well trained, and obedient, and who are believers in the word of God. He must be a man who is well thought of by outsiders. He must be a man of good habits. No drunkard, tobacco user, or dope fiend, is fit for an elder in the church of Christ, or any other church. He is yet "in the gaul of bitterness and the bonds of iniquity. He has never repented: is a "stumbling block in the way of other sinners.

If he has these main qualifications, he may be chosen by the whole congregation. Then by hard study and prayer, he may become "apt to teach," preach, and become a leader in "the work of the Lord." Thus being tested, or "proven" (1 Tim. 3:10), and having all the qualifications given by Paul, he is ready to be ordained, or appointed to, or rather into the office of an elder. And that is done by "fasting, prayer, and laying on of the hands of evangelists. Acts 14:23; 1 Tim. 5:19-22; Titus 1:5.

Choosing and Appointing

We will speak of this subject further, that it may be thoroughly understood, as this is the misunderstood point where many stumble and many have gone astray. The question is frequently asked, how is it done? One says, "I do it this way" another says, "I do it this way" another says, "there is nothing in the way, just so it is done." Well let us see. Is it a good work? Is it necessary to have these officers? All say, yes, the church cannot function without them." Will you let Paul settle it? "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for INSTRUCTION IN RIGHTEOUSNESS, that the man of God may be perfect, thoroughly furnished unto EVERY good work." 2 Tim. 3:16. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Will we then take warning, study the word of God, and be willing to accept, and do what it says? The beginning of every thing that God has done for the human race, was a miracle. So we know that the elders in the first church, were inspired men, directed in what they did by the Holy Spirit. But after that they were chosen, appointed, and guided by laws made by Jesus Christ as the Head of the church. (Continued next month)

—E. A. Lowry.

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. X

LEBANON, MISSOURI, JUNE 1, 1937

No. 7

ANTI-CHRIST!

"Little children, it is the last hour; and as ye heard that anti-christ cometh, even now there have arisen many anti-christs; whereby we know that it is the last hour." 1 John 2:18.

Anti-christ means against Christ, and John by the Holy Spirit declared that there are many anti-christs. He further states that, "This is the anti-christ, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." 1 John 2:23, 24. Then whosoever denieth Jesus is anti-christ, and there are many anti-christs, or many who are against Christ. A lot of people are looking for anti-christ to come in the future, but anti-christ is here now. And when another arises—anti-christ, he is just one more to add to the number anti-christ.

Another great apostle wrote, "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works. 2 Cor. 11:13-15. These are all anti-christ and there is not one antichrist only but many. Jesus warned His apostles: "Beware of false prophets that come to you in sheeps clothing, but inwardly are ravening wolves, by their fruits ye shall know them," Matt. 7:15-23. The fruits are the results of their teaching. They are doing in the name of Jesus, things never authorized by Him. In the last great day He will say to them, "depart from me, I never knew you." On another occasion Jesus warned: "Woe unto you, when all men shall speak well of you, for so did the fathers to the false prophets, Luke 6:26. Truly by their fruits ye shall know them—the false and the true. Those who are praised by all (the great majority) are anti-christ.

"Beloved believe not every spirit but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that annulleth Jesus (margin) is not of God: and this is the spirit of the anti-christ, 1 John 4:1-6. When Messiah came He made known all things. No true spirit doubted His word, but believed in Him explicitly. In doubting Him, men confessed Him not, but annulled Him. Annulling Jesus is making Him void, or making void His word and work. Jesus

said that the Pharisees made void (made of no effect) the law of God by their traditions. Therefore whosoever sets aside or makes void the law of Christ by their traditions has annulled Jesus or confessed Him not; By their setting aside of the Divine Law, they have set themselves forth as God—having power to change the law—this is the anti-christ, even anyone who sets aside the law of Christ by means of human tradition.

"Whosoever taketh the lead (margin) and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son," 2 John 9. Hereby we know the Spirit of God, for those who know God and please Him abide in His teaching, and "If any man willet to do His will, he shall know of the teaching"—John 7:17. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ, Col. 2:8. Most human traditions have originated through the efforts of men in pleasing men. Wherefore beware of pleasing men contrary to God's law. Bend not like reeds before the winds of human doctrines, but stand like sturdy oaks on the shores of time upholding the word of Holy Truth.

The Pope is not the only anti-christ. There are many more among the protestant sects. Even the Church of Christ is not exempt from anti-christ amongst its members: "from among your own selves shall men arise speaking perverse things, to draw away the disciples after them," Paul to the elders from Ephesus, Acts 20:30. This is no marvel, for Satan knows he can deceive best by means of those in the Lord's House. Wherefore, "watch ye," "at all seasons," "prove all things," "hold fast that which is good," "preach the Word, be urgent in season, out of season," "the Gospel is the power of God unto salvation"—all else is anti-christ, and denies, and confesses not the Father and the Son.

—L. L. McGill.

Box 202, Lacombe, Alberta, Canada.

May 3, 1937.

Instruction enlarges the natural powers of the mind.—Horace.

Our high respect for a well-read man is praise enough of literature.—Emerson.

There is no knowledge that is not power.

—Emerson.

GETTING ACQUAINTED WITH OUR YOUNG
PREACHERS

T. R. Chappell, Sulphur, Oklahoma

Brother Chappel, son of Bro. Tom (deceased) and Sister Chappel, of Henrietta, Texas, was born January 27, 1911, at Kennedale, Texas.

He graduated from the Henrietta High school, in the spring of 1932.

Brother Chappel obeyed the gospel at the age of fifteen, and began preaching immediately after his graduation from school. His first meeting was at a school house, near Ringling, Oklahoma, where he baptized five and eight were restored. This was a mission effort. His labors since that time have been confined mainly to the state of Oklahoma in which the Lord has blessed his earnest and humble efforts, by using him in baptizing a number of precious souls into Christ.

He states that whatever success has been his, he owes to the Lord, a loving mother and father and to many Christian friends.

I am personally acquainted with Brother Chappel, and have heard him preach, and I sincerely believe he is a good Christian boy, loyal to the Book, faithful, having much ability to do the work of an evangelist, very zealous, and a tireless worker in the Vineyard of the Lord. I am certain you will not be disappointed in him and his efforts if you can use him in your meetings. Call these good earnest Christian boys for your meetings, brethren. They will do much good, if given a chance.

—Homer L. King.

UNITY

"It comes with the poorest of grace for the Christian Church to offer to divided Christendom a plea of unity." ("Overby, Minister," in "Mirror.")

Yes, and the same thing can be truthfully said of the "digressive church of Christ" with its "Sunday school," its "Minister, Pastor, or Located evangelist," and its cups and loaves in the com-

munion worship. In fact neither is endeavoring any more to "keep the unity of the Spirit in the bond of peace," Eph. 4:1-4, the unity for which the Savior prayed, Jno. 17:20, 21, and the unity Paul bound on the church at Corinth, 1 Cor. 1:10; 4:6; and he classes "sects" with the most vile "works of the flesh," Gal. 6:20; and no wonder for the Christian who does not "endeavor to keep the unity" does not "walk worthy" of his vocation, Eph. 4:1-4. And those who do not "walk worthy" are under condemnation as "workers of iniquity," Matt. 7:23. Are you endeavoring to keep the unity, brother? Sister? How much? Are the preachers endeavoring to keep the unity? How much, and how? Just to the extent you endeavor to keep the unity of the Spirit do you really want to see the world believe in Jesus and be brought to him and be saved, as Jesus prayed. What kind of Christian are you—obedient (1 Pet. 1:14), or as disobedient (Rom. 2:8) children? Do not think for one moment that this matter of "unity" for which the Son of God prayed is of no concern to you, if you would be saved. What can you do? Well, you can lift your voice against everything that causes division, and accept those things that come under the Lord's will. Matt. 28:20; 7:21; 1 Cor. 4:6; 2 Jno. v. 9; Matt. 15:13; Col. 2:22. And you can help thus to save others in being saved.

—H. C. Harper.

BEN'S BUDGET

Does it not seem a bit better to "let our light shine" that those who know us may see in us what they should see, rather than to boast of having "the best mother that ever lived? What recommendation for a mother is it that she has children who are godless and mistreated in many a way? That variety of training plainly argues the other direction, and further, is it not shortsighted to keep speaking of a thing about which, in the very nature of the case, we cannot have knowledge sufficient to warrant the exercise of judgement?

I have gone only this far:

When mothers all have stood the test,

And God decides which one is best,

As He alone can do;

I know not your rank will be,

But you are good enough for me—

I'm satisfied with you."

So I wrote her when she was eighty-five. What unnumbered millions of good mothers I've never known! Mine might be the best. I cannot know. I will not say. Show the honor due; don't talk about it.

—Ben J. Elston, DeRidder, La.

F. S. As Brethren Forcade and King have spoken of Brother King's visit to DeRidder it seems needless to say more than that I am glad of it.

—B. J. E.

He who will not reason is a bigot; he who cannot reason is a fool; and he who dares not reason is a slave.—Bacon.

A boy is better unborn than untaught.

—Gascoigne.

QUESTIONS

By R. L. C.

1. Does not "the cup" as mentioned in 1 Cor. 11:25, in a broad sense embrace any or all cups, while "this cup" or "that cup" (verses 26 and 28) limit the application to one particular cup, hence all others excluded?

Ans. No, the reference in each passage is to the same cup. The R. V. renders all the references cited the same, i. e. "the cup."

2. Where is your authority for passing only one loaf, in the communion, and each member break it?

Ans. 1 Cor. 10:16, 17 "The loaf which we break, is it not a participation of the body of the Anointed one? Because there is one loaf, we the many, are one body, for we all partake of the one loaf" (Emphatic Diaglott V.).

3. Where is your authority for only the one loaf to be used in the communion service? Proof is demanded.

Ans. 1 Cor. 10:16, 17; 1 Cor. 11:23; Matt. 26:26; Mk. 14:22; Lk. 22:19. (See R. V., Living Oracles, Emphatic Diaglott, et al translations).

4. Is the plate that contains the loaf in any way the bread, used in the communion service? If not, why not?

Ans. No, Jesus said nothing about a plate. If he had we would have contended for one. No contention here. You should learn to designate between things in the Word of God and things not mentioned.

5. Where does the Book say to use only one tea-cup or glass in the Communion service?

Ans. The Scriptures do not designate "tea-cup, or glass." The "Book" says "cup" (singular every time mentioned), "a cup" (How many is "a" cup?), and "cup" is defined as "a drinking vessel."

6. Are we commanded to drink the cup (1 Cor. 11:25, and can we drink it (1 Cor. 11:26)? We cannot drink the container, hence, not included, do you think?

Ans. We are commanded to "drink the cup" and we can "drink it." "How can one drink this cup? By drinking what it contains, and in no other way" (N. L. Clark, in Clark-Harper Debate). "By drinking what is in the cup" (Thayer). Hence, even in the figure metonymy we do not get away from the idea of a drinking vessel—"what it contains," "what is in the cup." Can we drink the cup, without a cup? Can you boil the kettle without a kettle? Can the radiator boil without a radiator involved?

7. In "as often as ye drink it" (1 Cor. 11:25), does the "it" include the container? If yes, how can we obey? If no, then does it not follow that the container is no part of the cup?

Ans. The answer to number six, answers this question. In "drink the cup" we have a figure of speech, called a metonymy, and the kind here is one that involves the container and the thing contained, as I illustrated above. Cup is put for its contents, but if no cup involved, then no figure, or if no contents involved, then no figure, but literal.

Remember the very term "contents," "thing contained," suggests to the mind a "container," for how could there be contents without a container?

8. Is "the cup" (Matt. 26:27) and "cup" (Lk. 22:17) the same cup?

Ans. N. L. Clark says they are (Clark-Harper Debate), and I have no reason to believe he was wrong. However, this is against the plurality of cups as practiced by some brethren, for it is evident that the cup (Lk. 22:17) was undivided (one), when Jesus gave thanks for it, and when he handed it to the disciples. To fit their practice, He should have said, "Take this which I have divided for you, etc." but remember He told the disciples to do the dividing, and how was that to be done? In Matt. 26:27, Jesus said, "Drink ye all of it," and Mark says, "They all drank of it" (Mk. 14:23). This shows how they "divided it," viz. "they all drank of it."

—Homer L. King.

Note: Due to the fact that I have so much work on the paper to do, I suggest that brethren, who want questions answered, send them to Brethren Phillips and Gay or others, as they have more time for such matters.

—H. L. K.

OLD TIME CAMP MEETING

We have received a number of inquiries relative to whether we plan to have the camp meeting again, in the State Park, at the Bennett's Spring, near Lebanon, Missouri. Quite a number have expressed interest in it this year. It was announced at the close of the meeting last year that it would be repeated in 1937 at the same time and place.

I have recently taken the matter up with Brother Gay and others, and we have decided to have it this year, if there is sufficient interest to justify it. Now, we would like to have a card or letter from all, who plan to come, the Lord willing. Please write to me or to Brother Gay at once, telling us if you plan to come.

We believe it is a great opportunity for Christian people to get together in song, prayer, teaching, worship, to say nothing of the benefits derived from the social side or feature. It gives you an opportunity to meet Christians, you would not otherwise meet on earth; it gives the children of Christian families an opportunity to get acquainted and to be associated together; it gives the preachers of the brotherhood an opportunity to know and appreciate each other better, and to be benefited by "the mutual faith." Shall we have this spiritual feast? We trust that you will answer in the affirmative. Remember the time—August 20—29, and the place—one of the gems of the Ozarks, the picturesque Bennett Spring State Park, 12 miles west of Lebanon, Missouri.

—Homer L. King.

Benjamin Franklin says: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in the Holy Scriptures: this is your certain interest."

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THE KING-WHITTEN DEBATE

Deming, N. Mex., April 25th-28th

Brother Homer L. King affirmed on the breaking of the loaf, and Brother D. J. Whitten on the number of cups (vessels) to be used in the Communion.

King affirmed that the one serving at the table should, after thanks, break off his portion of the loaf, before it is passed out to the audience. Bro. Whitten denied, contending that it should be broken into two or more sections by the one serving at the table.

Bro. King used such Scriptures as Acts 2:42 ("they continued steadfastly in the breaking of the loaf"); Acts 2:46 (they were "breaking bread from house to house"); Acts 20:7 ("the loaf which we break") and thereby showed that each was to break the loaf for himself and that "the breaking of bread" (a common Hebrew idiom) implied the eating (for surely they did not meet and break bread and go off and leave it uneaten!). He showed that Jesus, after breaking the loaf, said, "This do" (Lk. 22:19). He used a piece of paper and demonstrated it. He broke off a piece of the paper, and showed that each could do that. He broke it in two near the middle, as Bro. Whitten did the loaf on Sunday morning before the debate started; and showed that, if each should attempt to do that, the loaf would soon be broken into a pile of fragments past the possibility of re-breaking. The fact that Jesus broke the loaf and told the Twelve to do it as He had done (Lk. 22:19)—the same Twelve to whom He also said: "Take, eat" (Mt. 26:26)—shows that He broke off His portion and told each to do the same. He pressed Bro. Whitten on this and urged him to demonstrate his practice in the light of Christ's command—"This do." But Bro. Whitten would not demonstrate! Reader, try it!

Bro. Whitten said that he did not know into how many pieces Christ broke the loaf. Bro. King pressed him with his admission, and asked him to tell why he made a test of fellowship over the matter; and showed that Bro. Whitten, according to his own admission, was not acting by

faith when he broke it in two near the middle on Sunday morning before the debate started in the evening.

Bro. Whitten then took the S. A. Bryant position that you must break the loaf into two or more sections in order to "let the blood run out"! King showed that to be silly in the extreme, because "the blood" ("the fruit of the vine"—Mt. 26:29) was already "out" (it had never been in the bread!) King showed that it would take Bro. Whitten a long time to commune, for Whitten contends that the "fruit of the vine" must be fermented; therefore, per his own contention, he would have to break the loaf and let the "fruit of the vine" (blood) out; then let it "set" two or three weeks until it ferments; then drink it!

Whitten contended that the loaf, when not broken up into sections, shows a live Christ and not a crucified one. King answered that by showing that "the blood is the life" (Gen. 9:4)—that when the loaf and the cup are placed on the table the loaf and the wine are separate, and thus we have the very picture of death. And to break the loaf in order to let the "blood run out," as Whitten contends, is not only not mentioned in the Bible (which fact alone is enough to condemn the contention), but that Whitten has "the cart before the horse."

Bro. Whitten contended that his theory is true because the loaf must be prepared—he breaks it into two or more sections "in preparation," he says. King pressed him for the Scripture that says so. It could not be produced, for it is not there! This, then, left him with no Scriptural support for his theory. Many brethren were looking for a "Thus saith the Lord," and Whitten's ipsi dixit was not enough! I am glad the brethren generally are beginning to see that there are no Scriptural grounds whatever for Whitten's contention.

Bro. King used Matt. 26:29 ("I will not drink henceforth of this fruit of the vine"); Mark 14:25 ("I will no more drink the fruit of the vine") to show that Jesus had just par-taken of the Communion-cup before using the language quoted. He showed from Webster that "henceforth" means "from this time forward" and pressed Bro. Whitten on it. He asked him how Jesus could drink it "no more" if He had not drunk it at all! All Bro. Whitten could do at this point was to try to array Luke 22:18 against the Scriptures quoted from Matthew and Mark. It says (King James Version): "I will not drink the fruit of the vine until," etc. King showed that this should be studied in the light of Matt. 26:29 and Mark 14:25, and not arrayed against them. (Brethren need more faith in God and His word). King then read ten translations of Luke 22:18 which read the same as does Matthew 26:29, in the King James Version. The Revised Version reads the passage: "I shall not drink from henceforth of the fruit of the vine." Whitten, like many other drowning men, tried to "catch to a straw," so to speak, and said Luke referred to the wine of the passover. King pressed him to show where there was wine used in the passover. But the Scripture

was not produced! There is none. Exod. 12-14 was mentioned by Whitten as proving it, but it utterly fails him.

King showed that "the one loaf" (1 Cor. 10:17) shows the unity of the "one body." They both agreed that "loaf" is the correct reading here. Bro. Whitten had said in a letter to Bro. McDonald that there should be but one loaf on the table. King showed that the Church, Christ's "body" (Col. 1:18), is "one." That His physical body was one. That His glorified body is one. Paul, rebuking the Corinthians, says, "Is Christ divided?" (1 Cor. 1:13). He was arguing against their dividing His spiritual body, the Church. Breaking the loaf "in two" (as Musgrave teaches) or into "two or more sections" (as Whitten teaches) was shown (by King) to be a misrepresentation (not a representation) of every fact in the case. Space forbids that I give more on this question.

Brother Whitten affirmed: "The Scriptures teach that an assembly of the church, for the Communion, may use a plurality, or more than one cup (drinking vessels) in the distribution of the fruit of the vine."

In the very first session Whitten asserted that the Scriptures did not say anything about drinking vessels in the Communion, but remember his proposition stated, "The Scriptures teach that an assembly for the communion may use a plurality of cups (drinking vessels)" etc. King did not fail to press this all through the debate on the cups, to the discomfort and manifest defeat of Whitten and all who stood with him. His proposition obligated him to use some Scriptures to support his position and practice, but he had urged that the Bible did not teach cups (drinking vessels). King pressed him for the Scriptures, but showed also that he could not offer them, since Whitten had already surrendered his proposition by stating repeatedly that there were none. The man really was to be pitied at times, when pressed on these and other contradictory points. He tried in vain to get away from the proposition, and discuss what the cup is, but King held him to the proposition entirely too close to be comfortable. When Whitten finally tried to offer some Scripture to justify the use of cups, King asked, "Brother Whitten, are these Scriptures for or against your position, since you say there are no Scriptures for drinking vessels?" Whitten was really tied here, and could not get away from it.

Whitten claimed that Christ named the cup in the Communion, in Mark 10:38, 39; Matt. 26:39-42; Mk. 14:36; Jno. 18:11, etc. His position here is similar to that of G. W. Phillips. King showed that the Lord, in the Scriptures, by an easy metaphor (a figure based on likeness) referred to His approaching death under the figure of a cup presented to Him to drink. (It was the custom in those days to give a cup of poisoned liquid to criminals at their execution, whence the figure arose). King showed that by the same figure (metaphor), He compared His death and the violent sufferings of His disciples to baptism. "Are ye (disciples) able to drink the cup that I

drink? or to be baptized with the baptism that I am baptized with? And they said unto Him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized." This cup and baptism both refer to violent suffering and death—nothing more. It is silly to apply this to the cup which "He took" and "gave to them" in the Communion (Mt. 26:27-29). King showed that if Whitten was right in contending that Christ's use of the word "cup" here (Mk. 10:38, 39) showed that the cup of the Communion was not a real cup, His use of the word "baptism" (by the same figure,—metaphor,—referring to the same thing) would, by the same unwarranted twist of rhetoric and logic, show that when He commanded baptism (Mt. 28:19; Mk. 16:16; cf. Acts 2:38; 22:16, etc.), He did not mean real baptism in water. He showed that "Judge" Rutherford,—Charles T. Russell's successor in "Millennial Dawnism,"—used these very Scriptures to argue baptism out of the plan of salvation, and made the very same sophistical dodge that Bro. Whitten made in trying to argue the cup out of the Communion. (All sectarianism goes the same way!).

Bro. Whitten contended that "He took a cup" (Mt. 26:27; Mk. 14:22, RV) was not the word of Christ—that He did not say it! King showed that the Holy Spirit inspired those who did say it, and it is true nevertheless. Whitten said the language in Mt. 26:27-28 and the parallel passages in Mark and Luke and 1 Corinthians is figurative. (He seems to be unable to tell when a word is to be taken in its literal sense and when it is to be taken in a figurative sense). King urged him to name, and define, and describe the figure used, and tell us what it takes to constitute it. Whitten said it made no difference what figure is used—that it is a figure all the same! (There are over 300 different figures of speech in the Bible, and no two of them are exactly alike). Bro. Whitten could not tell whether the figure is a metonymy or a metaphor. He claimed that when Christ said: "this is my blood" (Mt. 26:28), "He defined the word cup." King asked him if He defined the word bread when He said of it: "this is my body" (Mt. 26:26). Knoch's Grammar says (p. 20) under "Figures of Speech": "When the original says one thing is another, this is not the basis of a definition." In 1 Cor. 10:21; 11:27 ("drink the cup of the Lord") the word "cup" means "a drinking vessel" (that is the definition), but it is used figuratively, and the figure is metonymy, and in that metonymy, "the container" (cup) is put for "the thing contained" (wine). See Williams' "Composition and Rhetoric," p. 220.

Brother Whitten spent nearly all of his time trying to show that the cup is. King reminded him over and over again that he was not dealing with the issue—that the issue was whether or not more than one cup (vessel to drink from) may be used; that Whitten had undertaken to prove that cups may be used, and it was up to him to try to do it. King drew two circles on the board.

In one, he wrote **cup** (singular); in the other, cups (plural). He wrote many Scriptures in the one with "cup" and urged Bro. Whitten to write the Scripture notations in the other (with "cups") that mention the practice he was trying to defend. Whitten made no attempt to do this in the first session.

The next night, however, Bro. Whitten saw that he must do something. So he wrote—(hold your breath!)—he wrote—(Reader, are you ready for it?)—he wrote: "Acts 2:42; 5:11-14". Reader, look up these Scriptures and read (if you can!) about Bro. Whitten's cups in them! Did you find them? Ah, look again!! Bro. Whitten can see (?) them!!! But, they are not there! They are not there!! THEY ARE NOT THERE!!! Bro. Whitten, therefore, is among those of whom the poet wrote:

"Optics keen have they, I ween,
Who read things not to be seen!"

The first reference, speaking of the worship of the Jerusalem disciples, says they "continued steadfastly in... the breaking of bread"; but verse 46 says "the breaking of bread" (of v. 42) was "from house to house." No big assembly there! The N. T. is full of references to "the church in" this or that man's "house" (e. g., Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Phile. 2). The Roman disciples were many, but they, like they of Jerusalem (Acts 2:46), had many places of meeting, usually (if not always) in private houses ("breaking bread from house to house," Acts 2:46; cf. Rom. 16:5, 15). King used all this, also the following: "The places of Christian assembly were at first rooms in private houses" (Neander's Church History, Vol. 1, p. 402). (Jerusalem was the "first"). "They met, not in the synagogues, as did the Jews, but in private houses" (Early European History, by Webster). King stated that this is uninspired history, but that it is better than Bro. Whitten's bare assumption—his *ipse dixit*! The inspired Luke should be good authority! Whitten claimed that the "breaking of bread" of Acts 2:46 is not the same as that mentioned in verse 42. But the fact that the same phraseology is used in both passages is against him! Whitten said that Acts 2:46 refers to their common meals. Of course, "eating their meat" refers to their common meals. But their "breaking bread from house to house" refers to their worship—their meetings (in many places) on Lord's days, in which "they were constantly attending to the teaching of the Apostles and to the fellowship and to the breaking of the loaf and to the prayers" (v. 42).

Whitten made the false assumption all the way through that Christ says, "This cup is my blood." King begged him to read it. He could not do it. King then showed that Whitten had misquoted it. What Christ did say is: "This cup is the New Testament in my blood,"—not "this cup is my blood." He does say, "this is my blood." "This" what? "This fruit of the vine" (Mt. 26:29)—"this" (liquid, for His blood is liquid) that is in the cup (verses 27, 28). King showed that the covenant and the blood are not the same (Heb.

9:19, 20; Exod. 20:1-8). And since Christ says of the cup, "This cup is the New Covenant in my blood" (Lk. 22:20; 1 Cor. 11:25), and of the wine, "this is my blood of the New Covenant" (Mt. 26:28; Mk. 14:24), the cup and the wine are not the same.

Bro. Whitten made many misquotations of Scripture, and he misrepresented Bro. King and his position all the way through. Still, we can hardly think he did it intentionally. We have always thought (and we'd hate to be forced to change our minds about him) that he is a good man.

On the cup being called "the New Covenant" Christ's "blood," Brother Whitten referred to Thayer (p. 533) where he says, "By metonymy of the container for the contained, the contents of the cup, what is offered to be drunk." I have underscored "the contents of the cup." It upsets Whitten's theory that a literal cup is not under consideration, when the Communion-cup is meant. Of course, when Christ says, "This cup is the New Covenant in my blood"—i. e., "ratified by my blood" (as other versions read)—the wine in the cup is what He calls "my blood." But that the cup itself (which contains the wine) is what He calls "the New Covenant" is shown by Thayer (p. 15), where he says, "In both which (Lk. 22:20; 1 Cor. 11:25) 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.' It is not the wine, then, but "this cup containing wine," that Christ calls "the New Covenant in my blood."

Brother L. W. Hayhurst moderated for Bro. Whitten and I for Brother King. It was King's first debate, but he was master of the situation. Much of Bro. Whitten's talk was coarse and rude, if not blasphemous. He constantly misrepresented King and our position. But, withal, everything went off pleasantly. The audience conducted themselves splendidly. We hope that more such investigations may be held. Truth has everything to gain, and nothing to lose, by them. Bro. Hayhurst is an agreeable moderator. King is fully prepared to discuss these questions with the ablest opponents. Bro. Whitten can do as well as can any one who takes his position. It simply cannot be defended by the Scriptures.

J. D. Phillips, Bronte, Texas.

SPECIAL NOTICE!

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ROLL OF HONOR

Below we give the names of those who have sent in subscriptions since April 20, and, opposite their names the number of subs. We heartily thank all for their interest and cooperation in the welfare of the O. P. A. Let all work for the paper.

Homer L. King—4; S. J. Gay—2; J. H. Sharp—1; Carl N. Nichols—1; B. M. Massengale—1; John L. Reynolds—1; Anna Lee Stewart—1; G. L. Hogland—1; A. L. Thomason—1; Howard H. Paine—1; Woodard Clouse—1; Otis L. Osburn—1; Estelle Smith—1; Clovis T. Cook—1; J. C. Moore—1.

NOTE: Brethren, the next three months are the lean months for the paper, and we shall need your sincere efforts to get subs., in order to keep it going. Do you preaching brethren ever mention it in your meetings and associations? Do not forget it, if you want it to remember you!

—Publishers.



John L. Reynolds, Crockett, Calif., May 1.—The church in Crockett is looking forward to the coming of Brother Homer L. King, and we are expecting a good meeting. Our meeting is to begin around June 1, and we invite all within reach to attend. It would be fine if some of the young preachers, who report in the O. P. A. lived in Calif. I doubt if there is a state in the union in need of true gospel preaching more than this one. If there is an active preacher in the state, who stands for one cup and one loaf, it is more than I know.

J. Miller Forcade, DeRidder, La., May 3.—We plan to make a trip into the North as far as Kansas City, this summer, passing through parts of La., Texas, Ark., Okla., Mo., and Kan. If there are brethren along the way, who would like to have some preaching, I would be glad to get in touch with you immediately. The attendance in the home congregation is holding up pretty well, with 32 present last Lord's day. The meetings in the Ikes community continue with a few new hearers, and we pray for visible results there in the near future.

Clovis T. Cook, 309 N. Austin, Wichita Falls, Texas, May 10.—We closed a mission meeting at Electra, Texas, May 3, with one baptized and five restored, and we established a small congregation there, and 29 communed there last Lord's day. I assisted Brethren Kirbo and Gay in this meeting. I am expecting to go to Nocona, Texas for a singing school soon. This is the home of Brother C.

R. Worsham, with whom we differ on the Communion service. I am now in a meeting with Brother Kirbo, about four miles north of Sulphur, Okla. The meeting starts off in a very encouraging way, with good crowds and attention.

Ervin Waters, 1118 So. 27th St., Temple, Texas, April 17.—Since my last report I have preached at Temple, Live Oak, and Shiloh. The Temple church seems to be taking on new life. The third Lord's day in March we had three restorations. The fourth Lord's day we had one confession of faults. The first Lord's day in April I baptized one and restored one from the Christian Church, also one confessed his faults. Next I preached at Live Oak and at Waco. Soon I shall start out on my summer's work. Anyone desiring my services should write to me soon.

Death Comes in Debate, Houston, Texas, April 23.—J. O. Banta, member of the Christadelphians Ecclesia, and John O'Dowd, minister of the Church of Christ, were the debaters. O'Dowd was in the affirmative of the question, "Resolved, that the Church of Christ is Scriptural in origin, practice, doctrine, and name." O'Dowd was beginning his sixth speech, when Banta was stricken with a heart attack, and fell to the floor of the speaker's platform, and died a few minutes later.
(Selected)

James R. Stewart, Clyde, Texas, May 13.—I have just closed a very interesting meeting at Tyson, near Waco, Texas. This is the home of our dear Brother Bates, a gospel preacher. There being no church at this place, Brother Bates and family drove about 25 miles to Waco to worship, but we established a small congregation of about twelve members. I enjoyed the effort, and expect to return for another effort in 1938. My next will be at Pascha, near Eden, beginning May 15. Then, I expect to go to Eola, and from there to Oklahoma for some meetings.

Homer L. King, care of Sharp's Barber Shop, Montebello, Calif., May 19.—After the Debate with Brother Whitten, in Deming, N. M. (reported in this issue by Bro. Phillips), we drove to Los Angeles, Calif., where I conducted a series of meeting, May 2-14, at the Siskiyou St. Church. The attendance and attention were all we could ask, and we believe much good was accomplished, as the people heard us gladly. One, a Catholic, was baptized the last night of the meeting, and we left them rejoicing. We are now in a series of meeting with the faithful brethren in Corcoran, Calif., which began May 16, and we shall, the Lord willing, continue until the 28th. The attendance and interest are fair for the West. We are enjoying our stay with Brother A. C. Luttrell and his good Christian family. Our next will be Crockett, Calif., about June 1-11; then, possibly, to Maricopa, before returning to Montebello a meeting. I expect to get back into Texas and Oklahoma in July.

Hugh Murphy, South Charleston, W. Va., Apr. 14.—(Personal letter). We thought you would like to know how we are getting along with our church building at Spring Hill. We have purchased blocks, cement, etc., and are beginning the work the first of the week. Our collections have been exceptionally good, but we still need funds to finish the work. If you know of any loyal congregation that you can get to help us, we would greatly appreciate it. NOTE (by J. D. Phillips): These brethren are worthy of help. They are few in number, and have had many hindrances to the work. Some of them gave a good deal of the money that bought the South Charleston meeting house, which is now in the hands of those who operate "Bible classes" with "women teachers," have a "regular located minister" and use "individual communion (?) cups," etc. Profiting by their past experiences, they bought the present lot and made the strictest and most binding deed it has been my privilege to read. Any help that you may be able to give them will be appreciated and used wisely to the up-building of the cause of New Testament Christianity. Do what you can!

J. D. Phillips, Bronte, Texas, May 14, — The Portales, N. Mex., meeting was fine. I expect to return next year for a longer meeting. I will be at Cleo, Texas, 12 miles from Junction (where Bro. Alva Johnson and I will debate the cup question between the last two Sunday in June), the first two weeks in July. We are expecting brethren from many parts of Texas and a few from W. Va. to be with us during the meeting. We want to make this the best meeting ever held there. Come, and help us!

During the last two weeks in July, I will be with the Church at Old Bula, near Littlefield, Texas. We plan to leave for W. Va. about the first of August.

It looks as if I may debate the question of whether it is Scriptural to use mechanical music in Christian worship, with Floyd M. Edwards of the Christian church, at or near Bloomfield, Iowa, some time during the first half of June.

Bro. J. A. Dennis and I will likely debate the cup question and possibly the divorce question at Burr, Ky., some time this year.

Homer A. Gay, Wilson, Okla., May 10.—The meeting reported last month at Davis, Okla., resulted in the establishment of a loyal congregation there. They meet in the old Bank building, and will be glad for loyal preachers and others to stop over with them. After closing there, Bro. Kirbo and I went to Electra, Texas, where Bro. Cloves Cook joined us in another mission meeting. We closed out May 3rd, with one baptized and five restored, and yesterday 29 communed there. They meet in the Hall over the Post Office. Bro. F. M. Cox lives there, and he with the help of a number of other able helpers will carry on the work there, and we hope to build up a splendid congregation within a few years. Yesterday afternoon we put on our last broadcast, for a while,

as we will now be out in meetings. Bro. Cloves Cook who directs the singing for us was at his best, and the other singers,—Glenn Bray, bass, Hugh Milner, tenor, Fred Kirbo, high tenor, and my wife, alto, were all in good "tune," and I think the singing was the very best that we have put on. We hope, with the co-operation of interested brethren, to be able to broad-cast some more good gospel singing and preaching over a stronger station this coming fall and winter. I am to begin at Dougherty, Okla., May 16, after which we will leave out for Bronte, Eola, and Waco, Texas and then on to the East for the rest of the summer. My wife and the two children plan to spend the summer with me.

ANNUAL ALL-DAY MEETING

The annual all-day meeting July 4 (since the 4th comes on Sunday, I suppose the all-day meeting this year will be on the 5th. If interested and in doubt about it, write Tom E. Smith, Box 893, Healdton, Okla.), will be held at Equal Rights, between Ardmore and Wilson, Okla. All who can are urged to spend their holidays at this time, in a get-together meeting.

—Homer L. King.

JOHNSON-PHILLIPS DEBATE

We, the undersigned, urgently invite the brethren in reach of Junction, Texas to attend our discussion of the Communion-cup question to be held June 22-25, 1937.

We want it understood that we love each other as brethren in Christ should; that we have no motive in the matter except to learn the truth. "Come now, and let us reason together;" "Contend earnestly for the faith once delivered to the saints."

—Alva Johnson, Turkey, Texas.

—J. D. Phillips, Bronte, Texas.

P. S. Brother Homer:—Please, get this in the June issue of your paper.

Your Brother,
—Alva Johnson.

If hope can triumph o'er despair
As with faith you kneel in prayer
If His light comes shining thru
The clouds which are encircling you
If, when far from those you've known
You feel that you are not alone
And standing at the gates of hell
You've heard Him say that all is well
Then, my friend, you are a king
O'er all the trials which time may bring
Yours is then the eternal joy
To know that nothing can destroy
Your faith in God or His love for you
And trusting Him you'll find Him true.
(Selected)

Ask your friends to subscribe for the O. P. A. We need the support of all lovers of the truth and they will appreciate the paper.

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. X

LEBANON, MISSOURI, JULY 1, 1937

No. 8

BEAUTIES OF THE CHRISTIAN LIFE

Paul says in Gal. 2:20, "I am Crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Too many times in thinking of, and in talking of the Christian life, it is pictured as being only hazardous, hard and galling. But I believe that we should also look at the beautiful side of it. It seemed to be enough for Paul to say that he was "crucified with Christ," and then he exclaims: "CHRIST LIVETH IN ME." In Rom. 8:9, we are told that if any man have not the spirit of Christ he is none of his. And let us remember, too, that Jesus "went about doing good."

The proverb was that "no good thing can come out of Nazereth"; but Jesus came out of Nazereth, and all agree that He was good. While traveling in the swamps of Ark. and La. a few years ago, I noticed growing up out of the mud, mire and filth of the swamp, many beautiful lilies, blooming in their effulgent beauty and sending out a fragrance that was highly noticeable to one just passing by. And then I thought: Jesus is the "Lilly of the Valley!" And just as that lilly towered above the filth of the swamp, even so our Saviour towered above the sin and wickedness of his day. Furthermore, if our "life is hid with Christ in God," and we have the spirit of Christ, even so we as Christians, will rise above the mire and filth of this world; transforming our lives and making them like that of the glorious Son of God.

Go into the slums of the city and find the thug; given wholly to sin and wickedness; just as vile and low as you can imagine; then go to the Christian home and find that highly cultured and refined Christian girl or boy; or maybe, that Godly, sainted mother with her children about her knee; the Bible lying open on the table, (even the decorations on the wall declare that "Christ is the head of this house"). Humble, though that home may be, as she rocks the cradle of her first born, and sings to it for a sweet lullaby: "What a friend we have in Jesus, all our sins and griefs to bear; what a privilege to carry everything to Him in prayer," and "Rock of ages, cleft for me, let me hide myself in thee." I say, just take a look at these two extremes, and you can see what an ennobling influence Christianity will have on a human being! Also, contrast these two characters and you can see the beauties of the Christian life.

I know that there are hardships and persecutions in the path of the Christian; many heart-aches and disappointments; but these all come to

us in any walk of life. The sinner has these and many other burdens to bear. But the Christian has peace of mind and true happiness which the sinner knows nothing of. When once we see the beautiful rose and smell its fragrance, we forget about the thorns. Even so, the beauties of the Christian life out-shine all the hardships.

One reason that the Christian life is a beautiful life is because it is a busy life. In the service of Christ we are not only to cease to do evil, but we are to "learn to do well;" brake off our sins by righteousness; and take up our cross daily and follow Jesus. We are created in Christ Jesus unto good works, and we are to work while it is day. Good works are those good actions that spring from good motives; are spiritual and have for their object the well-being of mankind. If we fail in these the object of the Church is not accomplished, and the persons thus neglecting these opportunities become dwarfed and selfish and dead. Good works give life to faith and love. We show our faith by our works.

In the Church of Christ every one has something to do. Singing, praying, paying, and preaching, all have an influence on the individual, and the Christian hand becomes so transformed and accustomed to doing good, that it is easy and inspiring.

Dreamers are failures! They find nothing to do, or no hands to do with, or no time to devote to good works. They dream of good singing, but never learn to sing themselves. They dream of benevolences, if they had the means, but they never give, because they can't do some big thing. They dream of a happy dying, but never seem to realize that this comes only at the close of a happy life,—a life made happy by obedience to the Lord. They are enraptured with visions of heaven, but seem to have lost sight of the realities of life, which transform us and fit us for the never ending eternity with God. They lament and say "If I had been on earth when Jesus was here, I would have ministered to his wants, never realizing that Jesus says 'in as much as ye did it to one of the least of my disciples, ye did it unto me'." The little things of life are the ones that count.

One certainly has a good start in the Christian life. We are told in I Peter 2:2, "As newborn babes desire the sincere milk of the word that ye may grow thereby." Thus to the laughing, chuckling sinless babe on its mother's knee, the Christian is compared. We also see more beauty in this life which Jesus said was to be "wise as serpents and harmless as doves." It is of necessity a life of prayer. In Matt. 26:41, Jesus says for us to watch

and pray. Let us not forget to pray. In everything we are told to give thanks to God through Christ. What a privilege to carry everything to God in prayer!

Another beautiful thing of the Christian life is its fearlessness. Jesus could face the howling mob, and tell them "I am he," knowing that they would kill him. The Apostles could face death with pleasure, at the end of a Christian life.

Perfect love casteth out fear. The Christian does not fear the officer, for he is a law-abiding citizen, he does not fear the gallows nor the electric chair—they are not made for the Christian, but for the lawless. He does not fear death, for it is on the other side of death that we look with longing eyes for our reward.

The obedience of the Christian life is beautiful. We all admire the child that is obedient to its parents. In Heb. 5:9, we are told that Christ became the "author of eternal life to all who obey Him." The Christian shows this obedience in every step of his life. Our life is hid, and the world sees the life of Christ in us. We admire, love, and reverence Him because he was obedient to His Heavenly Father. In obedience to His will, we give God all the glory in the Church, Eph. 3:21. As obedient children, we meet upon the first day of the week to observe the communion service, just as the Lord instituted it—Acts 20:7, Heb. 10:25, 1 Cor. 11:24-25, and many other passages, show us that we should do this service to Him as an act of obedience. When we all eat of the one loaf, and drink from the one cup, we show the death of Christ, yes we show that he died for us all, for we are all partakers of that one bread and one cup. We also show to the world, to God and to ourselves that we are all **one in Christ**. Thus the young and the old, the rich and the poor, the educated and the illiterate, all form a beautiful unity in Christ.

Again, this is a beautiful life, in that it is a life of service to others. In Gal. 5:13, Paul says, "By love serve one another." Christ set the example of service. He went about doing good. He came not to be ministered to but to minister to others. He fed the hungry, healed the sick, bound up the broken heart, and set the captive free. The one who only lives to serve and satisfy self, only, Surely is not a Christian, and knows nothing about Christianity.

I'd like to make a little child smile, and brush away a tear for it every day; I'd like to help my neighbor with some of his problems; I want to say or do something each day that will cause the boys and girls around me to want to make their lives more useful and pure; I want to pat the strong middle aged man or woman on the back and encourage them on in their useful lives; I want to lend a strong hand to the aged and tottering old grandma, and grandpa, and make life a little easier for them. I have no desire to put these deeds of love and kindness off until tomorrow: I want to do them today—Every day!

Finally, for all cannot be said; the Christian life is beautiful in its triumph. In 2 Cor. 2:14, Paul says "Now thanks be unto God, which always causeth us to triumph in Christ, and mak-

eth manifest the savour of His knowledge by us in every place." The Christian begins his Christian life in triumph—his past sins blotted out, he is now a new creature. Day by day he overcomes bad habits, he rises above sinful practices; becomes master of himself, to where he can overcome temptations. Finally, when the close of life's day comes, he can say, with Paul, "I have fought a good fight, kept the faith, and finished my course,—henceforth, the crown of life."

When Christ shall call the sleeping dead to life again, and the righteous come forth in their glorified state; then, as the rose that emerges from winter snow and puts forth its leaves, and then the beautiful rose bursts forth in its effulgent beauty; even so it will be for the soul that has triumphed over every foe. They shall walk the gold paved streets of the new Jerusalem; eat of the tree of life; drink of the river of water of life; and rest in the shade of the evergreen trees; and sing with that un-numbered host in heaven's chair and dwell forever there, in full realization of the beauties of the Christian life.

—Homer A. Gay.

(Radio Speech, May 9, 1937).

ROLL OF HONOR

Below are the names of those who have sent in subscriptions from May 20 to June 20, and opposite their names the number of subs. sent by each. We want to thank all for their hearty co-operation in keeping the O. P. A. regular in its monthly visits, fighting departures from the "Old Paths" in the work and worship of the church.

K. G. Wilks—4; J. D. Phillips—2; A. C. Luttrell—2; Homer L. King—2; Ryan Bennett—1; D. C. Kelley—1; Lula Ellett—1; R. N. Divine—1; Lester Hembree—1; E. L. Allen—1; Jasper Morgan—1; R. S. Trimble—1; John Thomson—1; Grover White—1; Ervin Waters—1; E. E. Wright—1; Elmer Meeker—1; John Rankin—1.

James R. Stewart, Clyde, Texas, June 10.—I have just closed a good meeting with the faithful brethren at Eola, Texas. We were hindered much by muddy weather, but in spite of this much good was done. We baptized two, and the brethren seemed to enjoy the meeting. I was glad to have the wife and children with me over the last Lord's day, also Brother Gay and family. I am to begin at Healdton, Okla., June 12, and from there to Wilson and the Bit Shop. Then to Troy, Texas, and back to Davidson, Okla., and from there to Pa. for some work. If others desire my services, I might be able to stop over for a few sermons.

Ben J. Elston, DeRidder, La., June 12.—We had another baptism at DeRidder. Dr. Forcade begins an extended vacation (from his practice, preaching and teaching, near us) next week. He aims to preach and teach the Lord Jesus as continuously as possible. He is much exercised about the spiritual condition of his "kinsmen according to the flesh." Help us pray for his work with them, and, we hope, many others. It leaves us with our hands quite full, but we cheerfully undertake it, "in the strength of His might." Also, pray for us.

FIGURES OF SPEECH

By A. E. Knoch,

Stepenitz, Ostprignitz, Germany

Patient plodding seems to be the only path by which we can attain clear cut conceptions of the facts of God's Word. Perhaps this is why the figure of a workman is used in connection with the Word of Truth. Although I have taken a special interest in figures of speech ever since I studied them in high school, and have been vitally concerned with those in the Scriptures, I have always felt that the subject needed clarifying in some way before the average student would take to this important study. The reason for this lack of interest lies partly in the inappropriate names given to figures, and partly in a lack of clear definition and classification. Now that I am trying to get the facts in card index form for study, the subject is beginning to clarify.

The study of figures cannot be safely neglected by the student of Scripture. We easily go astray through ignorance in this field. The disciples had much difficulty on this score. When our Lord referred to the doctrine of the Pharisees under the figure of leaven, they took Him literally, and missed the whole lesson. In modern times much mistaken teaching has been based on the failure to see a figure. One great movement, which insists that our Lord has no material body, bases its reasoning on the statement that He is a life-giving Spirit. They could easily say to me, "You don't believe the Bible, for it says that the Lord is a spirit, and you deny it." The immediate context should have saved them from this mistake, for there Adam is called a soul. They cannot reason that, therefore, he had no body. When a passage is clearly contrary to facts it is always true to feeling and a figure of speech.

Many imagine that when we "make" a passage figurative we practically deny it. Quite the contrary is the case, for the figure usually emphasizes the truth of a passage at the expense of the facts. Thus, in contrasting Adam and our Lord, the difference lay in the place given to the soul and the spirit. Adam was dominated by his soul, our Lord by His spirit. In one the soul was alive, in the Other the spirit was life-giving. Nothing could excel the splendid terseness and forcefulness of calling one a soul and the other a Spirit, even though, strictly speaking, these statements are not literally true.

Others wish to know how to be sure when a passage is literal and when figurative. Here there is room for help. The student needs proper tools so that he can easily become acquainted with figures and so that he can examine and verify the facts. Something like a concordance seems to be the best implement. Meanwhile we hope to help by indicating the more prominent figures by means of a small superior letter, f for the commonest of all figures, an Implication, as when our Lord is called a Spirit, and a for an Association (as we now call a Metonymy) which also occurs very frequently. In this way the principal figures are pointed out in the text, and most of the figures

of a like character are given in the concordance for comparison and study.

Some popular errors rest on ignorance of one of the common figures of speech, Personification. No one questions this figure in the case of the rich man who said to his soul, "Soul, you have many goods laid up for many years . . ." (Luke 12:19). No one reasons from this that the human soul is a distinct person. Instead, it is an exquisite way of addressing oneself when the enjoyment of the senses is in question. So also with the spirit of God. Even a superficial study of the literal occurrences of the word spirit will show that the spirit of a man, or of Christ, or of God, is not a distinct personality! When so used it is figurative. The spirit of Jesus does not let Paul speak the word in the province of Asia (Acts 16:7). Shall we make this a personality distinct from our Lord? Neither should we make God's spirit a person, when it is used in the figure Personification.

Our Lord could have said to the Pharisees and Sadducees: "You are like the progeny of vipers!" (Mat. 3:7). This would have been true as to fact. He might have shortened it to "You are the progeny of vipers." This would not be true as to fact, though truer to feeling. What He did say was, "Progeny of vipers!" How much more terse and trenchant and true to the emotions! Let us learn from this that figures of speech are often false as to fact in order to be fervent in feeling. Figurative statements are not a sound basis for reasoning. We cannot say (as, alas, has often been done in other less obvious cases), that the leaders in Israel were not human beings at all, but vipers. Some even add, If you don't believe that, you reject the Word of God and make Christ a liar! From this extreme case we may see how easily zealous but ignorant "faith" may fail to understand God's Word.

But this example was especially elaborated in order to show the true literary nature of figures of likeness. They are all condensed similes. Figurative speech is the language of feeling, and feeling demands terse, vigorous statements. The simile (you are like) when used of objects which are very dissimilar points out one or two marks of similarity. The metaphor (you are) is more forceful, because it leaves out the word like. The implication leaves out all of the introductory words (you are like). As the name shows, the likeness is implied, not stated. It will be found helpful for the understanding of figures of likeness to remember that they are abbreviated forms. It may be well at times to add the proper form of be and the word like. For instance, our Lord said they were fleeing from indignation. They were not literally fleeing. They were like those who are fleeing from some catastrophe, because they sought shelter in baptism. This kind of figure, which implies a likeness, is most frequent of all.

My recent investigations in this realm have impressed me with the fact that figurative language is the short-hand of the emotions. When we are

(Continued on page 5)

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VIEWS AND REVIEWS

By H. C. Harper

"Suppose Jesus meant to tell the Apostles all to drink out of the same vessel, it would not follow that every group of disciples should do so."—N. L. Clark, in Clark-Harper Debate.

"Even if they did all drink out of the same vessel, it no more makes that binding upon us than the fact that they reclined at the table makes it necessary for us."—G. C. Brewer, in G. A.

"Blackberry juice or watermelon juice will do as well as anything else; it is the attitude of the mind that counts."—Martin, in A. W.

"It does not follow that we must use but 'one loaf.'"—D. Lipscomb, in G. A.

"And if they used unleavened bread, that does not make it binding on us."—Boles, in G. A.

"Suppose we admit that Jesus was immersed. That does not prove no other mode is valid."—Presbyterian tract.

It makes one think of the devil in Eden. God said so-and-so. Yes, but you don't have to do what God said. God pity the dupes led by the devil. If these leaders who are not satisfied to follow the word of God, would plainly tell the people so, it would not be so bad; but when they say they take the word of God for their "faith and practice," and then play the devil, they are neither honorable nor self-respecting.

"Our plea is to do all things according to the Scriptures."—Hayhurst, in "Infant Baptism."

Well, I can find baby baptism in the same chapter and verse of the Bible where H. finds his "two or more cups" in the communion. "Chapter and verse," now, as you demand of the Pedo-baptist. I say of your "two or more," as you say to the individual cups man: "Is there any example for it? Did any of the early churches use them?" and put you into the boat with the Pedo-baptist and the individual-cups man. Now what do you say?

"They discovered that the record says our Lord took 'a cup' (singular), and they insist that we should use only one."—G. C. Brewer, in G. A.

Yes, and on what else could we insist, and yet "Speak where the Bible speaks"? And if those who contend for the use of cups would be frank and tell the people there is no Scriptural authority for them, and that they are an innovation on the New Testament faith and practice, being a digression from "the faith which was once for all delivered unto the saints"—I say if they would tell the people this instead of trying to make it appear that they can "Speak where the Bible speaks" for their cups practice, as they have been doing in their oral debates, and as has recently been done in the Church Messenger and in the Firm Foundation, saying, for example, "Each of them drank from his own vessel, as they did during the pass-over meal" (F. F., Aug. 6, 1935)—I say if they would let the people know that they can not "Speak where the Bible speaks" for using cups in the communion, their "cake would be dough" in a jiffy—and they know it. Yes, and the devil knows it!

Think of the volumes written and the debates had to show that infant baptism is a N. T. practice. And why? For the same reason that the cups advocates try to find the cups practice in the Bible. And what volumes and debates have been put forth to show that sprinkling or pouring is a New Testament practice for baptism. Yes, and see the literature and the debates we find to show that mechanical music in the worship is a N. T. practice. I say, Why all this? It is the devil's "sugar stick" to get the people to take humanism, but think they have the Bible.

The subterfuges and pretended arguments put forth to defend these unscriptural practices are all hatched out as "after-thoughts." They put in these innovations because—and only because they want them. There is no such thought as God requires them. Then, after they are in, and those who want the word of God for their faith and practice, begin to demand the Scriptural authority for them—then, I say, it is that the devil's agents get busy with "nations," and "households," and "pour out my Spirit," and "desert," and "psalms," and "3,000," and "each of them drank from his own vessel," and—the devil knows what else!

And the church of Christ, that fifty years ago fought against all digressions that were the making of the "Christian Church, another denomination," and contended for a "Thus saith the Lord for our faith and practice," and "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," is now one of the "biggest duck in the puddle" with its practices that are not in the Bible,—bound for hell as the others are; and the only thing that can save the bunch is Universalism: it will not be in contending for and practicing "the faith which was once for all delivered unto the saints."—Jude 3. But we read of a big bunch—"many"—that came up pleading for recognition, and telling of their "many mighty works," but were turned away as "workers of iniquity."—Mt. 7:23. So don't depend on Universalism. And you better listen to Paul's "that in us ye might learn not to go beyond the things which are written."—I Cor. 4:6. So if you have gone "beyond the things which are written," you better change your

going, for—Hell is a hot place to be headed for! Now, don't stick up your nose: but act like a person with brains.

"Be not like dumb, driven cattle;
Be a hero in the strife."

And "Contend earnestly for the faith which was once for all delivered unto the saints."—Jude 3. Otherwise you will hear: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."—Mt. 25:41.

"Any teaching that leads people to pervert the Bible by reading into it what it does not say or by reading out of it what it does say, is wrong. It is so erroneous that it should be avoided."—L. W. H. in Church Messenger, Jan., '36.

True! And when they read individual cups into it, the teaching is so erroneous that L. W. H. says it is to be avoided. And when he reads into it the two-or-more-cups heresy, we reject it. And when either "reads out of it" what it does say; namely, "And he took a cup" (Mt. 26:27); yes, one cup, we reject it. I doubt not that the whole C. M. following will soon all be for the individual cups, for a man who has been eating crow can soon eat buzzard.

"Over-emphasis on water baptism led to infant sprinkling."—N. L. C. in C. M., Jan., '36.

Not so. It was the false doctrine of "original sin" coupled with the Bible teaching, which had not yet been set aside, of baptism for the remission of sins, that led to infant baptism. "All of us are by nature children of wrath, being stained by sin: baptism is the laver wherein sin is washed away: it must, then, be applied to the infant."—Kenrick's Treatise on Baptism. Again: "If infants are guilty of original sin, then they are proper subjects of baptism."—Wesley's Treatise on Baptism. Again: "The error became more firmly established that without external baptism no one could be delivered from that inherent guilt."—Neander.

"Sprinkling" came in, as have the cups in communion, on the grounds of—more convenient and sanitary. In fact, the whole Eastern Church immerse infants today.

And immersion prevailed in England until the beginning of the seventeenth century, Edward VI and Elizabeth being immersed. And when "sprinkling" became general in the West, "infant sprinkling" was practiced as a matter of being more convenient and sanitary. The hurt came from teaching a falsehood, and not from "over-emphasis" of the truth. And whether immersion or sprinkling, the practice came in on the falsehood of "original sin." But "sprinkling" came in on the ground of convenience and sanitation, as your cups have—and solely so.

FIGURES OF SPEECH

(Continued from page 3)

under much stress, or excited, we do not wish to go through all the circumlocution necessary to state facts, but leave out what may be taken for granted. And so we make prominent the points

we wish to press. It is a vital method of emphasizing and condensing truth. A few words with fervor convey more than many in cold blood.

What A Parable Really Is

In the course of the work, we found it necessary to classify a large number of figures for which there seemed to be no name. For instance, take the expression "Physician, cure yourself!" (Luke 4:23). The Lord is compared by implication (hypocatastasis) to one who cures others. Further He is compared to one who needs a physician, and the action of curing. It is a combination of figures of likeness. I had defined a parable in just these terms, but can we call this a parable? We usually think of a parable as a longer story, yet I could see no vital difference. It was with considerable satisfaction, therefore, that I found that the Scriptures themselves name this a parable, not a proverb, as in the Authorized Version. 'Twas a pity this was not correctly rendered. It would have saved much confusion of thought as to the real nature of a parable. Now we know that it is an active likeness, a moving picture, as it were, with like action included.

Moreover, what we call a parable is sometimes a group of parables. Thus the parables of the sowing are four, not one (Mat. 13:3; Mark 4:3; Luke 8:5). When our Lord had finished telling the "parable" of the sowing (Mark 4:2-9) the twelve asked him to explain the parables (plural), not the one parable. The roadside seed was one parable by itself, and so was that sown on rocky places, while those among thorns was the third, and the seed sown on ideal (or good) earth was a distinct parable by itself. There were four different parallels or parables.

A list of the parables given in a German Bible Lexicon gives about thirty. This is in accord with the traditional view. But it is more likely that there are over a hundred of these delightful figures, for our Lord was very free with them, and they are not absent from other parts of the Scriptures. It is a joy to find oneself in line with God's thoughts even on these externals, and it is sure to help us to more clarity in comprehending His mind and heart.

Figures of Association

Next to figures of likeness the Scriptures use figures of Association, usually called Metonymy or Exchange. It also seems to be a condensed form, which may be expanded. Thus "drinking this cup" really means "drinking (of the contents of) this cup" (1 Cor. 11:26). We are trying to find names for the figures used in Scripture which really correspond with the facts. That is why we call this Association, which alone seems to seize the true idea, and is broad enough to cover all the varieties. Some object associated with a thing is used for it. Moses is put for his writings, Christ is called the Resurrection. Anything closely connected, as the Circumcision, is used for those who are circumcised. It may actually be a part of it, as when flesh is used for all connected with man's physical frame.

Expand The Figures

It is helpful, if we wish to understand a figure

of this kind, to know that it is terse, condensed form, usually a word for a phrase, and then to expand it so that it becomes literal. Thus, we do not read Moses, but (the writings of) Moses. Christ is not Himself the resurrection, but the (One Who effects) resurrection. Circumcision is a rite, but the Circumcision are the (subjects of) circumcision, and the flesh includes all (connected with) the flesh, according to the context. This, and similar figures, especially parts of the body for the whole, as "every eye will be seeing Him" (Un. 1:7), we call **Near Association**, for they are very close and, indeed, partly literal, for they will see Him with their eyes.

I am more and more impressed with the conviction that figures are vital to the understanding of the Scriptures, and are not an academic plaything of scholars, which has little effect on doctrine and deportment. Next to the meaning of a word, a figure may be the deciding factor in a great movement, so as to determine action. The honest unlettered believer, like the disciples of our Lord, are in danger of taking literally what is clearly and convincingly concerned with higher things. And the imaginative, "spiritual" believer goes to the other extreme and sees symbols everywhere which conflict with the literal facts. To bring system and order into this chaos is worth some effort. The question is how to bring it to the saints in a practical way. Not many of them will take a course in the science of figures, if such were to be had. Even books on the subject are rare and usually expensive and erudite.

—Unsearchable Riches, May, 1937.

The article given above is excellent. Mr. Knoch is the editor of the Concordant Version of the N. T. (published in 1926); and is now working on a similar version of the Old Testament, and a book on figures of speech. He speaks, not as a partisan who is trying to uphold a theory, but as an authority on language, a translator. Not what he says on 1 Cor. 11:26: "The Scriptures use figures of Association, usually called **Metonymy** or **Exchange** . . . Thus 'drinking this cup' really means 'drinking (of the contents of) this cup' (1 Cor. 11:26)." Every standard lexicographer on earth will endorse this statement. It is true. Therefore, it takes both the cup and its contents to constitute "the cup of the Lord." I am anxious to see Mr. Knoch's work on figures of speech. May the Lord hasten its completion! — J. D. P.

WALK IN THE LIGHT

"Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God the Father by Him; and whatsoever ye do, do it heartily, as unto the Lord and not unto men."

"When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight;

To be kept from all evil at home and abroad,
Live always as under the 'eye' of the Lord.

"What ever you think both in joy and in woe,
Think nothing you would not want Jesus to know;

Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

"Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in you look
If God should say solemnly, 'Show me that book!'

"Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could dis-
please.

"Wherever you go, never go where you fear
God's question being asked you, 'What doest thou
here?'

Whatever the pastimes in which you engage,
For the cheering of youth or the solace of age;
Turn away from each pleasure you'd shrink from
pursuing
Were God to look down and ask, 'What are you
doing?'

Comment

I clipped this from the Apostolic Review several months ago, and as I have had a number of requests for it, I feel it is worth passing on to the O. P. A. readers. —Tom E. Smith.



T. R. Chappell, Sulphur, Oklahoma, June 10.—Since my last report I have conducted one meeting. On the second Lord's day in April I began a series of meetings at Blue Grove, Texas. Due to the rains and busy season, our crowds were light at times. There were no visible results, but we trust the seed were sown that will bring results in the near future. We encountered much opposition on the cups and loaf questions, as many seemed to think my teaching erroneous. On the first Lord's day in May, we enjoyed meeting with the Scotland Addition church in Wichita Falls, where I preached twice. In the afternoon we drove over to Electra, Texas, where we enjoyed meeting our old friends, Brethren Gay, Clovis Cook, and Fred Kirbo, as well as other brethren. From here we went to Eola, Texas, preaching from Friday night over the second Lord's day in May. The church there is doing nicely. I still have time open for meetings this year.

Frank Cope, Jr., Wichita Falls, Texas, June 15.—Having spent the past four months in school. I am now in the fields. The congregation at Roscoe, near Seminole, Okla., where I have been in school, is making progress in the cause of the Lord. I baptized three while there. I was glad to have the opportunity of hearing Brother Hilton some in a series of meetings there recently. I began a meeting here last Lord's day with a good

interest and prospects for a good meeting. The brethren here have recently purchased a new building and are showing much zeal. Brother Ervin Waters is with us for a few days, and I was glad to hear him preach Sunday night. He is doing fine and brethren will make no mistake in using him. I go from here to Temple, Texas, for a series of meetings and from there to San Antonio. I have not arranged for any future work, as I have not definitely decided about where I shall attend school, or whether I shall attend, this winter.

Ervin Waters, Temple, Texas, June 15.—I preached at Eola and then began a series of meetings at Cedar Gap. The first Lord's day of the meeting we had all-day services, and there were a number of preachers present. Brethren C. C. Snodgrass and T. F. Stewart assisted me with the preaching that day. The meeting was also visited by Brethren J. R. Stewart and J. P. Masser, of Abilene. The results of the meeting were two baptized and twelve confessions of faults and restorations. I am now enjoying a visit with Brother Frank Cope, while in his meeting at Wichita Falls, Texas, where I have preached once, baptizing one. I expect to go from here to attend the Johnson-Phillips debate. I am to be at De Leon (Ramsey), Texas, the second and third Lord's days in July.

John L. Reynolds, Crockett, Calif., June 10.—Brother Homer L. King closed a series of meetings here the 8th inst., with good interest and two baptisms. Brethren were in attendance, from places over three hundred miles away, and others from a distance helped in a financial way, for which we were very thankful. All were well pleased with the simplicity in which he presented the gospel story. He made his lessons so plain that even the children could understand them. It was a great help to me to have him and his children in my home. One thing especially that impressed me was his steadfastness in "the faith"—he does not waver! The church here expects to use him again next year, the Lord willing, and also, in one or more mission meetings near here.

Grover White, Long Bottom, Ohio, June 5.—We have just closed a very interesting meeting at Beatrice, W. Va., after two weeks duration, with two converted to the Lord and much good seed sown in other honest hearts. We tried to mix our discourses so as to teach both saint and sinner their duty to God. We called the attention of parents to their duty in child training; of the older brethren to qualify themselves so they could exhort and teach the younger brethren; of the duty of the younger and all to regularly attend the worship and other meetings of the church; of the duty of the younger brethren to exercise and develop themselves in the work. We expect to assist the brethren at Phillipsburg, Mo., in a series of meetings, beginning about August 7; then to Gilpin, Ky. to begin about the first Lord's day in September.

W. H. Hilton, Vanzant, Missouri, May 25.—I am now at Bloomburg, Texas, in a mission meeting,

which is being supported by Brother John B. Hall, of Oklahoma City. I would to God that other brethren would follow his example. We are having plenty of opposition from the sects, but we are having a good meeting in spite of this. Before coming here I preached a week at Council Hill, Okla. The church there seems to be getting along pretty well, also preached three nights at Spiro, Okla., where we met Freeny Saunders in a debate on the S. S. question. We have a fine band of brethren meeting there. I am to begin a meeting at Bowlegs, Okla., May 31, then home for a week. The month of August I am to be in meetings in Okla.; the month of September in Mo. and Ark. My time is booked until December. It is probable that I shall meet S. P. Fields in a debate on the S. S. and cups, near Dora, Mo. in the near future.

H. E. Robertson, Phillipsburg, Mo., June 14.—I conducted a series of meetings at Langdon, Mo., in the northeast corner of the state, the latter part of May. So far as I was able to learn, it was the first Gospel preaching ever done in that section. Although I was called there by a Brother Triplett, he was untaught on the innovations now troubling the church, such as the Sunday School and the corrupting of the communion, but he seemed to accept the truth gladly. Five accepted the gospel call, and were baptized into Christ, and are now keeping house for the Lord. Should any loyal brethren pass that way, they should stop over with them to teach and encourage them. Brethren, there are hundreds of places like this, where there are good honest hearted people who need to be taught the truth. They must spend eternity somewhere, and that somewhere greatly depends on our sincere efforts to reach them with the gospel of Christ. What are we doing about it?

A. C. Luttrell, Corcoran, Calif., June 18.—Our meeting, May 16-28, is now a matter of history. Brother Homer L. King did the preaching, and the entire congregation were well pleased. His messages were sound and uplifting, and the church as a whole seems much edified and built up, as a result of the meeting. The crowds and interest were as good as could be expected in California. The visible results were gratifying, there being five additions, four by baptism and one restored. We were pleased to have visiting brethren from Montebello, Los Angeles, Delano, and Tulare.

Homer L. King, Montebello, Calif., June 18.—We enjoyed our stay in Brother A. C. Luttrell's home, near Corcoran, very much during the meeting with the loyal congregation in Corcoran. We have a fine church of loyal members there, and they seem to be growing in grace and zeal. Our next was with the little congregation in Crockett, near San Francisco. We made our home with Brother John L. Reynolds, and we were treated royally. It was my first time to meet Brother Reynolds, but I learned to love and appreciate him very much, as well as his family. He is a gospel preacher of considerable ability, and I believe he is strictly loyal to the Book. I was pleased to find him in accord with my views on the issues troubling the church today, including the Communion

question. I hope the churches in Calif. that stand for the Bible plan, will encourage him by calling him out. I am to return, the Lord willing, next year for a longer stay with them. I am now in a meeting with the faithful few, who meet in the Taft High School, being forced to do so, after the S. S. and cups brethren came in and virtually drove them out of their own house. We are enjoying our stay in the John Rankin home, and it is certainly a fine Christian home. We are to close next Lord's day and go to Montebello, beginning their meeting June 23, and continue for two or three weeks. I expect to reach Atlanta, Texas by the last Lord's day in July, then to my home in Mo. the last two Sundays in August for the camp meeting. On with the work!

AIN'T IT HOT, PARSON?

If a preacher stays in one field five years he is a fixture; if he stays three years he is a roamer. If he keeps a car that has a good coat of paint on it he is extravagant; if he doesn't, keep one he is not efficient.

If he has a wife that interests herself in the church, he's bossed: if he hasn't one that interests herself in him he is minus a helper.

If he keeps his pants pressed he is a dude; if he doesn't he is a slough.

If he asks for support it is time to get rid of him; if he doesn't, he is not worth what he is getting.

If he makes too many calls he is a pest: If he doesn't, how does he spend his time?

If he preaches a short sermon he is lazy; if he preaches a long one he is a bag of wind.

If he lives within his income he may starve; if he doesn't he goes in debt.

If he jokes he is frivolous; if he doesn't he's a crank.

If he has an idea of his own he is fired; if he doesn't he is fired anyway.

If he preaches on doctrine he is a nut; if he doesn't he's a sugar coater.

If he has many children he's too expensive to call: If he has none he is not carrying out God's law to replenish the earth.

If he accepts the call he's probably no good: If he doesn't he is too particular.

Oh, well, ain't it hot this summer, Parson?
(Selected)

CONSCIENCE

TEXT: Acts 23:1—"And Paul looking steadfastly on the council, said, Brethren, I have lived before God in all good conscience until this day."

Definition: Conscience (Greek *suneidesis*—a compound of *sun*, together, and *eideo*, to see, or know) means, the power of judging ourselves, which is always in accordance with the knowledge of ourselves, and the relations in which we stand to our Creator and fellow creature.

(1) More Than One Kind. What Are They?

A. EVIL (when polluted with guilt)---Heb. 10:22

B. WEAK (when knowledge is limited)-----

1 Cor. 8:7

C. GOOD (when in harmony with laws of God)

1 Tim. 1:5

D. PURE (when free from accusation) -----

2 Tim. 1:3; Acts 24:16

(a) Every accountable individual is possessor of one of some kind. No matter what kind, it was trained by its possessor, and is the product of that training.

(2) It is Capable Of Being:

A. WOUNDED -----1 Cor. 8:12

B. SEARED -----1 Tim. 4:2

C. PURGED -----Heb. 9:14

D. STRENGTHENED -----1 Cor. 8:10

(3) Its Work Is:

A. TO ACCUSE -----John 8:9

B. TO EXCUSE -----Rom. 2:15

(4) A Good Conscience Necessary If We Would:

A. Serve God acceptably -----2 Tim. 1:3

B. Put our adversary to shame -----1 Pet. 3:16

C. Keep our faith intact -----1 Tim. 1:19

(5) It Can Be Purified:

A. By Faith (not faith only, or alone) Acts 15:9

B. By Obedience -----1 Pet. 1:22

C. By Blood of Christ -----Heb. 9:14

(a) Christ's blood shed in death. Sinner comes in contact with Blood in Baptism---Rom. 6:3, 4.

(6) Conscience Is Strengthened:

A. By Knowledge (1 Cor. 8:7); B. By Example

(verse 10); C. By Fidelity (1 Pet. 2:19, 20).

(a) Most dangerous person in world is one who ignores conscience; This done and any sin may be committed: even murder.

Example: "Stoning of Stephen" Acts 7:54-60.

(b) The nucleus of Christ's Church in its infancy was the pick and cream of a chosen race who submitted to the promptings of a Conscience rightly taught. Example: Acts 2:37-41.

(R. M. Koonrod).

BEN'S BUDGET

The debating business will bear a great deal of careful watching. Jesus never sent out the apostles to "deny that Jesus didn't rise." Paul affirmed that Jesus was alive (Acts 25:19). The gospel is to be presented in an affirmative way. There was no divine intention to build the church out of people, who were negatively taught. Sinful man is dying without hope unless he is helped by a power greater than his own. A redeemer he must have or his life is forfeit. The Creator, whose existence and right to govern, and whose desire to help and save, are properly assumed, has revealed himself to his fallen creatures, and revealed them unto themselves. Jesus has furnished all needed means and power to correct man's age-long errors, and make him eternally happy. This gospel is to be affirmed everywhere, till the age ends, by men who believe it, in order that all others who will may believe it, and believing it, may be saved. Let us press this duty. Let those who may dispute and deny. No one very seriously wishes sincere investigation who insists on having negatives affirmed. I will insist on no item of fellowship that I cannot prove to be God's will. I ask no one to "prove that it isn't." This is fair.

—Ben J. Elston, DeRidder, La.

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. X

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No. 9

HARMAGEDON

When the Bear of the north (with the ribs in his jaws)
Shall to battle come forth, who escapes from his paws?
See, the German, the Belgian, the Austrian fight,
But are all driven back by superior might:
See, the Frenchman, the Spaniard, Italian and all
Who shall meet with his hosts have been doomed to the fall,
In the purpose of God to extol His own might,
Does He waver? No, never! His glory is right.

And the lands overcome by the Russian Bear's stealth,
Shall then join with him there and combine their vain wealth:
What an army they make to come forth to the fray,
When they turn from their anchor in this the last day,
O what hordes have aligned with a purpose in point,
So to ravage the earth and to break every joint,
That the Lion and Cubs though united aloof
Shall all tremble askance at that mighty steel hoof!

See, those cohorts of Magog, the House of the North,
As with all of their allies to battle come forth,
With their swords gaily furnished and spears gleaming bright,
With their bucklers and shields and their armor full height,
See, the House of Togarmah and all of his hordes,
There with Persia and Cush and their princes and lords,
All prepared for the day and the hour and the year,
All prepared for the end to come on without fear.

Having turned clear about they advance to the fray,
With an oath on their lips as they come this last day,
Like a cloud o'er the land, all their multitudes stand,
Many peoples and nations who march hand in hand,
With their eyes on the spoil of the land of the free,
Who have come from the countries and captivity,
With their wealth and their cattle and goods a great store,
From the countries nearby and the far distant shore.

Unprotected by walls or by bars or by gate,
In their unfinished towns and their unprepared state,
Gog comes forth to take spoil and to make them a prey,
Who shall dwell with their treasures in this the last day;
From their place in the uttermost parts of the north,
To the land of the free, they expectant come forth,
From yon zone where arises the midsummer sun,
To the land of the helpless, with hordes to o'er run!

Yet the Isles and the Coastlands where Israel had fled,
In the land of the free (as though raised from the dead),
Where the Lion is planted, and whence all his young,
To the West, East and North and the South have out sprung,
Make reply to the haughty and covetous hosts,
"Have you come to take spoil with your mighty proud boasts?
"Are assembled thine armies, thy horsemen, thy hordes,
By the way of the North and the mountain-pass-fords?"

Gainst the land of the Israelite who is set free,
They have come with their cohorts—the conquerors to be:
While in Israel the proudly exulting ones stand,
Just as willing to fight as the host near at hand;
Yet, Alas for their pride, since it must be laid low,
See, in battle they fall overcome by the foe;
For the remnant of Israel who shall escape death,
Are the lowly and contrite, for thus the Lord saith.

At the hosts of the foemen, all Israel shall shake,
Like the trembling of earth in a mighty earth-quake,
All the hearts become faint: shall the wicked all die?
"O ye, turn to the Lord, who shall come from on high";
Though a remnant be saved, must the stout-hearted fall?
Will they heed not the word of the prophets who call?
"Now O turn you, O turn you, for why will ye die,"
Hear the voice of the prophets who unto you cry!

..... (Sela).
When the hope of the mighty in battle shall fail,
And the hand of the warrior may never prevail,
When the heart of the helpless to Heaven shall cry,
As the enemy multitudes round them do lie,
Then the hand of the Lord to deliver shall smite,
Like the shock of an earth-quake that smites in the night,
"For behold I'm against you, O Gog and your hordes,
Who have come against mine, with your princes and lords."

For with hailstones and brimstone and showers of fire,
And with blood and disease will our God show His ire,
And against each his brother shall quarrel and fight, when the
Lord in His Majesty strikes for the right;
Never more shall the people profane my pure name,
When the battle is o'er they shall no more defame,
And the hosts and the hordes of the heathenish host,
Shall all pass in the night and shall give up the ghost.

Like a dream or a vision that passeth away,
A mirage, or a bubble that fades in the day,
Like a fog on the sea when the wind passes o'er,
Or a cloud of the evening on yon distant shore,
So—the cohorts of Magog, the House of the North,
As with all of their allies to battle come forth,
With their swords gaily furnished and spears gleaming bright,
Shall all perish from earth and depart in a night!

Then the men left of Israel instead of to war,
Shall go bury the hordes from that terrible gore:
What the birds and the beasts have not eaten apace,
Shall they bury to cleanse all the land in that place,
That day unto Israel shall be a renown,
When they bury the dead from their glory cast down,
From the wood of the weapons their fires shall be,
Not a stick from the forest, nor cut down a tree.

(Continued on next page)

"And the remnant of Israel shall know I am God,"
Saith Jehovah of hosts," when the winepress is trod;
They shall know that for evil I scattered them far,
And their sins being many are punished by war;
Hence their shame they must bear and their heart shall refrain,
From departing from me to turn backward again,
And my Spirit upon them at last I shall pour,
When from sin I have cleansed them midst punishments sore."

L. L. MCGILL,
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BIBLE VIEWS

By H. C. Harper

There is nothing so kingly as Kindness,
And nothing so royal as Truth.—Sel.

Be ye kind one to another, tenderhearted, for-
giving one another, even as God for Christ's sake
hath forgiven you.—Paul, Eph. 4:32.

Wherefore putting away lying, speak every man
truth with his neighbor: for we are members one
of another.—Ib., v. 25.

* * *

A voice came out of the cloud, saying, This is
my beloved Son: hear him.—Mk. 9:7. God . . .
hath in these last days spoken unto us by his Son.
—Heb. 1:1, 2. Therefore whosoever heareth
these sayings of mine, and doeth them, I will liken
him unto a wise man who built his house upon a
rock. . . and it fell not.—Jesus, Mt. 7:24, 25.

For God so loved the world, that he gave his
only begotten Son, that whosoever believeth in
him should not perish, but have everlasting life.
—Jn. 3:16.

How shall they believe in him of whom they
have not heard? and how shall they hear with-
out a preacher? and how shall they preach, ex-
cept they be sent?—Paul, Rom. 10:14, 15.

And he said unto them, Go ye into all the world,
and preach the gospel to every creature. . . And
they went forth and preached everywhere.—
Mk. 16:15, 20.

And he said, Sirs, what must I do to be saved?
And they said, Believe on the Lord Jesus Christ,
and thou shalt be saved, and thy house. And they
spake unto him the word of the Lord, and to all
that were in his house.—Acts 16:31, 32.

With the heart man believeth unto righteous-
ness.—Rom. 10:10.

God . . . commandeth all men everywhere to re-
pent.—Acts 17:30. Jesus said unto them . . . that
repentance and remission of sins should be preach-
ed in his name among all nations, beginning at Je-
rusalem.—Lk. 24:47. And Peter said unto them,
Repent, etc. Acts 2:38.

Whosoever therefore shall confess me before
men, him will I confess before my Father who is
in heaven.—Jesus, Mt. 10:32. For 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 men, the man Christ Jesus.—
Paul, 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. I am the way, and the truth,
and the life; no man cometh unto the Father, but

by me.—Jesus, Jn. 14:6. (Many have missed it
here.)

Go ye therefore, and teach all nations, baptizing
them into the name of the Father, and of the Son,
and of the Holy Spirit . . . He that believeth and
is baptized shall be saved.—Jesus, Mt. 28:19; Mk.
16:16.

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 be-
lieve that Jesus Christ is the Son of God. . . And
they went both down into the water, both Philip
and the eunuch, and he baptized him. . . And he
went on his way rejoicing.—Acts 8:36-38. (Many
have missed it here.)

Ye were the servants of sin, but God be thank-
ed that ye obeyed from the heart that form of doc-
trine which was delivered you. Being then made
free from sin, ye became the servants of righte-
ousness.—Rom. 6:17, 18.

Faith in Christ starts them in the way; repent-
ance—renouncing the old man, makes possible a
new life; confession places the case into the hands
of the "mediator" to bring the case to God; and
baptism with these prerequisites brings "the rem-
ission of sins" (Acts 2:38; Col. 2:12, 13; Rom.
6:1 to 18).

Jesus added "and is baptized" before "saved"
(Mk. 16:16). And the Holy Spirit, through Pe-
ter, commanded sinners (not children of God) to
"be baptized" (Acts 2:38), to be baptized "to ob-
tain the forgiveness of sins" (Thayer, p. 94), too.
"Blessed are they that do his commandments,
that they may have right to the tree of life, and
may enter in through the gates into the city."—
Rev. 22:14. Think it over. Act!

For man to forget God is worse than the dumb
brute is. For "The ox knoweth his owner, and
the ass his master's crib."—Isa. 1:3.

To the degree that man forgets God, violence
covers the earth, and the chastisements of God
are forthcoming. God "spared not the old world"
(2 Pet. 2:4) because of "the lascivious life of the
wicked" (2 Pet. 2:5; Gen. 6:5). "For as in the
days that were before the flood, they were eating
and drinking, marrying and giving in marriage,
until the day that Noah entered the ark."—Mt.
24:38. No time to be holy. So also will it be
when Jesus comes, he tells us. And then the
"longsuffering of God" ceases (2 Pet. 3:9); then
none can be saved.

* * *

And our hearts, though stout and brave,
Still, like muffled drums, are beating

Funeral marches to the grave.—Longfellow.

"For all flesh is as grass, and all the glory of
man as the flower of grass: the grass withereth,
and the flower thereof falleth away."—1 Pet. 1:
24.

"For what is your life? It is even a vapor that
appeareth for a little time, and then vanisheth
away."—Jas. 4:14.

"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 re-

pentance. But the day of the Lord will come as
a thief in the night."—2 Pet. 3:9, 10.

"Therefore be ye also ready; for in such an hour
as ye think not, the Son of man cometh."—Jesus,
Mt. 24:44.

"But God said unto him: Thou fool! this night
thy soul shall be required of thee; then whose
shall those things be that thou hast provided? So
is he that layeth up treasure for himself, and is
not rich toward God."—Jesus, Lk. 12:19, 20. So
either death or Christ's coming ends man's proba-
tion. And if man had a chance to change after
death, he could not at death be called a "fool," for
he might after death, change. And the fact that
man is offered "repentance" only until Christ
comes, shows that after his coming there is no
chance for repentance.

Trust no Future, how'er pleasant!

Let the dead Past bury its dead!

Act, act in the living Present,

Heart within, and God o'erhead.

—Longfellow.

"How shall we escape if we neglect so great
salvation?"—Heb. 2:3.

A question that can not be answered, for there
is no escape.

THE FIGHT IS ONE

Brethren, let us remember that, however many
different things we must contend for or against,
the fight is ONE. In contending earnestly for the
faith once delivered to the saints (Jude 3), ours
is the common salvation with the common faith.
All elements are involved in the unity of the faith.

And we are ONE people, if faithful. The Lord
never has had more than the one family. What-
ever we stand for or against, therefore, we must
stand together as one soul, and have the only rule
of faith and practice—the New Testament. For
loyal soldiers of our risen Redeemer have but one
enemy—the devil and his forces, and but one ob-
jective: it is ours to overcome at last and ultimate-
ly enter that promised eternal sabbath "over
there."

Enemies of Christ and his forces are not alto-
gether infidels who claim that they do not believe
the Bible divine and Jesus the Son of God and the
risen Savior; hosts of His enemies may be de-
ceived sectarians and progressive cunning craft-
ers. With many leaders in spiritual activities it
is only policy, or maybe selfish motives. Every
book or letter in the New Testament prove the
above statements to be correct.

We must give no quarters to modern over-
righteous movements that put Christ and His
Church in eclipse—the so-called Sunday School
and church societies with their women leaders
and teachers (and preachers) in public assemblies,
sectionized clergyism, authority-usurping divines
and local leaders, carnal money-raising activities,
abusing the communion service and other such
like practices that transgress the doctrine of
Christ. Beside all those things, we must give due
rebuke to insensible advances upon social purity
and home integrity. Reproof and rebuke of im-
modesties of sex and wearing apparel and other

menacing encroachments upon pure spiritual hu-
man society also should not be at all neglected.

Parents must not neglect their own duties to-
ward their children at home. It is not the duty,
as it is not the right of public teachers or preach-
ers in the public assembly of the congregation, to
classify and directly instruct children in the Word
of Truth. Parents must see to that, also bringing
their little ones under the sound and tone of the
Gospel of Christ while they are in the plastic
stage.

We must study the Word much and walk cir-
cumspectly, redeeming the time, for the days are
evil. Eph. 5:15, 16. There is work for everyone
of us, old and young, preacher or not. All must
live Christian lives while it is called today, for
the night comes when no one can work. Then
what? "For we must ALL appear before the
judgment seat of Christ." 2 Cor. 5:10. How busy
we should be in fervent service, looking for our
Lord's coming with our reward, according to what
we have done or have not done. Brethren, this
is serious. Will you receive the exhortation?

In prayerful humility.

—Wm. Freeman Jones,

(Fine! Come again, Brother Jones. We need
more of your good articles. —Publisher).

OUR POSITION IN MATTERS OF FAITH

(By President James A. Garfield)

Bro. Garfield was for many years a Christian
preacher. He was once asked by a lady to formu-
late a statement which would give her a more
definite idea of our position in matters of faith.
The following is a copy of Bro. Garfield's state-
ment:

1. We call ourselves Christians or Disciples.
2. We believe in God the Father.
3. We believe that Jesus is the Christ, the Son
of the living God, and our Saviour. We re-
gard the divinity of Christ as the fundamen-
tal truth of the Christian system.
4. We believe in the Holy Spirit, both as to His
agency in conversion and a dweller in the
heart of the Christian.
5. We accept the Old and the New Testaments
as the inspired word of God.
6. We believe in the future punishment of the
wicked and the future reward of the righte-
ous.
7. We believe that Deity is a prayer-hearing and
prayer-answering God.
8. We observe the institution of the Lord's Sup-
per and every Lord's day. To this table we
neither invite nor debar. We say it is the
Lord's table for all of the Lord's children.
9. We plead for the union of God's people.
10. The Bible is our only discipline.
11. We maintain that all ordinances should be
observed as they were in the days of the
apostles.

Won't you do a good turn for the OPA. We
need your support and you need the paper.

OLD PATHS ADVOCATE

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PASSED ON

Ward:—Brother Henry H. Ward was born in Graysin County, Texas, December 4, 1879, departed this life May 24, 1937. Brother Ward had lived in this community for the past 45 years.

Brother Ward was a fine Christian man, and though he was in bad health for a long time, he seemed to grow stronger in the Lord. I believe he could say the words of the Psalmist David: Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

We will miss you very much, Brother Ward, but we rejoice to know that thou art in God's keeping.

He leaves to mourn his passing his good wife, two sons, Ulys Ward, of Sulphur, and Loyd Ward, of Tulsa, two daughters, Mrs. Earl Pasley of Sulphur, and Mrs. E. E. Boyer, of Tulsa, besides a host of other relatives and friends. Funeral services were conducted at Sulphur, by Brethren Homer A. Gay and Fred Kirbo, after which he was laid to rest in Oaklawn cemetery.

To those who are left behind, we would say, "Weep not as others who have no hope."

—Orvel Johnson.

White:—Ronnie Franklin White was born in Roane County, West Virginia, November 1, 1908. Met death by drowning, June 27, 1937, age 28 years, 7 months, 26 days.

He obeyed the Gospel at the age of 15, becoming a member of the Lord's church. Always willing to lend a helping hand, he was loved by all who knew him.

He leaves behind to mourn his passing, father and mother, Mr. and Mrs. W. C. White, of Long Botton, Ohio, seven brothers, among whom is Grover, a Gospel preacher of great ability. Also three sisters, one of who preceded him in death. He leaves also a host of other relatives and friends, among whom is a very near and dear friend, Miss Alta Frederick.

Words of encouragement and warning were spoken to the family and friends by the writer, and interment was in the family cemetery.

Though we miss our beloved brother, yet we sorrow not as they who have no hope.

"A loved one dear from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

In sweet repose his spirit be;
May loved ones, Lord, look up to Thee,
For thou hast bid this life to cease,
And rest in thine eternal peace. (Family).
—H. C. Thomas, Marietta, Ohio.

Mac Callum:—Mrs. Rachel A. MacCallum was born in Scotland, May 27, 1863, departed this life June 11, 1937.

She leaves to mourn her passing, a father, 96 years of age, living in Canada, a daughter, also in Canada, a son, in California, and four grandchildren.

She came to this country from Scotland to Michigan, in 1885.

She was a member of the Church of Christ for over 36 years, and lived faithfully to the end. We cannot call her back, but we can rejoice in the promises of God that we can go to her.

—D. A. McCallum.

SONG BOOKS

Service Songs.—Our 1937 all-purpose book. 192 pages, 100 of the finest old songs, 100 of the best new songs. Nearly 10,000 sold to date. Highly recommended by those using it. 35c a copy; \$3.60 per dozen; \$7.00 for 25; \$13.00 per 50; \$25.00 per 100, prepaid.

Revival Songs.—Our new 1937 song book especially designed for revival meetings. 64 pages, 74 of the finest old standard songs and hymns on earth. Get a supply for your meeting and save your larger books. 15c a copy; \$1.50 per dozen; \$5.50 per 50; \$10.00 per 100, prepaid.

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

AIMING TO DO

In this fateful world of strife and trouble,
All we **aim to do** is more than double;
Read our Bibles and do not forget to pray;
This we **aim to do** each and every day.

Visit the sick and help all we can,
Be kind, be gentle, and be a man;
Be given to reading and exhortation;
Remember, this all is essential to salvation!

Help the poor and help one another;
Love the church and love your brother;
Be upright, be honest, be loyal and true;
All these things we are **aiming to do**.

Giving up tobacco, shows, and story books;
We shall be much better, if we just look,
Then do whatever there is for us to do,
Instead of just saying, "We're aiming to do."

—Mrs. Clovis Cook.

OLD TIME CAMP MEETING



HOMER A. GAY



HOMER L. KING

The above brethren, the Lord willing, will conduct the camp meeting again this year, at the Bennet's Spring State Park, twelve miles west of Lebanon, Missouri, beginning August 20, and continuing over the fourth and fifth Sundays.

The attendance last year was fair, but we are expecting a better attendance this year, as brethren from various places have written us of their intentions to come.

We are expecting a number of the younger preachers, as well as quite a few of the older ones to be in attendance. Also, some very good song

leaders. We shall expect every preacher to have an opportunity to speak at the day services.

Bring your camping equipment, and plan to stay right on the ground with all the rest, all the way through. You cannot afford to miss it. Remember the preachers are making a great sacrifice to make this great get-together meeting possible, and why not show your appreciation by your presence?

The place is one of Nature's wonders of the world—plenty of good cool spring water, trees for shade, camp sites, etc., etc. Come! Come!!

QUESTIONS AND ANSWERS

By J. D. Phillips

A brother asks: "Is the Syriac New Testament right in its rendering of Acts 11:26? It reads: 'The disciples were divinely called Christians first at Antioch.' The word 'divinely,' as you, of course, know, is not our common English Version. Is it in the Greek? That is what I want to know."

Answer: "That is what I want to know."—That is, Whether "divinely called" is in the Greek. Yes, it is! "Divinely called" is from the word **chrematidzo**. In that brief, but critically accurate lexicon by Thomas Sheldon Green, M. A., we read:

"**Chrematidzo**, to have dealings, transact business; to negotiate, to give answer on deliberation; in N. T., pass. to be **divinely** instructed; receive a revelation or warning from God, Mt. 2:12, 22; Lk. 2:26; Ac. 10:22; Heb. 8:5; 11:7; 12:25; intrans. to receive an appellation, be styled, Acts 11:26; Rom. 7:3 whence

"**Chrematismos**, in N. T., a response from God, a divine communication, oracle, Rom. 11:4" (See Green's "Pocket New Testament Lexicon," p. 205).

A Concordant word study is always helpful. The following sentences contain every reference to the

word **chrematidzo** in the New Testament. The words printed in **boldface** type answer to it. The quotations are from the King James Version. George V. Wigram's Greek-English Concordance is my authority:

Matt. 2:12, "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Verse 22, "Being warned of God in a dream, he turned aside into the parts of Galilee."

Luke 2:26, "It was revealed unto him by the Holy Ghost." Since the Spirit "revealed" it, it was a divine revelation.

Acts 10:22, Peter "was warned from God by an holy angel."

Acts 11:26, "The disciples were called (lit., to call the disciples) Christians first at Antioch." Isaiah (62:2) had predicted this, saying, "Thou (the Lord's people) shall be called by a new name, which the mouth of Yahweh shall name." At the time Isaiah wrote God's people were called Israelites, but he promised that "Yahweh thy God shall . . . call his servants by another name" (Isa. 65:15); hence it was a divine calling or naming.

Rom. 7:4, "She shall be called an adulteress," for the Scriptures teach that she is.

Heb. 8:5, "Moses was admonished of God."

Heb. 11:7, "Noah, being warned of God of things not seen."

Heb. 12:25, "Refused him that spake on earth." He spake God's law.

"Chrematismos (noun form), a response from God, a divine communication" (Green), occurs in the New Testament but once, namely:

Rom. 11:4, "But what saith the answer of God unto him?"

Hence, the proper translation of chrematidzo is "divinely called" or "called of God." Acts 11:26, therefore, reads, "The disciples were divinely called Christians first at Antioch."

Question: Is it possible for a correct interpretation of the Greek words rendered "this is my body" and "this is my blood" to teach the Romish dogma of transubstantiation?

Answer: No; both the Romish dogma (transubstantiation) and the Lutheran dogma (consubstantiation) are shown to be erroneous, when the grammatical construction of the Greek is seen. Transubstantiation means "the change, by and at the consecration of the elements in the Eucharist, of the bread and wine into the (actual, physical) body and blood of Christ, as held by the Roman Catholic Church" (Webster); while consubstantiation means "the actual substantial (literal) presence of the body of Christ with the Eucharistic bread and wine" (Webster). That the bread and the product of the grape-vine undergo no physical change is evident from the fact that, after Christ "blessed" and partook of both, He says, "I shall not henceforth ("from this time onward"—Webster) drink of this fruit of the vine" (Mt. 26:29). It was still "the fruit of the vine." "This is my body." This statement refers to the bread. "This" (Greek, *touto*) is neuter gender, and is thus made to agree with "body" (*soma*), which is neuter, and not with "bread" (*artos*), which is masculine. It thus looks as if the Lord meant to guard His church against these very dogmas (trans- and con-substantiation). And yet, in violation of this law, a revision of the Marathi Prayer Book has deliberately changed the gender of the pronoun and made it to agree with the word for "bread"! On the Lord's table, the loaf is Christ's body, and the cup is the New Testament, and the wine in that cup is the blood of that Testament (Matt. 26:26-29; Lk. 22:19,20); but the idea of transubstantiation or of consubstantiation is entirely foreign to the meaning of the language. Jesus' spiritual (but not literal) presence is with us in all acts of worship when directed strictly according to His word.

Question: What has been the general opinion among the brethren as to the question as to whether Christ himself partook of the Communion with His disciples—that He did or that He did not?

Answer: I think no one has ever thought that Jesus did not partake except those who have a pet theory to uphold. They wish to prove that Jesus did not partake in order to bolster up their traditional way of breaking the loaf. McGarvey says, "When the wish is father to the thought, true ex-

egesis is like water on a duck's back." Clement of Alexandria, "Our Lord Himself partook of wine; He blessed the wine, saying, 'Take, drink; this is my blood—the blood of the vine.'"

Question: Does it take a Greek scholar to know that Jesus partook with them?

Answer: No. While the Greek is exceedingly helpful and a knowledge of it is, therefore, greatly to be desired; yet those who are limited even in a knowledge of English can know that Jesus partook if they will but believe our English translations. Jesus says in Matt. 26:29 "I will not drink henceforth." "Henceforth" means "from this time onward" or forward. In Mark 14:25, He says, "I will never again drink" it. Lk. 22:18 (R. V. and scores of others) says "I (Jesus) will not drink from henceforth" or "after this time" (Rotherham's Version) or from now on" (Concordant Version).

Question: Do the "cup" and the "fruit of the vine" in Luke 22:17 and 18 refer to a passover cup of wine?

Answer: No. There is no Scriptural authority for a cup or wine in the feast of the passover. See Exod. 12, where its institution and manner of observance are recorded. Besides, Mt. 26:29 and Mk. 14:25 use the same (or similar) language concerning the Communion cup. Let us believe God, and not man's traditions! The Jews, through their innovating practice, finally got to using four and sometimes five cups. At different intervals a cup was passed to all the guests and each drank out of it. But there is no divine authority for a cup of wine to be used in the paschal feast. And since Jesus condemned the innovations of the Jews, it is not reasonable to suppose that he took part in a corrupted passover meal. Doubtless he observed it according to the Lord's instructions in Exod. 12, without the use of a cup or cups and wine.

Question: In Luke 11:25, Jesus says "when ye stand praying." Is the word "stand" a correct translation of the original? (Adam Clarke intimates that it is not).

Answer: The translation is correct. The word *steekoo* (stand) occurs eight times in the N. T. as follows:

Mk. 11:25, "when ye stand praying."

Rom. 14:4, "to his own master he standeth or falleth."

1 Cor. 16:13, "stand fast in the faith."

Gal. 5:1, "Stand fast therefore in the liberty."

Phil. 1:27, "that ye stand fast in one spirit."

Phil. 4:1, "so stand fast in the Lord."

1 Thess. 3:8, "if ye stand fast in the Lord."

2 Thess. 2:15, "brethren, stand fast."

It is possible that "stand" in Mk. 11:25 means standing up during prayer, but from the concordant word study given above, it is seen that the word means "generally, to stand firm, persevere, as Rom. 14:4," etc.—Berry's lexicon. Clarke's comment may be correct. He says: "When ye stand praying" This expression may mean no more than, When ye are disposed, or have a mind to pray, i. e., whenever ye perform that duty." He is possibly correct. But it is a mistake to say that the translation of the passage is incorrect.

Clarke does not mean by his comment that the translation here is wrong, but he doubts its meaning standing up to pray. So do I.

From the fields

J. H. Sharp, Montebello, Calif., July 14.—Brother Homer L. King has just closed a meeting of three weeks duration for the congregation here, with eight baptized and two restored. There could have been more visible results, but we believe there could not have been a better meeting, for which we are thankful that the seed of the kingdom brought forth fruit for the Master. In addition to the visible results the congregation was edified and encouraged, showing more zeal and interest in the work, and seemingly stronger in the faith. We plan to have Brother King for some more work, possibly next winter.

Orvel Johnson, Davis, Oklahoma, June 16.—Since my last report I have preached at Dougherty, Sulphur, and Davis, with two baptized at Davis. Due to the fact that we have no place of meeting in Davis, we are planning to build a house. We have an ideal location for the house. The brethren at Dougherty have asked me to hold a meeting for them the last half of July. I expect to take the family to attend the camp meeting in Missouri, and some from Sulphur expect to attend. We hope to see many of the good brethren from various parts of the country there.

Thom E. Smith, Healdton, Okla., July 7.—We had a nice time at the all-day meeting at Equal Rights, July 4. There were seven congregations represented. They were Healdton, Pike City, Wilson, Seminole, Dougherty, Sentinel and Sulphur. Brethren J. R. Stewart, Orvel Johnson, Abe Smith, and I were the only preachers present. A number of interesting talks were made on the need of co-operation among the congregations, which if put into practice, will do much good. The meeting at Equal Rights has resulted in one baptized and one restored; others are expected before we close. I go to Mt. View, Arkansas about July 12, and I expect to do some preaching while there.

James R. Stewart, Clyde, Texas, July 14.—We closed a good meeting with the faithful brethren at Healdton, Okla., June 27. One came over from the S. S. church, taking a stand for the right. The brethren seemed to enjoy the meeting much, and want me to return for another effort next year. I began at Wilson, Okla., June 28. We were hindered by sickness and other things, but in spite of all that we had a good meeting. I am now in a mission meeting at Van Court, Texas, with interest and attendance fine. I go from here to near Paris, Texas, then to Troy, Texas. From Troy to Okla. for two meetings, before going to Pa., where I expect to be by Sept. 11. On with the work!

Frank Cope, Jr., Temple, Texas, July 5.—I am glad to announce that I am back in the "fields," preaching the gospel. During the past winter and spring I attended college, but now I hope to remain entirely and exclusively in the Lord's work. I am now in the second meeting this year, the first being at Wichita Falls, Texas. The brethren are to write a report of the meeting. The congregation there is now one of the very best we have. The brethren are very zealous, "continuing steadfastly in the apostles' doctrine." They have recently moved into a new location and a new house, and they are certainly making progress in the Lord's work. I think it is high time for brethren everywhere to wake up, and go to work for the Lord. I was glad to have Brother Ervin Waters with me and to hear him preach a fine sermon. I am now in a meeting at Temple, with increasing interest. I go next to San Antonio for a meeting. Pray for me that I may continue ever in the work of the Lord. Brother Roy Bill Modgling of Seminole, Okla. is leading the singing for me here.

Wm. Freeman Jones, Iberia, Mo., July 16.—I spent over a month in May and June with brethren in Northwest Kansas and Southwest Nebraska. Good meetings; 2 baptized; brethren treated me real well and invited me back. I think much good was done. Was with home brethren (Hopewell) 4th Lord's day in June; at Bethel, Maries County, Mo. 1st Lord's day in July; at Saline Valley, Miller county, 2nd Lord's day. To be at Hopewell 3rd Lord's day, and at Mt. Union, 4th Lord's day. (D. V.) Plan to attend the meetings at Lebanon some. Brethren planning to change location, write to G. A. Moore or W. H. Anderson, Gothenburg, Neb. They need an evangelist located there in that unworked field. Great opportunity, among good brethren.

Homer L. King, Deming, New Mexico, July 19.—I closed the work in California, July 11, with a series of meetings at Montebello, which is reported in this issue by Brother John Sharp. This was the fifth meeting in that state, and as with all the others, I enjoyed it very much. California is a wide and needy field for gospel preaching, but to my knowledge there is not an active loyal gospel preacher in the state, who devotes all his time to preaching. There is much interest being manifested in locating an active evangelist in that field. The Lord willing, I plan to return to that field for more work either this fall or next spring. I am now with the faithful few at Deming, preaching a few nights, before going on to Atlanta, Texas to begin July 25 and continue until August 8. All in reach are invited to attend. After this, I may go to Sulphur for a few days en route to the camp meeting, near Lebanon, Mo. After the camp meeting, I plan to go to Alabama for a mission meeting in Samson, beginning about the first Sunday in September. Let us work while it is day!

Homer A. Gay, Waco, Tex., June 14.—We left home the 27th of May and preached at Munday that night to a nice attentive crowd. I may re-

turn there for a meeting some time this fall. The last Lord's day in May I was with the faithful few at Robert Lee, where we enjoyed a splendid visit with Bro. J. D. Phillips and wife, and also with our beloved brother H. O. Freeman and family. The next Lord's day we were at Eola, where Bro. Jim Stewart was in a good meeting. This is our old home, and we enjoyed the visit. I preached once while there. They talk of wanting me back there for a singing school this fall. After visiting friends and relatives, of Eden, Brady, and Lohn, we came on to Waco, where we began a meeting, with the faithful congregation, on So. 4th Street, Saturday night, June 12th. Thus far we have had splendid crowds. Yesterday we had visitors, from Temple, Moody, Troy, and other nearby places, also from San Antonio and Dale. Our good old co-worker, Cloves Cook, was with us a few hours and promised to come back this week for a day or two. We are to be here two weeks and then go to Shreveport, La. for a few days and then on to El Dorado, Ark., to begin July 3rd; from there to a mission meeting at Pine Hill, Ala., beginning July 17th; thence to New Salem Church, near Brookhaven, Miss., beginning Aug. 1st, and from there to the Bennett Spring, near Lebanon, Mo., for the camp meeting, beginning about Aug. 20. I hope that all will be ready when we get there. I still expect to go to the state of Washington this fall, and will likely come back through Calif. Let us work while it is day.

(Note: The above reached me too late for the July issue.—Publisher).

J. D. Phillips, Bronte, Texas, July 6.—We had a nice debate at Junction, Brother Alva Johnson and I doing the investigating. Preachers present: James T. White, Ervin Waters, J. A. Dennis, G. B. Sliger, (our time-keeper), and the two Gipson boys, Therion Morrow, Travis Williamson, Walter W. Leamons, and possibly others whose names I did not get. It was held in the open air, in Schreiner Park, a very picturesque place. Brethren attended from many parts of Texas, and from far-off Georgia, and West Virginia. The brethren who stand with me stood by me faithfully and encouragingly, for which I am very thankful. We expect great results for the truth when all have had time to weigh all the evidence thoroughly. There has been much prejudice against me in Texas, even by the one cup brethren. Many on both sides told me at the close of the debate that I was not the kind of man I had been represented to be. I thank God that the light is breaking, and that the brethren are getting their eyes open. The debate closed on Friday, and on Saturday night following Brethren James T. White and Therion Morrow and I started a mission meeting in Menard, Texas. It was an interesting meeting. At least thirteen were gathered together to "keep the ordinances" as "delivered," doing "all things according to the pattern." Brother White is, at this writing, still in the work at Menard. I am now at Cleo in a meeting. My fourth at this place. Fine crowds attending. Brother Ervin Waters, a consecrated young preacher, is with me. He preached last night to a full house. Although he is but 19

years old, he preaches with clearness and boldness. He is studious and desirous for the whole truth. The same is true of Brother Morrow. I go next to Old Bula, near Littlefield, for a meeting of two weeks duration. From there to West Fork, Ark., for one week. then to Indiana for one Lord's Day; then to Burr, Ky., for a week; then to W. Va. for several months' work. Brother J. A. Dennis and I will (D. V.) discuss the question at Burr, Ky., some time in the late fall or early winter. Pray for us that we may have such an investigation as Brother Johnson and I had at Junction, and that great good may result.

Homer A. Gay, July 14.—I closed a good meeting at Waco, Tex. the last Lord's Day in June, and went from there to Shreveport, La. and visited a few days with Bro. J. C. Jones there. Here we also visited the widow of the late Wm. Guy Ashley who lives there. I went out to Rodessa and preached one night, and preached two nights out from Shreveport at Peas Chappel, the home of Bro. H. K. Tidwell, a gospel preacher, and a brother of the late James E. Tidwell whom all the OPA readers remember as one of our splendid preachers and debaters.

I next went to Souls Chappel, near Eldorado, Ark. for a nine days meeting. Here we baptized one and feel that much was accomplished in the way of getting our plea for New Testament Christianity before the people. Visitors from several congregations around were with us some during the meeting. We have a splendid congregation there, and they treated us royally. I shall likely come back in to this country this fall for some more meetings.

We plan to leave here (Ruston, La.) Friday for Pine Hill, Ala. for a mission meeting, then back to New Salem, near Brookhaven, Miss. to begin the first of Aug. From there to the camp meeting at the Bennet Spring, near Lebanon, Mo., beginning Aug. 20 and holding over two Lord's days. The middle of Sept. I am to leave for Kelso, Wash. for a mission meeting. I would like to make a few stops along the way both going and coming. If you would like for me to stop off with you this fall you had better write me soon so that I can arrange the time before I pass you. Don't fail to meet us at the camp meeting—the last two Sundays in August.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions from June 20 to July 20, and opposite their names the number of subs. sent in to the publisher. We wish to think all very much for their interest and cooperation in the welfare of the paper.

Homer A. Gay—5; T. W. Hagan—2; Clovis Cook—2; T. F. Thomasson—2; Homer L. King—2; Orvel Johnson—1; G. H. Horton—1; A. B. Rush—1; L. B. Badgett—1; A. C. Luttrell—1; T. M. Hoover—1; J. H. McKaig—1; Mrs. Zella Mullen—1; Oscar Bradford—1; Mrs. L. M. Pond—1; Tom E. Smith—1; T. L. Modgling—1; W. C. Ruebush—1.

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

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. X

LEBANON, MISSOURI, SEPTEMBER 1, 1937

No. 9

"EVERY TREE IS KNOWN BY HIS OWN FRUIT" (Luke 6:44)

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Luke 6:43, 44. And why call ye Me, Lord, Lord, and do not the things which I say? Vs. 46.

We all know only what we have learned. And, as professed people of the Lord, we should in **understanding** be men, not children. 1 Cor. 14:20. Some of us are slow to learn, perhaps; and many of us are equally as slow, or more so, to observe what we have learned. But, at all events, every one of us should "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good (1 Thess. 5:21, 22). Be kindly affectioned to one another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

And here applies our text: Luke 6:43, 44, 46.

Such passages of the sacred writings, properly lived up to by church leadership from the beginning of the Gospel Age, would have prevented the existence of the deplorable complexities of so-called Christendom for more than 1900 years. "For God is not the author of confusion, but of peace, as in all churches of the saints. . . Let all 14:33, 40.

At present I do not entertain the faintest hope that professed religionists generally will have any desire to go to, or return to, the divine plan of salvation in the New Testament. Cunning artificers, covetous practitioners and false teachers **WILL CONTINUE THEIR NEFARIOUS COMMERCIALISM IN IRREGULAR ACTIVITIES**, regardless of the Word or their own conscience—if they have any! Such men and women are not interested in the salvation of souls, but in their own covetous practices to gain their selfish ends.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15.

"But there were false prophets also among the people (in ancient times), even as there shall be false teachers among you, (in modern times) who **privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom**

the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." II Peter 2:1-3.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh (denies his divinity by way of death, burial and resurrection) is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." I John 4:1-3.

"And ye are complete in Him, which is the head of all principality and power." Col. 2:10.

The Devil's lurking, delusive work began at the beginning of the Gospel, to worm his way into the blood-bought Temple of our risen Redeemer. And his is still stealthily laboring to "overthrow the faith of some."

All confusion among professed disciples of Christ is attributable to his wiles. And professed Gospel priests and preachers are as handy instruments as he needs to work his ends. He "has many tools, and the lie is the handle that fits them all." And "no lie is of the Truth." But "let God be true, but every man a liar."

There are two conditions which are the sum of the contexture of confusion that exists among church people throughout the world today, so far as methods and activities in religious work are concerned: (1) Innovations. (2) Fellowshiping innovations. And really these two are one condition.

Who is the more guilty before God—the man who introduces the innovation or the man who partakes of it in advancing it? For my own part, I can see no difference. If a man compounds a poison for the destruction of someone else, and another man administers that poison, which one is the more guilty of murder? I can see no difference in guilt. If I write a lie on paper, or tell it to someone else, and he carries or tells it again, who has told the bigger lie? I can see no difference, for my life. But maybe some do not know it is poison or a lie. What then? Anything is what it is, regardless of whether I know what it is or not. Maybe a deceiver must have the greater guilt, if the deceived remains unaware, but it is

deception just the same. Poison will poison me, whether I know it is poison or not.

Multiplied millions of people are being deceived today by innovators. Moreover those innovators tutor their deceived disciples not to listen to the contrary. Such deceived ones boycott meetings where Scriptural opposition is offered, or refuse to hear a man who would offer the scriptural antidote for all spiritual ills. "If the blind lead the blind, both shall fall into the ditch." Matt. 15:14. That is why true sincere men try to get the Truth before deceived humanity. Brother, is that your motive with your earthly talent and means? If you cannot preach or teach, are you doing what else you can?

Millions attend and support masses and picnics, Sunday-school, societies, organized conventions, associations, conferences; they uphold salaried preaching, "Bible" colleges, orphans' homes, women preachers, women teachers in church assemblies, organized teaching of children and many other similar practices. All those things, and most all of them never stop to think that the Lord's authority governs the Lord's work. They say, "Lord, Lord," but DO NOT DO what He says for His people to do; yet they claim that they are His own people. Oh, what an awful condition of zealous religionists for the Judgment! "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:2, 3.

Wm. Freeman Jones, Iberia, Mo.

THE NAME "JESUS"

Jesus is the English form of the name of the Son of God, the world's Redeemer. Iesou, the Greek transliteration, is the Greek form of the Hebrew Joshua or Yahshua; and is composed of Yah (the abbreviation of Yahweh ("the great name now miswritten 'Jehovah'")—Trench, "The Study of Words," p. 170), God's "memorial name"—Exod. 3:15, meaning "I shall be," and Shua, "Powerful"; and hence JESUS means "I shall be the Powerful." Hence, the angel said to Joseph, "Thou shalt call his name JESUS; for it is He that shall save His people from their sins" (Matt. 1:21).

"The name JESUS means 'the salvation of God.' For Iasoua among the Hebrews is salvation, and among them the sons of Nun is called Joshua; and Iasoua (Jesus) is the salvation of Yah, i. e. the salvation of God," says Eusebius.

Jesus inherited His Father's name, Yahweh; for He has "become so much better than the angels, as He hath inherited a more excellent name than they" (Heb. 1:4). In short, JESUS means "Yahweh the Savior" (Knoch). This name is above every other name. It is fitting that "Immanuel, which, being translated, is 'God with us'" (Matt. 1:23), should be called by God's "holy memorial name" (Pss. 30:4)—"Yahweh" (Exod. 3:15, in the Hebrew). So, "God highly exalted Him, and gave unto Him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on

the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).
—J. D. Phillips.

ELDERSHIP No. 2.

Acts 6: "When the twelve called the multitude of the disciples unto them and said: 'It is not reason that we should leave the word of God and serve tables, wherefore brethren, look ye out among you seven men of good report, full of the Holy Spirit, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the Word. And the saying pleased the whole multitude, and they chose Stephen, a man full of the Holy Spirit and faith, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenus, and Nigger, a proselyte of Antioch, whom they set before the Apostles: and when they had prayed, they laid their hands on them.'"

We are asked today, Why did the Apostles tell the MULTITUDE to select seven men? Why did they not do it themselves? They were inspired men, and could do it better than the disciples. "WE don't do it that way now. "No, there are a lot of things WE don't do THAT WAY now. That is why we are in so much trouble. Well, there is a reason why, and a very good one. They did it that way, so we would know how to do it. See? But says one, The multitude are ignorant of "Who is who" so the preacher must pick them out, or call a Caucus of a select few, and appoint whom they want, then ask the multitude to accept them." That is somewhat different, is it not, to the "pattern given thee on the mount." Well, now brethren, you had better get your eyes open, and your understanding enlightened, for the day will soon dawn to you, when you shall be called to account for your assumptions, and substitutions while "in the body of Christ."

Now let us see, God chose Moses to lead Israel out of Egypt, but it was forty years before he was sent. God chose David when a mere youth, to be king of Israel, but he was a full grown man before he was appointed. God chose Joshua to lead the Israelites into Canaan, but he had to become a servant to Moses, and prepare himself for forty years before he was appointed. Jesus Christ chose His twelve disciples at least two and a half years before He ordained them to preach the Gospel of the approaching kingdom. John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever you shall ask in my name, of the Father, He shall grant it you." Saul of Tarsus, while an enemy to Christ, was chosen to bear His name to the Gentiles, but it was at least ten years before he had prepared himself sufficiently to be "separated" to that mission. Paul and Barnabas on their first missionary journey, started four or five churches. On their second journey, they "ordained elders in every church." Why did they "ordain elders in every church." Why did they not do so on their first journey? None prepared.

We deem these cases sufficient to show that this

business being very important, was not hurriedly done, but candidates must prepare themselves after they are chosen, before they are appointed. 1 Tim. 3:10.

How appointed.—Let it be understood that Ordain, Appoint, Separate, and Set Apart, are synonymous in meaning, and sometimes one is used, and then another. This act, we take it is a "good work" so the Scriptures furnish us plainly as to how it is to be done. As the plan of salvation consists of three acts, so as fully shown, this appointment consists of three acts: fasting, prayer, and laying on of hands. Acts 13:1-3. But the Modernist says, "that was the way during the days of miracles, but it should not be practiced now." If not, why not? I have asked this little question for fifty-two years, but no scriptural answer has ever been given. But listen, preacher, Timothy and Titus had no power to work miracles, and they ordained men, and they did not show any prejudice in doing so either.

You cannot deny that the scriptural practice was carried out down through the history of the church until destroyed by Roman Catholicism, but in the Reformation it was re-established and defended by all the power and eloquence of a Campbell, Stone, Smith, and every Christian, and preacher who took up the work of Christ in saving souls, till Tolbert Fanning started a Bible school near Nashville, just after the Civil War. I remember the debating and excitement caused by this first Innovation. My grandfather and two great uncles would not hear to the change, but when they had passed away, the Gospel Advocate, with other papers, shut the eyes and closed the ears of the majority of the church, and since then, "It doesn't make any difference."

I remember also the last man who was ordained in our church house at Old Smyrna, Bledsoe County, Tenn., by the above named men. But a few years after that when I asked to be ordained to preach the Gospel, I was told by the successors to those Godly elders above: "You don't need to be ordained, only to have a written recommendation from the elders." I knew enough of the Bible, young as I was, that they were wrong. So I joined in with T. W. Brents, J. A. Harding, W. H. Carter, W. N. Harkins, and a few others to fight this awful departure from the teaching of Christ, and shall, to my dying day, keep it up.

In conclusion,—Elders ordained evangelists by fasting, prayer, and laying their hands on them. Acts 13:1-3, 1 Tim. 4:14. Evangelists ordained elders and deacons by fasting, prayer, and laying hands on them. Acts 14:23; 1 Tim. 5:19-22; Titus 1:5; Acts 6: 1-6. This was not invented (as the moderns have it,) but by Christ Himself, who taught them by His example. John 15:16. Take it and be saved, or reject it and be lost. "He that heareth these sayings of mine and DOETH them is like unto a wise man." "Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope

through grace, comfort your hearts, and establish you in every good word and work."

Realizing that the time must soon come when I shall pass into the great beyond, I most humbly pray you in Christ's stead, "Be ye reconciled to God."

—E. A. Lowry, Dayton, Tenn.

ROLL OF HONOR

We wish to thank all who have sent in subscriptions to the O. P. A. from July 20 to August 20, as are listed below. We appreciate the interest you are manifesting in the circulation of the O. P. A. You have made it possible for us to keep the good work going without missing an issue, and we are glad to announce to you that we have been able to meet all the expenses and obligations of the paper as they come. Again, we thank you!

Homer A. Gay—9; J. D. Phillips—3; W. E. Covey—2; W. H. Hilton—2; W. E. White—2; Frank Cope, Jr.—2; Homer L. King—2; L. L. McGill—1; Thomas Shaw—1; D. A. Jones—1; N. C. Smith—1; Isaac Smith—1; J. P. Masser—1; Ervin Waters—1; James R. Stewart—1; Mrs. Mollie England—1; J. C. Moore—1.

Free Religious Tracts

Brother Preacher, have you thought of the efficiency of good tracts distributed in connection with your gospel meetings or scattered ahead of the opening of the meeting in connection with the local advertising? We have about 30 kinds of tracts and leaflets, samples of which will be sent free for a stamp.

Don Carlos Janes.

1046 Dudley Ave.,
Louisville, Ky.

Orvel Johnson, Davis, Okla. Aug. 17.—I closed the meeting at Dougherty, Okla., without visible results, but with much interest and with large crowds attending throughout the meeting, in spite of much opposition. The brethren there are showing much interest in the Lord's work, and they plan to have another meeting in the fall. Bro. Fred Kirbo was with me some and was a great help in the singing, also the preaching. I expect to attend the camp meeting, after which Bro. Lem Davis, of Sulphur, and I plan to hold a meeting near Anadarko, Okla. Anyone wanting me for a meeting may write me at Davis Okla.

Clara Mills, Cassville, Mo. July 24.—Bro. H. E. Robertson, of Phillipsburg, Mo. held a meeting at Cross Hollows school house July 10 to 21. There was fair attendance and good interest manifested throughout the meeting. Bro. Robertson is a forceful speaker, and believes in "speaking as the oracles of God" (1 Pet. 4:11). Eighteen confessed their faults. We believe that many were almost persuaded to obey the gospel. We hated to see the meeting come to a close, and long for Bro. Robertson to be back with us again. We ask an interest in the prayers of the faithful.

OLD PATHS ADVOCATE

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IS ETERNAL LIFE WORTH STRIVING FOR?

When we are offered a reward for any effort, in this life, we ask ourselves the question, "Is it worth while?" If after due consideration we think the reward offered is worth the effort necessary to obtain it, we undertake the task. If, on the other hand, the reward seems small in comparison with the effort required to obtain it, we are loathe to waste the time and strength for so little. Hence in the consideration of our subject, "Is Eternal Life Worth Striving for?" Our first measurement is of the reward. (1) What is it? (2) Is it worth the effort to obtain?

Eternal Life!

(1) The word eternal means; unending—continuing without ceasing—forever and ever. Instance: Draw a complete circle—place upon the circumference a visible dot—the dot is time—the circumference of the circle is eternity. In moving around the circle we pass the dot (time) very quickly—but the circumference has no end. Pass around it once—we have only begun—around, around, around, endless—unceasing—ever continuing eternity! At some stage time is no more, but eternity never ceases.

Life—this word as used in the term Eternal Life does not mean existence only, but it implies a life that is life indeed, 1 Tim. 6:19. It means to dwell with Christ and God, and all that is good, holy, righteous, beautiful and desirable in a state of bountiful, ineffable, ecstatic delight, controlled by the Great Creator and His adorable Son. It means a life of joy, service, mutual fellowship and love, singing, playing, praising, accomplishing the things our hearts desire:—those things we have learned to love most in our service to God on this present earth. The fleshly desires and appetites will have passed with the end of time—there will remain the desires of the spirit.

Mansions are prepared for those who will inherit Eternal Life, John 14:2. The city of habitation has gates of pearl and streets of transparent gold. The foundations and walls are of precious stones. Its general character and beauty are such that it beggars description. "Eye hath not seen, nor ear heard, neither have entered into the heart of man,

whatsoever God prepared for them that love Him, 1 Cor. 2:9.

There will be no injustice there, no hatred, no death, no disputing, no disappointments, neither want nor woe. There will be love, joy and peace in the presence of God and of the Lamb. There will be sweet communion with them and with all the saved: In living, to enjoy the place prepared: In knowledge, to understand all we desire to know: In realization, to see the King in all His beauty: In position, to be honorable guests at His court: In duty, to follow in His train.

Does it look to be worth striving for?

In Eternal Life no sin can enter: temptations have passed, earth's trials are over. In that city everything will surpass all that the earthly kingdoms combined can boast. What a privilege to hear Jesus speak in person—to hang listening upon His words of wisdom—to move quickly at His bidding in service to the King of Kings and Lord of Lords!

Think of it!

While He was upon this earth in the flesh, the Lord spake a parable about the Sower sowing grain: Mark 4 etc. The seed is the word of God. Some seed fell by the wayside and the birds devoured it. Thus some listen to the Word, but Satan comes and takes it away out of their minds by means of evil thoughts and teaching. They never get anywhere on the road to Eternal Life.

Some seed fell on rocky ground and sprang up immediately, but under scorching heat withered away. Some joyfully receive the Word, but put not forth strength to endure scorching persecution or tribulation that comes because of the good seed in their minds. These stumble and perish.

With others the seed is sown among noxious weeds, and the weeds choke out the plants. These have heard the Word but (1) the cares of the world, (2) the deceitfulness of riches, (3) and the lusts of other things choke out the Word so that it becometh unfruitful. These are they who consider that the treasures and joys of this world are more to be grasped than the future delights of heaven. They never enter Eternal Life.

Again, some hear the word, accept it and bear fruit—some thirty fold, some sixty fold, some a hundred fold. These have good and honest hearts and tell Satan when he tries to snatch away the good seed, "Get thee hence, Satan." These endure the trials and tribulations that come upon them because of the Word. They do not allow the things of this life to interfere with their complete obedience to the Divine Truth. These enter the fold of safety where joys shall never cease.

Truly Eternal Life is worth striving for AND HOW!

L. L. McGILL,
Box 202, Lacombe, Alberta, Canada.

W. E. Covey 3633 Ave. M, Ft. Worth, Tex.—We are holding the Fort for the Lord in this city. Any loyal preachers coming this way are invited to stop over with us, or any loyal brethren moving here or passing through will find a welcome with us. Success to the Old Paths Advocate.

From The Fields

D. A. Jones, Atlanta, Texas, August 10.—Our meeting was conducted by Brother Homer L. King, July 24 to August 8. Five were baptized into Christ. I think Brother King was at his best for he did the best preaching he has ever done here, and this was his fifth meeting for us. He had his children, Nola and Howard, with him. It would be hard to find better children than his. Brother Cook came by, with his wife and baby, and visited a few days with us. He preached one night, and the people heard him gladly. He did very well, and we appreciated his effort very much.

James Carson, Westover, Pa., August 5.—I just closed a series of meetings, of three weeks duration, at Snow Shoe, Pa., with eleven baptized and four restored. There is a fine band of brethren in that place, and their hearts are honest and loyal in the work of the Lord. Brethren Lawrence Bee and Tom Shaw assisted me over two Lord's days, for which I was very thankful for the kindness and help.

Ervin Waters, 1118 S. 27th St., Temple, Texas, August 14.—I closed a meeting at Ramswey, near DeLeon, Texas, with one baptism. I then delivered a discourse over the radio at Dublin, and preached at the church one night, baptizing two. I held a camp meeting on Little River, near Buckholts. We had the largest crowds to which I ever preached, twice daily. We were glad to have Brother Frank Cope with us for three days, and hear him deliver two discourses. Brother J. R. Stewart visited the meeting, also. We closed with seven baptisms. After visiting Brother Stewart's meeting for one night at White Hall, I began a meeting, near Mountainair, New Mex. We are having good attention and increased attendance. The church in Mountainair is supporting the meeting. I go from here to Anson, Texas for a meeting. Pray for me.

Isaac Smith, Sentinel, Okla. Aug. 10.—The church at Sentinel is getting along very well. There is a little contention over the breaking of the bread that I wish we could settle in the Lord's way. Some seem to want two pieces of bread instead of the "one bread" which we read about in 1 Cor. 10. We would be glad if some of you older preachers could come by and preach some for us. I believe that it would do us a lot of good. We are few in number and poor, but we will not send a preacher away empty handed.

Wm. Freeman Jones, Ibera, Mo. Aug. 13.—I began at Bethel, 35 miles from home Aug. 10. Am staying in the hospitable home of Bro. and sister H. D. Schwegler. I plan to hold meetings at Summerfield, Cable Ridge, Mt. Union, Saline

Valley and Hopewell for this fall, none over 80 miles from home. I get much encouragement and spiritual strength from the O. P. A., a great work. I long to become more intimately acquainted with the writers and their work, for I believe that "we are workers together with Him." We know but one rule, the word of God. Remember me and my family at the Throne of Grace.

Homer A. Gay, Lebanon, Missouri, Aug. 21.—We held a mission meeting, near Pine Hill, Ala. the latter part of July, without visible results. My next was with the New Salem congregation, in Miss., reported by Bro. Smith in this issue. They treated us royally, giving us good support and loading our car with such things as we could use at the camp meeting, when we left them. We are now camped at the Bennetts Spring Park, with other brethren from the Lees Summit church and a number of out of state brethren. We were rained out last night, but we believe the rain will help the meeting from now on, making it more pleasant for camping, etc.

Homer L. King, Lebanon, Missouri, August 21.—I enjoyed a visit with my old friends in San Antonio, and I was delighted to hear Brother Frank Cope deliver an able sermon in his series of meeting, which were in progress there at that time. Also, had a good visit with old friends in Temple, Texas for one night. As usual, I enjoyed the series of meetings with the good people at Atlanta, Texas, which is reported by Brother Jones in this issue. We reached home in time to hear Brother Grover White in a few sermons, at the home congregation. Also, visited Brother Fred Kirbo's meeting in the mission field, near Competition, Mo. I am now enjoying the association of faithful brethren from various places, who are here for the camp meeting. We trust that much good will come from this effort. My next, the Lord willing, will be with the brethren around Samson, Ala. in a mission effort. We hope to begin there around the first Sunday in September. I hope that all will be in readiness.

Fred Kirbo, Lebanon, Mo., Aug. 17.—Since my last report I have assisted Bros. Gay and Cook in a mission meeting at Electra, Tex. in which one was baptized, six restored and a good congregation established. Following this Bro. Cook and I held a mission meeting near Sulphur, Okla., baptizing three. I began a meeting at Claxton, south of Lebanon, Missouri, August 1 and continued for three Lord's days. Had good crowds all the way through and two were baptized. I am now at the Lees Summit church, visiting with Bros. King and Gay until the camp meeting starts. After the camp meeting I go to Howard's Chappel, near Lawrenceburg, Tenn. After this I am to go to Competition, Mo. with the tent for a mission meeting, sponsored by the congregations at McBride and Claxton. We are hoping to have a harvest of souls. Pray for me and the great work of the Lord.

Grover White, Long Bottom, Ohio, August 19.—I have just closed a series of meeting with the brethren at Lees Summit, near Lebanon, Mis-

souri Our work and association with the good brethren here has been a labor of love, and we shall not soon forget the respect, hospitality and Christian love manifested toward us here. We closed our part of the preaching August 15, but the meetings were continued three more nights, with the following preachers, each preaching a sermon: Homer L. King, Homer A. Gay, and Fred Kirbo. One was restored, two added from a congregation using the S. S. and cups, and two were baptized. We expect to remain for a part of the camp meeting at the Bennett Spring State Park, and then reach home in time for the annual meeting at Workman's Branch, near Madison, W. Va.; then to Gilpin, Ky., beginning September 11.

Jesse E. James, 1710 Schley Ave., San Antonio, Texas, August 5.—Brother Frank Cope recently conducted a good meeting here, which resulted in the baptism of three young men, one of whom was the head of a family. We rejoiced greatly over it all. Brethren, from Temple, Austin, Houston, Huntsville, Dale, Kerrville, Pearsall, Floresville, and Stockdale, encouraged us much by their presence. We were especially glad to have Brother Homer L. King and his two children visit us one night. All who heard Brother Cope were amazed at his ability in the presentation of his sermons. His knowledge of the Bible is unusual for one so young. We were impressed more than all by his determination to abide by the things taught in the Bible. We have asked him to return for a longer meeting in June of next year.

Frank Cope, Jr., Electra, Texas, Rte. 1, August 6.—The first part of July I held a series of meetings at Temple, Texas, with three restorations. The church there is still carrying on according to the Bible way. I was glad to be associated with them again. Brother Bill Modglin assisted me by leading the singing. From here I went to Dale, Texas, preaching two sermons and visiting in the home of Bro. Osteen. My next was with the faithful ones in San Antonio, which is being reported by Bro. Jesse James, a very able zealous leader. While here I received a pleasant surprise of having Brother King visit me. I am always helped and strengthened by being associated with him. I was next privileged to attend Brother Ervin Waters' meeting at Live Oak for a few nights. He is doing a great work. Also, met Brother Stewart here. My next was at Sand Grove, Texas, where we had sixteen baptisms and three restorations. After closing here, I went via Atlanta, Texas, preaching once, to Bearden, Ark. Pray for me and the work of the Lord.

J. D. Phillips, Bronte, Texas, August 11—One was baptized and a wanderer returned at Cleo, following the debate at Junction. The meeting at old Bula, near Littlefield, was not so well attended as we would have liked for it to have been. It was the busiest time of the year, and five Church of Christ meetings and several sectarian meetings were in progress in the communities round about. We are at Brazil, Ind., this week. Brother Henderson and family were over last Lord's day. So were the Carters, from Kingman, Indiana, and the

Hollers, from Bloomington, Ind. Brother G. L. Hogland and family of Amorilla, Texas, were over one night to see us. They are vacationing in Ky. Ind., and Mo. We go tomorrow to Burr, Ky., where I will hold a ten days' meeting. Brother Dennis, and I will (D. V.) discuss the cup question at Burr later. I intend to be in Iowa for some work (a debate and possibly a meeting or two) in the late fall or early winter. Will be in W. Va., most of the time for the next eight months. Correspondents will please note that my address is now: Foster, Boone County, W. Va.

Brother L. I. Ooley and I have recently had a pleasant visit with Brothers C. W. and Allen Sommer in the office of the Apostolic Review, Indianapolis, Ind. We appreciate the hospitality and kindness shown, regardless of differences.—J. D. P.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, August 8—I received the song books and two copies of the O. P. A. and am well pleased with both of them. We have our small, but comfortable and well located, house of worship nearing completion. We are meeting in it now. We have hopes of our small congregation making more rapid progress now. I have held some open air meetings in our city. I have preached at two other congregations besides our own. Have recently held nine days meeting at Voto, and have also preached at a number of other places around. At Jasper the brethren are meeting in the court house, but are planning soon to purchase a lot and build them a church house. I am very busy, but I am trying to give half of my time to the work of the Lord in mission work and helping to straighten up and build up old congregations, and to encourage them to support those who are giving all of their time to the work.

W. H. Hilton, Spiro, Okla., Aug. 4th.—I started the meeting here Monday evening—out in the open air with good crowds so far. I plan to close here the 3rd Lord's day in August, and hope to spend a few days at the camp meeting. Did not have much of a meeting at Washington.

Clovis Cook, Lebanon, Missouri, August 18.—It has been sometime since I have been able to get a report into the O. P. A. I left in early June for South Texas. Enroute, I preached at Temple, Texas over the second Sunday. My first meeting was at Fair View, which resulted in two baptisms and one restoration. This was my third effort here, but they asked me to return for another meeting next year. About the first of July, wife and baby and I left for Southern Alabama, going via Wesson, Miss., we stopped over for two nights, preaching to good crowds. It was a pleasure to me to meet Brother T. E. Smith here, who is a gospel preacher and singer. Our first meeting in Alabama was at Lowery, where we baptized four and had eighteen restorations. The house would not hold the crowds. The last two Sundays we were at the Early Congregation, where large crowds continued to greet us. Here we had fourteen baptisms and twenty-three restorations.

This is the home of Brother W. H. Reynolds, a gospel preacher of ability. I enjoyed the work with these churches very much, and they asked me to return next year. I am now in a meeting with the Sulphur brethren, with good crowds and attention and three restorations and one baptized. After the camp meeting I go to Harrodsburg, Indiana for a meeting in September.

Grover White, Long Bottom, Ohio, July 20.—Fred Bird, son of Lafayette and Mary Bird, born July 6, 1891, departed this life July 13, 1937, being a little over 46 years of age. In 1919 he was married to Odessa O'Neil. To this union two children were born. After the departure of this wife, 1930, he was married to Pearl White, sister of the writer, in 1932. About six years ago he obeyed the gospel, becoming a member of the Church of Christ. He leaves his two children and wife, with many friends to mourn his passing. Funeral services were conducted by Brother H. C. Thomas, of Marietta, Ohio.

T. E. Smith, Wesson, Miss., Aug. 9th.—Bro. Homer A. Gay began our meeting at New Salem church, July 30, and closed August 8th. We had extra large crowds and the best of attention all through the meeting. Two were baptized, one a young man and the other an old man near 71 years old, who had been received into the fellowship some thirty-five years ago on his Baptist baptism, but after hearing Bro. Gay on design of baptism decided to be baptized into Christ for the remission of his sins. We had the largest crowds that we have ever had at this place, and we expect to reap a harvest of souls soon from the seed sown. The church at this place considers Bro. Gay second to none. His wife and children were here with him, and we all enjoyed having them in our homes. Sister Gay is a fine alto singer, which was a great asset to the meeting. This is the second meeting that Bro. Gay has held at this place, and we expect to either have him or some other man his equal to hold us another meeting at this time next year. We expect to give our support to such preachers as Bro. Gay, who are willing to speak where the Bible speaks and be silent where it is silent. We are willing to risk the word of God in his hands anywhere.

Jas. R. Stewart, Davidson, Okla., Aug. 13.—I recently held a meeting with a cups congregation at Taylors Chappel, near Paris, Tex. I tried to teach them the truth on the communion and about three-fourths of them saw the truth on it. I expect to have a loyal congregation there some time. I shall likely return there next year for another effort. From there we went to Waco and preached one night; then to Live Oak where Ervin Waters was in a good meeting. Here we also met Frank Cope, who was to hold a meeting near there. These boys are making good, and I was glad to be associated with them. I started a meeting at White Hall, north of Temple, July 31. These brethren have just built them a new church house, which is very nice. We had a fine meeting there, baptizing five and restoring four. From here we

went to Tyson, thence to Wichita Falls, where I preached two nights. The church here is growing rapidly. I began last night at the Carter church near Davidson, Okla. Am to go from here to the Bit Shop. On the fifth of September, we are to start for Cherry Tree, Penn., and will likely start back to Texas about the last of October or first of November. If any should desire me to stop over with you I shall be glad to do so. I have time for some meetings late this fall and during the winter. My address for a while will be Eola, Tex., care of G. L. Spradley.

O. B. Casey, Wichita Falls, Tex. Since our last report to the OPA, we have been busy securing and remodeling the larger building at our new location. We held our first service there the last Lord's day in May, with two of our young preachers delivering the lesson at both the morning and evening service. On the first Lord's day in June Bro. Clovis Cook preached morning and evening and baptized one young girl. The second Sunday in June our meeting of two weeks duration started with Bro. Frank Cope doing the preaching, excepting one time when Bro. Ervin Waters preached, baptizing one. The meeting was well advertised and large crowds attended each service. We were very thankful for a building large enough to hold them. Visible results of the meeting are ten baptized and eleven confession of faults and restorations. During this meeting we had the pleasure of seeing heads of families obey the Gospel, divided families united and elderly women baptized. We also had one baptism Wednesday night following the meeting. Bro. Cope did a wonderful work here and is an able preacher. Brethren, you can't go wrong in calling him. We enjoyed having Bro. Ervin Waters with us the first week of the meeting. He is a power in the Gospel and preached us one of the best sermons I have ever heard. We now have a goodly number of young folks who are active in the Lord's work. The boys take leading parts, especially on Wednesday nights. The girls lend their encouragement to all with their good behavior, good singing, and respect in kneeling in prayer. Remember our new location, one block east and two south of our old location, a brick building on the corner of North 4th and North Broadway. Pray for us that we may continue to grow in grace, knowledge and number.

VIEWS AND REVIEWS

"I hope for the kingdom of God. 'In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed.' Christ taught us to pray, 'Thy kingdom come'."—Adventist in P. T. M.

This is somewhat like a man praying for a nose when, if he would look, he would find it already on his face.

Christ did not teach "us" to pray, "Thy kingdom come." This is what he taught his disciples to pray when it was said, "Repent ye; for the kingdom of heaven is at hand" (Mt. 3:2)—"The time is fulfilled, and the kingdom of God is at

hand" (Mk. 1:15)—Mt. 6:10; Lk. 11:2. But from the first Pentecost after the resurrection of Christ, as we have it in Acts, chapter 2, when sinners were "delivered out of the power of darkness, and translated into the kingdom of the Son of his love" (Col. 1:12, 13) in obeying "that form of doctrine" (Rom. 6:17, 18), as given in Rom. 6:1-4 and Col. 2:12, 13, **this prayer was answered.** On this Pentecost Peter declared, "He would raise up Christ to sit on his throne," as David had predicted; and that "This Jesus hath God raised up, whereof we are witnesses." And "God hath made that same Jesus whom ye have crucified both Lord and Christ." Hence, as the writer of Hebrews says, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor" (Heb. 2:9). Zachariah had prophesied of him, "He shall be a priest upon his throne" (6:13). And the writer of Hebrews says of him, "So also Christ glorified not himself to be made a high priest; but he that said to him, Thou art my Son, today have I begotten thee" (5:5),—"begotten" from the dead (Rev. 1:5; Heb. 1:6; Ps. 2:7). This kingdom, established "in the days of these kings," was a growing kingdom, as Daniel pointed out: The "stone" became a "mountain." Let some Adventist tell us how this can be if the kingdom here spoken of will not exist till Christ's second coming.

* * * *

"The penitent man dies to sin when he has faith in Christ and then exercises it in repentance." Again: "While one dies to sin by repentance he is not free from guilt until he enters the body—(church)—of Christ."—F. F., Sept. 3, 1935.

But do the Scriptures bear such teaching out? is the question. Let us see. We have both conditions, "dead in sins" (Col. 2:13 and Eph. 2:1) and "dead to sin" (Rom. 6:1-4 and I Pet. 2:24) stated in the Bible. All right.

"That we, being dead to sin" (I Pet. 2:24). When? When baptized (Rom. 6:1-4). "And you, being dead in your sins" (Col. 2:13). When? Before baptism (Col. 2:12, 13). If when one "dies to sin" one is not then "dead to sin," one is in no state recognized in the Bible. And if one "dies to sin" and is then "dead to sin" before baptism, one is "dead to sin" and "dead in sin" at the same time—a contradiction of the Bible.

The truth is: One is "dead in sins" until baptized, and is thus dead for burial, baptism. One is then "quickened" (forgiven), and is raised "dead to sin" to "walk in newness of life," as stated in Rom. 6:4 and Col. 3:1 and 2. If he were "dead to sin" before burial in baptism, and then "quickened," he would be "dead in sins," when raised, else there is no chance in the quickening.

The Bible teaches that one is "free from guilt" as soon as one is "dead to sin," for then one is "made free from sin" (Rom. 6:17, 18), "forgiven all trespasses" (Col. 2:12, 13). And not until one is baptized is one added to the church (Acts 2:38, 41, 46). No man can baptize a man who is "dead to sin" and make that practice harmonize with the Bible.

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

SQUIRE SAM SHOWNE SAYS

Preachers have been writin' to the Old Squire sayin' "God bless you." They appreciate havin' a man stand up for 'em. And it is true that all over Missouri well-meanin' men hardly know where the next meal is comin' from as they serve country churches. It ain't right. Says a brother down in the Ozarks, "I am serving two churches and together they only pay me \$10 a month. So I work at what I can find to do to support my family. I do my best. But how can I find time to prepare interesting sermons? A few years ago there were five times as many congregations in our area as we now have. Many of our preachers are quitting, leaving only a few of us to fight the battle. And surely there never was a time when Christ was more needed. What can be done?"

You can't buy much bread for \$5 a month. And you can't expect many loaves of the Bread of Life at that figger. Reminds me of the story of the traveler who picked up a plodder on foot. "I'm walkin' 5 miles to preach, and I'll get a dollar," said the plodder. "Pretty poor pay," commented the traveler. "Yes," admitted the plodder. "Pretty poor pay." But pretty poor preach." It has been the Old Squire's observation after 50 years of church goin' we get out of our preachers just about what we invest in 'em. If them Ozark congregations will pay their man double they'll get twice as good sermons. Try that.

Then there's a North Missouri preacher who allows that lack of interest in sermons is not confined to the rural churches. He says in many of these county seat meetin' houses they need the old Beecher plan of havin' the janitor wake up the preacher instead of the pew-holder when he sees one of the listeners noddin'. I reckon what we all need, congregation and preacher, is a spiritual awakenin'. Which will open our pocketbooks as well as our ears. "Pretty poor preach?" Yes, and "pretty poor pay." —Selected.

FROM J. W. MCGARVEY

(A Postal Card)

Lexington, Ky., Feb. 9, '09.

Answering yours of January 25, the word psalm in the New Testament, never conveys the idea of an instrumental accompaniment.

Only pretenders to scholarship claim that it does. Yours,
J. W. MCGARVEY.
Mr. J. H. Moore, Box 72, Eugene, Oregon.

Ervin Waters, 1118 So. 27th St., Temple, Texas, June 7.—Brother J. D. Phillips and I preached at Eola, Texas, over the third Lord's day in June. From there we went to Junction for debate, which was the most agreeable discussion that it has been my pleasure to attend. Brother Phillips and Brother Johnson are to be commended highly for the good conduct, and Christian spirit which they manifested throughout the investigation. At present I am with Brother Phillips in a meeting at Cleo. I go next to Ramsey, near De Leon, for a meeting. Then I will hold a meeting at Live Oak, near Buckholts, Texas; then to Mountainair, N. Mex., then back to Texas for meetings at Anson and Hawley.

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

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. X

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No. 10

"DEAD FLIES IN THE OINTMENT"

(Eccles. 10:1)

By Wm. Freeman Jones, Iberia, Mo.

"Dead flies cause the ointment of the apothecary to send forth a stinking savour." Exodus 8 informs us that "the land was corrupted by reason of the swarm of flies" which God had sent into Egypt. But He put a difference between the Egyptians and his own people: there were no flies in the land of Goshen.

What a torment to the Egyptians! What a torment to us today, flies in our houses, on our beds, and, worst of all, in our drinking water and our victuals! What an abomination to us all. Who likes flies anywhere?! Surely they must have been an abomination to the Egyptians also.

An abomination is anything that is objectionable, despicable, something that is loathed or abhorred. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" to God (Prov. 28:9). God hates evil, anything contrary to his word of revelation.

The Word of God—the Lord's plan does not corrupt; it purifies and keeps pure. "Seeing you have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Pet. 1:22, 23.

Faith purifies the heart (Acts 15:9). "Faith comes by hearing, and hearing by the word of God. (Rom. 10:17). Then who are the faithful, the loyal in "the brotherhood" (1 Peter 2:17). Are they not those who "contend earnestly for the faith once delivered to the saints?" See Jude 3. Do not the faithful or loyal members of Christ seek for Truth and righteousness in the word of God? See Rom. 1:16, 17.

1 John 2 informs us that "the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." The 28th verse implies that, if we do not abide in Him—keep his word—we cannot be faithful and shall not be worthy of eternal life at his coming! Then, his word is the ointment of salvation.

"Dead flies cause the OINTMENT of the apothecary to send forth a stinking savour." Through many centuries men have been the means of the accumulation of "dead flies" in the divine oint-

ment. Then we do not wonder at the awful stinking savour that is an abomination to the divine nostrils! "Dead flies in the ointment!" Oh, that it was thoroughly rid of them, that so-called Christendom might worship and serve the God of high heaven acceptably!

As Samuel the prophet anointed the new king of Israel with a horn of oil (1 Sam. 10:1), so the divine anointing oil anoints every approved servant of the Most High. There were no "dead flies" in that oil, and there should be none in the anointing power, the word of God, today. And there should not have been, had every man who claimed to be Christ's follower from the first-born soul on Pentecost to this day adhered strictly to his own business and not put any dead flies in the divine ointment.

Behold the Reformers of the 16th Century Reformation and the Earlier Restorers of primitive Christianity to the earth in the 19th century, trying to rid the "dead flies" from the divine ointment. Then behold the accumulation of additional "dead flies" today, 400 years after the Reformation of Martin Luther and an hundred years after the 19th Century Restorative Movement began with the Campbells, Stone and others. What has been the secret of our troubles in the Israel of God during the centuries? Answer: "Dead flies in the ointment!"

Who are the faithful, the loyal? Those who not only say, but also do after the slogan of the early restorers: "We speak where the Bible speaks; we are silent when it is silent." Often have I asked myself during the last quarter of a century, why is so-called Christendom in such deplorable condition; why can't we get together? But always comes back the question unanswered—until, I have concluded, we can rid "the ointment" of the accumulated "deadflies" of many centuries! Someone may say, "Well, I knew there is something bad-smelling in the ointment of the apothecary", but I never could figure out what it was." Then let this writer cry aloud and spare not, "Eureka!Eureka!" ("I have found it! I have found it!") like the first man to discover sparkling gold in an old millrace in Sacramento valley, California, in historic 1849.

Yes, brethren, I have found it—but other men, some gone on from their labors, found it before this writer did: "Dead flies in the ointment" of the divine apothecary! No wonder He has so often turned away his pure nostrils from that "stinking savour" of "DEAD FLIES IN THE OINTMENT." He regarded dead flies in Egypt

an abomination, so much so that He did not put them into the land of his people, in Goshen. And He still regards dead flies an abomination to his divine nostrils.

Shall we, who claim to be his own people, pick out and cast away the "dead flies in the ointment," that the "stinking savour" may vanish and we may not be an abomination unto Him?

(To Be Continued)

BIBLE VIEWS

By H. C. Harper

But to act, that each tomorrow
Finds us farther than to-day.
—Longfellow.

... if we will but tread
Beneath our feet each deed of shame!
—Ib.

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). "Let us go on unto perfection." — Heb. 6:1. "But speaking the truth in love, may grow up into him in all things who is the head, even Christ." (Eph. 4:15). "Seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth," Col. 3:1, 2. "Let the word of Christ dwell in you richly," Col. 3:16. "Receive with meekness the engrafted word, which is able to save your souls," Jas. 1:21. "... keep himself unspotted from the world," Jas. 1:27. "They are not of the world, even as I am not of the world," John 17:14. "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11).

No calling is higher; no reward is greater. "An inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you" (1 Pet. 1:4), a "mansion" (Jno. 14:2), "eternal life," which is eternal joy (Thayer, p. 173).

Think of "Moses . . . Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season . . . for he had respect unto the recompense of the reward," Heb. 11:23-25. Think of "Jesus, the beginner and finisher of the faith, who, in view of the joy lying before him, endured the cross, having despised its shame, sat down at the right hand of the throne of God," Heb. 12:2.

Yes, it is he, who said of the Father, "I do always those things that please him," Jno. 8:29. "For even Christ pleased not himself," Rom. 15:3. Now remember "How ye ought to walk and to please God," 1 Thes. 4:1. "And not to please ourselves," Rom. 15:1. Let us ever do his will.

PHILLIPS-JOHNSON DEBATE

We, the undersigned brethren in Christ, discussed the cup question at Junction, Texas, June 22nd-25th, as announced in the June issues of the Church Messenger and the Old Paths Advocate.

I (Bro. Phillips) believe that one cup only should be used in the communion services, I being opposed to more than one at any time.

I (Bro. Johnson) believe that either one or more

may be used, depending upon the size of the audience.

I (Bro. Johnson) believe Bro. Phillips to be a manly, sincere Christian gentleman, honestly desiring to believe, teach and practice the will of the Lord. I (Bro. Phillips) believe that the same is true of Bro. Johnson. Our mutual confidence has been increased.

We did not enter the discussion for the sake of personal victory, but for the sake of the truth and the unity of the body of Christ. How well we have succeeded, time only will tell. We believe, however, that, while the brethren still differ over the question, a better understanding and sympathy has been brought about. We believe that if any hard feelings have existed between the brethren that they subsided before the close of the discussion. We further believe that brethren have had just cause for opposing such investigations, due to the discourteous and un-brotherly treatment that often prevails between opponents in debate. If such brethren had been here, we think they would have changed their minds considerably. We love each other as brethren in Christ should.

We both desire that no other report be made to the papers; that would be contrary to our views. We want the results of the debate to speak for its success, regardless of what the unforeseen results may be.

We are not advertising for a job. We both have all we can do. Nor have we formed a debating club in order to have a job. But, for the good of the cause, we agree to have such a brotherly discussion as we have had here, at any place that such a discussion is needed and wanted; and at any time that is convenient for us both.

(Signed),

Alva Johnson, Turkey, Texas.
J. D. Phillips, Bronte, Texas.

THE OLD TIME CAMP MEETING

This meeting is now a matter of history. It was conducted in the Bennetts Spring State Park, twelve miles west of Lebanon, August 20-29. The attendance was fair, exceeding that of 1936, we think. Brethren were in attendance, from Deming, New Mexico; Amarillo, San Antonio, Waco, and Wichita Falls, Texas; Davis, Sulphur, Wilson, and Washington, Okla.; Bloomington, Harrodsburg, Indiana; Ottumwa, Iowa; Shreveport, La.; Vanzant, Iberia, Competition, Grove Springs, Phillipsburg, and Lebanon, Missouri. Preachers in attendance were, Wm. Freeman Jones, Fred Kirbo, Clovis Cook, Orval Johnson, Burley F. Black, Albert LaRew, H. E. Robertson, Chester King, Homer A. Gay, W. H. Hilton, and Homer L. King.

The singing was a special feature of the meeting, and a number of competent song leaders were in attendance. We used the "Service Songs" book, advertised in the O. P. A. It was certainly a spiritual blessing for so many from different sections of the U. S. to mingle their voices together in praise to Jehovah. How such singing fills and thrills my soul!

The Christian association between services was very uplifting and edifying, and a remembrance

never to be forgotten. What a pleasure to be associated with Christian people!

The preaching by all of the above named preachers seemed to be much enjoyed and appreciated by all, and it was very helpful and encouraging to have the pleasure of listening to so many gospel preachers. We were especially favored by a very able sermon by Brother Wm. Freeman Jones, in which he took a firm stand against the innovations of men, which are troubling the church today. We "thank God and take courage" after hearing his able presentation of such matters, and we feel the cause of our Master has been much strengthened by his noble stand. We consider this alone worth all our efforts in conducting the camp meeting. In addition to all other results, three were baptized into Christ.

Another one next year? That depends on the interest by brethren and the will of the Lord.
—Homer L. King.

ENJOYED THE CAMP MEETING

We have just returned home from the camp meeting in Missouri, at the Bennetts Spring State Park, and our hearts are overflowing with happy recollections of those assembled there. Also, the picturesque setting, nestled in the hills of the beautiful Ozarks, which God in His infinite wisdom created, and which man in his finite mind refers to as Nature. Tents pitched there by the cool spring stream, that flows on, we know not where; as pure, clean, and clear as crystal. Standing there we beheld the handiwork of God, and even now we can turn our eyes of faith and see as we have never realized before "the pure river of water of life," flowing through that Holy City, New Jerusalem (Rev. 22:1).

I believe that all who possess any degree of faith, have to some extent tried to visualize just "How Beautiful Heaven Must Be," and to me it is now easier for me to enjoy that realization more than ever before; with the sweet association and communion of brethren and sisters from the "four winds" of our habitation; assembled there in one place and with one accord singing songs of praise to His great and matchless Name. Hearing too, the gospel preached in its purity and simplicity. It seems that we have just had a "little foretaste of Heaven" in attending the camp meeting. It is a sweet memory to us.

In conclusion, as the Apostle of old said, we would like to "commend to God and the word of His grace, who is able to build you up and give you an inheritance among those who are sanctified," all who were there and those who were unable to get there. Pray for us that we may grow stronger in His grace, ever looking to Christ for guidance and comfort.
—Geo. L. Hogland, Amarillo, Texas.

PASSED ON

NEVE.—Brother Alvin Neve was born June 16, 1881, near Fredricksburg, Texas; departed this life September 1, 1937, in the hospital in Gorman, Texas, where he had been for about a week, due to paralysis.

He was a good Christian, being interested much in the welfare of the church. He obeyed the gospel about 37 years before his death, and continued "faithful unto death." "Blessed are the dead who die in the Lord." He attended services at Dublin, where he will be missed very much.

The writer conducted the funeral services, and interment was in the cemetery at Lingleville.

—George Hughes, Desdemona, Texas.

HOW MANY DO YOU WANT?

Some have made inquiry as to the price of copies of the O. P. A. by the hundred. We can furnish extra copies for \$3.00 per 100 copies to one address. Would you be interested in an issue entirely on "first principles" for mission work? Let us hear from you!
—Publisher.

THE "CHURCH MESSENGER" SAID IT!

"Are the Sunday School, division of classes and women teachers, hired pastors, and literal cups commands of God? (Emphasis, mine—J. D. P.). They are sometimes dispensed with by those who practice them" (Church Messenger, June, 1937).

Now, you have it! The "Church Messenger" says we can do without the "literal cups" (vessels to drink from) in the Communion. They can have the Communion without any kind of a vessel to drink from! And since the same writer, in the same issue of the same paper, says, "Division exists over the . . . literal cup," and classes it with "the Sunday School" and "hired pastor," and accuses those who use a cup to contain the wine of being responsible for the division, we request this "Messenger" to tell us just how they get along with no literal cup to drink the wine from. If they will show us this, the division over this question will be well-nigh over.

We have been pretty reliably informed that the Church where the editor of this "Messenger" holds his membership uses individual cups (a literal cup for each member!). (If we have been misinformed we shall be glad to publish a statement from the editor, signed by himself and three other brethren, telling just how many literal cups, if any, they use). And it is well known that the chief purpose of the starting of the Messenger was to advocate the use of two or more "literal cups" in each Church. And the editor of that paper has said publicly that those who do not believe in more than one such "literal cup" should be excluded from the fellowship of the churches. Now, we ask this "Messenger" to please tell us how they can drink the wine with no vessel to contain it.

G. W. Phillips is the author of the quotations I have given, but he has (or once had) the endorsement of the editor of the "Church Messenger" on the question.

—J. D. Phillips.

TWO GOOD TRACTS: "The Voice of One Crying in the Wilderness," 20c per copy; eight for \$1.00. "New Testament Words Translated 'Break,'" 10c each; fifteen for \$1.00. Combination rate: 25c per single copy of each tract; five copies of each for \$1.00. Order from J. D. Phillips, Bronte, Texas.

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NOTICE TO SUBSCRIBERS

During the spring and summer months, the publisher was out in the evangelistic field away from home, and the burden of mailing out the O. P. A. fell upon Brother Robertson, but he, too, was away from home a part of the time, hence we had to depend to some extent upon inexperienced help in mailing out and in keeping the mailing list straight. It is very probable that even experienced help will make mistakes, and we know that mistakes have been made, but we assure you that we are more than willing to correct all mistakes, if you will be so kind as to inform us of such mistakes. Some have, and we appreciate it very much. Please, notify the writer if you know of any errors made by the O. P. A. force. We sincerely desire that everyone who subscribes should get full value received for your money. Help us keep our records straight, by informing us of all changes of addresses, mistakes in time subscriptions expire, etc., etc.

—Homer L. King.

ROLL OF HONOR

Below are the names of those, who have been so considerate as to send in subscriptions to the O. P. A. Following the names you will see the number of subscriptions sent by each. We thank all very much for their interest and cooperation in helping to extend the circulation of the paper.

Clovis Cook—4; Jesse E. James—2; Donie Trott—2; Roy Roe—2; F. M. Cox—2; Homer L. King—2; George Crum—1; Burley F. Black—1; Eugene Kinsler—1; Ira W. Roberts—1; Lowell Johnson—1; W. E. Murry—1; J. F. Cobb—1; Bill Milner—1; Mattie M. Loyd—1; Mrs. S. T. Moore—1; Mary J. Stirman—1; J. R. Stewart—1; C. H. James—1; Clyde Penner—1; Ralph Meents—1; Mrs. Bert Patton—1; Mrs. L. C. Asplin—1; James Carson—1; Paul J. Willhoit—1; John Van Stavern—1.

TRIPLETT-BURD

Brother Paul Triplett, of the Lees Summit Church of Christ and Sister Wanda Burd, member

of the same church, were united in matrimony September 11; the writer, the groom's uncle, officiating.

They are both fine young Christians, and have many friends in their home community. We wish for them a very happy and prosperous life and a final reward in Heaven.

—Homer L. King.

SONG BOOKS

Service Songs.—Our 1937 all-purpose book, 192 pages, 100 of the finest old songs, 100 of the best new songs. Nearly 10,000 sold to date. Highly recommended by those using it. 35c a copy; \$3.60 per dozen; \$7.00 for 25; \$13.00 per 50; \$25.00 per 100, prepaid.

Revival Songs.—Our new 1937 song book especially designed for revival meetings. 64 pages, 74 of the finest old standard songs and hymns on earth. Get a supply for your meeting and save your larger books. 15c a copy; \$1.50 per dozen; \$5.50 per 50; \$10.00 per 100, prepaid.

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



Ervin Waters, 1118 S. 27th St., Temple, Texas, September 13.—I closed a meeting at Mountain-air recently with one baptized. My next was at Anson, Texas, which resulted in six baptized and one restored. We were glad to have the following preachers visit us here: C. C. Snodgrass, J. H. Stewart, Geo. J. P. Masser, and Hollis Swafford. From here I went to Delk, near Abilene, with one baptized. We were visited here by Brethren Masser, Snodgrass, Kimbrough, and Joe Kelley. I go next to Victor, near Texas for a mission meeting. Should anyone desire my services, write me at the above address.

Frank Cope, Jr., Route 1, Electra, Texas, September 14.—I closed a series of meetings at Bear-den, Arkansas, recently with nine baptized and six restored. I expect to return again next year for another effort. I am now in a good meeting at Sentinel, Oklahoma. I go next to Wilson, Oklahoma, for a series of meetings. I have had a number of offers to attend college this year, but I do not expect to go to school this year, as I want to give more time to the service of the Master. Let us press the battle "while it is called today"!

J. Miller Forcade, DeRidder, La., September 15.—We left home June 16, visited seven states, traveled more than 3,000 miles, and returned home September 7. I spoke a total of 95 times, including one funeral. Visible results were 12 baptized and 3 restored. I spoke in the following places: Shreveport, La., Monroe, Okla., Harper, Beloit, and Kansas City, Kansas; Blackwater, Kansas

City, Mo.; Davis City, and Leon, Iowa; Hartford, Shirley, and Higdon, Ark. The Lord willing, I am to begin a meeting at Duquoin, Kansas, October 3. I have temporarily given up my business in order to preach the gospel. If I can assist you in any way to build up the cause of Christ, please write as above.

J. F. Cobbs, Spring Hill, W. Va., August 21.—The churches at Mallory Chapel and at Stop 12, Spring Hill, are getting along very well. The new meeting house at Stop 12 will soon be completed. Brother W. E. Doss preached for us two weeks at Mallory Chapel, with two baptized and one confession of faults. The church was much edified. We are looking for Brother Phillips to be with us next week.

C. T. Springs, Medford, Oregon, August 27.—On Last Lord's day afternoon, I joined Mr. Phyllis Eugene Simmons and Miss Evelyn Johnson in matrimony. We wish for them a happy life. On the evening of the 22nd inst., Brother Samuel E. Witty, of California, was with us, and gave us a good lesson. The work goes on in this section. (We are glad to get this report from the far Northwest, and we are anxious to learn more of Brother Springs and his work. —Publisher).

George Hughes, Desdamona, Texas, September 5.—I held a meeting at Dublin, Texas, closing August 15, with seven baptized. The interest and crowds increased to the close. This was my first meeting to hold, but they engaged me for another meeting in August of next year, the Lord willing. If anyone should desire my services, please write me immediately, for I am anxious to get into the Lord's field of labor. To the Lord be all the glory and praise for whatever good has been done. I desire the prayers of the saints everywhere that I may continue in the good work already started.

Tom E. Smith, Healdton, Oklahoma, September 8.—Since last report I made a trip to Arkansas, preaching four times at Mt. View, and baptizing a lady. We have a small congregation there, and their worship is according to the Scriptures, but they are in need of some good sound teaching. I tried to strengthen them, and I think that I did to some degree. There is a great door of opportunity for mission work in that field, brethren. If the congregations would only wake up to the realization of the good that could be done, they would surely send some of our preachers, who are giving all their time to preaching, into such places and keep them busy at such work. A number of the Sunday School brethren, from a nearby church came over to our services, and they seemed to be impressed with our plea to restore the ancient order of things in the worship.

J. C. Jones, Shreveport, La., July 5th.—We were blessed last week with a visit with our beloved Bro. Homer A. Gay and his family. I knew Bro. Gay and heard him preach when he was just a boy preacher, and he is still preaching the same old gospel truths as he did then. While here, Bro.

Gay visited and preached for the congregations at Rodessa and Peas Chappel and the brethren at both places want him back for meetings when he has the time, which will probably be this fall. There are several other congregations around here who want and need just the kind of sound gospel preaching that Bro. Gay is able to do. We are expecting him to do a great deal in this field in the future. Since so many preachers have departed from the faith, it is encouraging to find able and active preachers like Bro. Gay, still contending earnestly for the one way. Bro. Gay is now in a good meeting at Souls Chappel, near El Dorado, Ark.

Brother S. J. Gay writes from Trechado, New Mex., that he engaged elder Colburn, an Adventist, in a twenty-one nights discussion at Claunch, New Mex., in July. He states that much interest was shown in the discussion; that even Catholics bought Bibles in order to follow them. He says: "I found that the Advents have less ground to stand on than any creed, I know. Elder Colburn claims to be a great man, but if ever I saw a man fail completely, he surely did. I kept his doctrine cut off ahead of him, and that seemed to keep him out of humor the most of the time. I will send a copy of all the proof texts used by both of us in their order to any who are interested in studying the subject. I feel that these proof texts carefully studied will prepare any one to overthrow the Adventist doctrine."

James R. Stewart, Eola, Texas, September 8.—Please, notice the change in my address from Clyde to the above. We had good meeting at Carter, but no additions. Also, had good meeting at the Bit Shop, near Healdton, Okla., with three baptized and one restored. Brethren Gay, Kirbo, and Tom Smith, visited us in this meeting. The brethren, from Healdton, assisted much in their attendance. I leave today for Cherry Tree, Pa. I expect to begin at East Ridge Saturday night, and I expect to hold a number of mission meetings while in that state. Here is my renewal for the O. P. A. Let us work while it is called today!

C. H. James, Dexter, New Mex., September 10.—I have just received the O. P. A., and there are so many good things in it that I cannot refrain from writing a word. Especially do I enjoy the good field reports from such men as Homer L. King, Ervin Waters, J. D. Phillips, J. R. Stewart, Frank Cope, Clovis Cook, and especially my dear son, Jesse E. James. It makes my heart rejoice to see these fine young men going on with the good work. Keep up the fight, boys, for soon we older ones must leave it with you, and all the work will be left up to the younger men. I have been in the song field some this summer, assisting Brethren Phillips and White in a meeting at Menard, Texas; lead the singing for Brother Phillips in a meeting at Cleo, Texas, where my son and family visited us over Lord's day; attended the Johnson-Phillips debate at Junction, which was the most pleasant discussion I ever attended, and brotherly love prevailed throughout. I also, lead the sing-

ing for Brother Travis Williams, in a meeting at Eola. I attended two services of a meeting, conducted by Brother J. R. Stewart at Van Court. I returned home about the first of August, and found all things well. I am now thinking of moving to Robert Lee, near Bronte, Texas, to make my home.

Clovis Cook, Lebanon, Missouri, September 20.—After the camp meeting, I went to Harrodsburg, Indiana for a series of meetings, closing September 14, sooner than we had planned, due to bad weather and sickness. But in spite of the obstacles, the interest and attendance was encouraging. Visible results were four baptized into Christ. I enjoyed laboring with this congregation, and they treated me royally, giving me very good financial support. I hope to assist in some of the much needed mission work in this field this fall and winter, also teach some singing schools if any should desire such work.

T. F. Thomasson, Mountainair, New Mex., September 9.—Brother Ervin Waters was with us in a series of meetings, closing August 18. This meeting was held in the Mesa school house, about twelve miles out in the country. The sects came out to hear the truth, and the attendance and interest increased to the close. While but one was baptized, many heard the truth, and will never be able to get away from its influence. Both the world and the brethren were astonished at the ability of one so young. We believe Ervin is a fine Christian boy, and that he is destined to become one of our greatest preachers, if he will not allow the innovators to influence him, and I am persuaded that he will not allow this. I was with the little band of brethren at Liberty, near Trenchado, in the western part of the state, for about a week, closing August 22, baptizing three. They have a Scriptural worship, using one bread and one cup. This was my third effort there. The church in Mountainair is doing nicely, with interest and attendance on the increase. One was restored last Lord's day. The worship here is also conducted in the Scriptural way, and we are at peace. All seem to be satisfied with the Bible way. I am told the attendance and interest are better than in ten years. Let us all work and pray that the cause of our Redeemer may prosper. I extend my very best wishes to the editors and publisher of the O. P. A. It is coming just fine.

Homer L. King, Lebanon, Missouri, September 20.—Due to the brethren in Alabama postponing their mission meeting in Samson, I have been at home and nearby points since the camp meeting. I was with the brethren at Claxton over the second Sunday in this month, preaching three discourses to fair crowds. I preached once at McBride, another mission point. We certainly enjoyed a visit and a fine discourse by Brother Freeman Jones, at the home congregation the 5th inst. We anticipate much good by the association and fellowship of this gospel preacher in our plea to restore the ancient order of things in the work and worship of the church. I expect to leave soon

for work in La., East Texas, Arkansas, and Miss. Then, I am to hold a number of mission meetings in the Ozarks this fall and winter. Truly, "the fields are white to harvest, and the laborers are few." Pray for me and the work of the Lord.

Homer A. Gay, Lebanon, Mo., Sept. 20. — My correspondents will please notice that my address is now Lebanon, Mo., instead of Wilson, Okla. The camp meeting, which is being reported by Bro. King, was a great pleasure to me. Here I met for the first time Bro. Wm. Freeman Jones and heard him preach a splendid discourse. I feel that he will be a great help to us in the fight for the truth. After the camp meeting we went back to Oklahoma, and the first Lord's day in Sept. we were with Bro. Jas. R. Stewart in an all-day meeting at the Bit Shop, near Healdton, where I preached that night, and the next morning we left for Missouri. We are very glad to be back with the good brethren at Lees Summit again, tho we hated to leave our dearly beloved Bro. Bill Milner and family, also, the Kirbos, at Wilson. I hope to be able to do some of the much needed mission work in this part this winter. I was to have left the fifteenth of this month for a mission meeting near Kelso, Wash., but owing to my wife being sick I put it off a week, hence am booked to begin there Sept. 25th. I also expect to hold short meetings at Los Angeles and Montebello, Calif. and possibly one in Oregon. I would like to meet all the brethren I can while on this trip.

Wm. Freeman Jones, Iberia, Mo.—July 25, I was with brethren at New Pay Down; Aug. 1 with Cable Ridge; the 8th at Saline Valley; 10-18 at New Pay Down; 22nd at Hopewell; 29th at Summerfield; Sept. 5th at Smyrna; began the 9th at Cambridge, Kans., for 2 or 3 weeks. My family enjoyed spending a night (Aug. 25) at the camp meeting, conducted by Brethren H. L. King and H. A. Gay, in the big tent, in Bennett Spring state park. The brethren had announced my coming, so I discoursed on "Dead Flies In The Ointment." Certainly glad to meet Brother King again after many years, also many new faces among my brethren from several states including several preaching brethren whom I esteem highly in the faith and work. Was also pleased to meet again with brethren at Lees Summit and to address them in the Gospel. It was courteous of Bro. King to ask me to preach in his stead night of Sept. 5. I enjoy laboring with these brethren "of like precious faith" and trust that we may live long and pleasantly together in seeking for and proclaiming the Truth. The good being done by those supporting Old Paths Advocate cannot be measured by human estimation. Glad that our son Leroy, 17, is doing nicely after being in Lebanon hospital September 2-8, due to an operation for appendicitis. Trust he becomes strong and an able servant of the Master. My mother, 71, passed on, September 6th, after suffering about 12 years with paralysis, perhaps having 3 strokes. Brethren, I am in great financial strait just now, but if any of you wish to feel my spiritual pulse or sound my religious faith by correspondence, I

shall do my best to reply promptly and meekly as possible (1 Peter 3:15; 4:11). In the words of a brother of many years ago, "I stand where the Apostles stood"; and where they now stand. Pray for us and the One Body.

"The Church Messenger" for June carries a picture of an ancient burial, claiming it to be a "form of burial 5000 years B. C." That would take us back about a thousand years before creation! I wonder if they took "the Bible only" as proof!
—J. D. P.

Have you sent in your subscription for the O. P. A.?

Why not ask your friends to subscribe for the O. P. A.? They need the paper and the paper needs their support.

THE FELLOWSHIP

By Alexander Campbell

(Being the 10th of his masterful essays on "A Restoration of the Ancient Order of Things."—J. D. Phillips).

THE KOINOONIA, translated fellowship, communion, communication, contribution, and distribution, occurs frequently in the Apostolic writings. King James' translators have rendered this word by all those terms. A few specimens shall be given. It is translated by them fellowship, Acts 2:42. "They continued steadfastly in the fellowship," 1 Cor. 1:9, "The fellowship of his Son, Jesus Christ." 2 Cor. 6:14, "What fellowship has light with darkness." Gal. 2:9, "The right hand of fellowship." Philip. 3:10, "The fellowship of his sufferings." 1 John 1:3, "Fellowship with the Father." 2 Cor. 8:4, "The fellowship of the ministering to the saints."

They have sometimes translated it by the word communion, 1 Cor. 10:16. "The communion of his blood." — "The communion of his body." 2 Cor. 13:14, "The communion of the Holy Spirit."

They have also used the term communicate or communication, Heb. 13:16. "To communicate," or "Of the communication, be not forgetful, for with such sacrifices God is well pleased."

Where it evidently means alms giving in other places, they have chosen the term distribution, 2 Cor. 9:13. "For your liberal distribution to them, and to all."

They have also selected the term contribution as an appropriate translation, Rom. 15:26. "For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem."

It is most evident, from the above specimens, that the term *Koinoonia* imports a joint participation in giving or receiving; and that a great deal depends on the selection of an English term, in any particular passage, to give a particular turn to the meaning of that passage. For instance, "The right hands of contribution" would be a very uncouth and unintelligible phrase. "The contribution of the Holy Spirit," would not be "much better." Again, had they used the word contribution when the sense required it, it would

have greatly aided the English reader. For example—Acts 2:42. "They continued steadfastly in the apostles' doctrine, in the contribution, in the breaking of bread, and in prayers," is quite as appropriate and intelligible, and there is no reason which would justify their rendering Rom. 15:26 as they have done, that would not equally justify their having rendered Acts 2:42 as we have done. In Rom. 15 the context obliged them to select the word contribution and this is the reason why they should have chosen the same term in Acts 2:42. The term fellowship is too vague in this passage, and, indeed, altogether improper: for the Jerusalem congregation had fellowship in breaking bread, and prayers, as well as in contributing; and as the historian contradistinguishes the *koinoonia* (or "fellowship," as they have it) from prayer and break-bread, it is evident he did not simply mean either communion or fellowship as a distinct part of the christian practice or of their social worship.

Thompson has chosen the word community. This, though better than the term fellowship, is too vague, and does not coincide with the context; for the community of goods which existed in this congregation is afterwards mentioned by the historian apart from what he has told us in the 42nd verse—There can be no objection made to the term contribution, either as an appropriate meaning of the term *Koinoonia*, or as being suitable in this passage, which would require an elaborate refutation, and we shall, therefore, unhesitatingly adopt it as though King James' translators had given it here as they have elsewhere.

As christians, in their individual and social capacity, are frequently exhorted by the Apostles to contribute to the wants of the poor, to distribute to the necessities of the saints: as the congregation at Jerusalem continued steadfastly in this institution; and as other congregations elsewhere were commended for these acceptable sacrifices, it is easy to see and feel that it is incumbent on all christians as they have ability, and as circumstances require, to follow their example in this benevolent institution of him who became poor that the poor might be made rich by him.

That every christian congregation should follow the examples of those which were set in order by the apostles, is, I trust, a proposition which few of those who love the founder of the christian institution, will question. And that the apostles did give orders to the congregations in Galatia and to the Corinthians to make a weekly contribution for the poor saints, is a matter that cannot be disputed, see 1 Cor. 16:1. That the christian congregations did then keep a treasury for those contributions, is, I conceive, evident from the original of 1 Cor. 16:1, which Macknight correctly renders in the following words:—"On the first day of every week let each of you lay some what by itself, according as he may have prospered, putting it into the treasury, that when I come there may be then no collection."

Some who profess to follow the institutions of Jesus Christ, as found in the New Testament, do not feel it incumbent on them to make a weekly contribution for the poor, and urge in their justi-

fication, among other excuses, the two following: 1st. "In these United States we have no poor;" and, in the second place, "It was only to some churches, and with reference to some exigencies, that those injunctions were published." The Saviour said, "The poor you have always with you;" but it seems we have lived to see the day when this is not true, in the bounds of the New World. "But," says another, "the poor clergy exact from us all we can contribute, and all the cents which our mourning bags every week collect, are lost in this vast abyss!"—"Two wrongs will not make one right!"

That some churches, on some particular occasions, were peculiarly called upon to contribute every week for one definite object, is no doubt true, and that similar contingencies may require similar exertions now as formerly, is equally true. But still this does not say that it is only on such occasions that the charities of christians must be kept awake, and that they may slumber at all other times. Nor does it prove that it is no part of the christian religion to make constant provision for the poor. This would be to contradict the letter and spirit of almost all the New Testament. For, in truth, God never did institute a religion on earth that did not look with the kindest aspect towards the poor—which did not embrace, as its best good works, acts of humanity and compassion: In the day of judgment, the works particularized as of the highest eminence, and most conspicuous virtue, are not, You have built meeting-houses—you have founded colleges, and endowed professorships—you have educated poor pious youths, and made them priests—you gave your parsons good livings; but, You visited the sick, you waited on the prisoner, you fed the hungry, you clothed the naked christian.

But some excuse themselves by shewing their zeal for sound doctrine. "We," say they, "do not build colleges nor give fat livings to priests." No, indeed, you neither contribute to rich nor poor; you do not give to things sacred, or profane; you communicate not to the things of God, nor the things of men. You keep all to yourselves. Your dear wives and children engross all your charities. Yes, indeed, you are sound in faith, and orthodox in opinion. But your good works are not registered in the book of God's remembrance, and there will be none of them read in the day of rewards.

But this is not my design. The contribution, the weekly contribution—the distribution to the poor saints, we contend is a part of the religion of Jesus Christ. Do not be startled at this use of the term religion. We have the authority of an apostle for it. James says, "Pure and undefiled religion in the presence of God, even the Father, is this—viz. to visit (and relieve) the orphans and widows in their afflictions, and to keep yourself unspotted by the vices of the world."—There is a sacrifice with which God is well pleased, even now, when victims bleed no more.—James has told it here, and Paul reminded the Hebrew christians of it. And when any one undertakes to show that our present circumstances forbid our attending to a weekly contribution for the poor, whether in the congregation or out of it, we shall undertake to

show that either we ourselves are proper objects of christian charity, or we are placed in circumstances which deprive us of that reward mentioned in Matthew 25: And if there is need for private and individual acts of charity, there is more need for a systematic and social preparation for, and exhibition of, congregational contributions. But let it be remembered, that it is always "accepted according to what a man has, and not according to what he has not."

I shall close these remarks with an extract from one of the best fragments of antiquity yet extant, which was first published when christians were under the persecutions of Pagan Rome. It is from an apology of one of the first bishops, which being addressed to a Roman emperor, shows the order of the christian church before it was greatly corrupted. It is equally interesting as respects the weekly breaking of bread and the weekly contribution. Justin Martyr's Second Apology, page 96—"On Sunday all christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other christians as their wants require."

Would to Heaven that all the congregations in these United States approximated as nearly to the ancient order of things, as did those in behalf of whom Justin Martyr addressed the Roman emperor, not more than fifty years after the death of John the apostle.—Christian Baptist, pp. 209-211. (Written in 1825).

Bro. Campbell's exposition of the above-mentioned Scriptures is correct. "The fellowship" (weekly contribution) is as much a part of the worship (and as necessary) as is any other item. We are commanded to "lay by in store as God hath prospered" us (1 Cor. 16:2). So were the Jews. They gave a tenth in tithes. Not a tenth of their profits, but a tenth of their substance. See Gen. 28:22; Lev. 27:30-34. We are disciples of Christ, the great Teacher. And He says to us, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of God" (Matt. 5:30). This means that we who live under a "better covenant," founded upon "better promises," are required to give more than did the Jews, who lived under an inferior covenant. Our salvation depends as much upon our giving as we "are prospered" as upon any other requirement. The Jerusalem converts who attended so constantly "to the fellowship" had been educated to give a tenth. Did they give less? It is said of the Jews who did not "bring in their tithes and offerings," as God's "ordinance" required, that they "robbed God" (Mal. 3:7-11). We, too, "rob God" if we fail to "lay by in store as God hath prospered" us. And "how shall we escape if we neglect" it? Echo answers, How? —J. D. Phillips.

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

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. X

LEBANON, MISSOURI, NOVEMBER 1, 1937

No. 11

"DEAD FLIES IN THE OINTMENT"

Eccles. 10:1.

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

Most all my labors as an evangelist the past twenty-four years have been in weak and desert places. I have enjoyed the work greatly, and trust that much eternal good shall result. My financial support, for the most part, has been ordinary, sometimes a pittance. At the same time some preaching brethren sat or moved in localities where support was extra good. And so it is today.

My companion and I know what it means to be disappointed at close of meetings, while many of the brethren were wasting many dollars on worldly pleasures. With an indebtedness at different times hanging over us now, somehow fervent prayers and other encouragement of loyal brothers and sisters, including good preaching brethren and my good parents-in-law, have enabled us to see four of our children grown or about grown, also members of the One Body. But three little ones are sleeping in their narrow beds over on a sacred hilltop. We know what it means to have loved ones sick, in hospital and to die. Such has been common to self-sacrificing preachers of the Truth and their helpmeets through the centuries past. But many preachers, better supported perhaps, have had smaller families or no families at all, and spent most of their labors with fatter places.

Preachers and their wives should be poor saints, for a world-famed preacher onetime told his uninspired "son in the faith" (2 Tim. 2:3, 4) to "endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may place Him who hath chosen him to be a soldier." Then, the faithful soldier should share at least "the collection for the saints" (1 Cor. 16:1, 2)—the contents of the Lord's treasury—for "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (1 Cor. 9:11)?

When I first came to the brotherhood, about 25 years ago, there was on a great movement in foreign mission work — endeavor to plant new congregations "in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (2 Cor. 10:16; see also Rom. 15:20). Several years ago that movement began to wane, and has continued to wane and weaken, until now most all evangelists are seeking financially fat places to squat for a living. That type

of preachers, as an elderly evangelist wrote me sometime ago, "have become financial parasites to the congregations which will be brought under their selfish greed." But, with such a decline in loyal evangelism, what is our outlook, as a brotherhood, for future aggressive gains and defensive attacks on sectism, hierarchism, paperism, and apostasy? With this condition so generally prevalent, are we not rapidly weakening into the state of devilish "covetousness, which is idolatry?"

In his inspired Word, our Savior implicitly enjoins two different missionary endeavors for his Kingdom: Foreign work among alien sinners, in our own land and all other lands, to bring them to Christ through obedience to the Gospel; home work among members of the Church in ridding ourselves of violations of the divine code of laws and building up ourselves on our "most holy faith" (Eph. 2:19, 20; Jude 20, 21). And, to support this work both at home and abroad, He enjoins but one way to raise the necessary funds: "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" (1 Cor. 16:1, 2).

Tithing belonged under the law of Moses, was given to and for the Jews only—was never commanded for the Gentile any more than the Sabbath day was. Therefore we cannot use that law in raising funds for Gospel support, without becoming debtors to do the whole law of Moses! Yet, many preachers among us are covetously and selfishly trying to saddle that Judaistic law upon the followers of Christ! Shame on any man, who will repudiate the commandment to keep the Sabbath of the Jews, and the Romish priesthood, while advocating the tithing system which was nailed to the Cross (Col. 2:14). Such would crucify Christ afresh, and put Him to an open shame! (Heb. 6:6) Such are doing the very thing that the Apostles of Christ denied commanding upon Gentiles who had obeyed the Gospel (Acts 15).

Brethren, who stand by faith (2 Cor. 1:24), can't you smell the "dead flies in the ointment of the (divine) apothecary?" when they send forth such a "stinking savour?"

The settled "pastor," at a stated price, or salary; the seeker for a fat financial place to preach; the advocate of a strictly abolished Jewish ordinance; the man, who would withhold from the treasury the Lord's money which he is wasting on luxuries and worldly amusements and things

that gratify the fleshly appetite; he who neglects to conduct or to support both home and foreign missionary work—all these are guilty of putting "dead flies" in the ointment! They make the Lord "to stink among the inhabitants of the land," and, as troublers of Israel (1 Ki. 18:17, 18), give occasion of apostates, transgressives and sectites gathering themselves together against the Lord, and trying to destroy Him from the earth! See Gen. 34:30.

"Dead flies in the ointment!" brethren.

In 1890 A. D., when the digressives became a distinctly different organization from the Church of Christ, the sincere leadership of the latter brotherhood denounced all innovationism, as soon as they recognized it, reiterating the slogan of the early 19th century restorers, the Campbells, Stone, and others, "We speak where the Bible speaks; we are silent when it is silent." But now a new brotherhood may be forming, to slip back into the caldron of old digressiveism and apostasy.

"Dead flies in the ointment!"

We have openly denounced the evils of Rome in the prophetic and historic Dark Ages which began to appear visible about the third or fourth century. But how far are we now! from those Dark Ages? Tithing, pastoring, covetousness, societyism, diffusing with the sects, partaking of digressive tactics in worship, desire for the pre-eminence, neglecting home integrity, blending with evils of the nation.

"Dead flies in the ointment!" And what a smell to go up to the divine apothecary! "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). "This people draweth nigh unto me with their mouth, and honor me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:8-9). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall turn unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:2-5).

While we should be applying the foregoing scriptures to the sects only, we must apply them to many of our preaching brethren (?). If we all stood for "the old paths" (Jere. 6:16) in doctrine, faith and practice, we should, as one voice, apply them to the blindly groping sectarian world. But alas! — "Dead flies in the ointment!" brethren. Can't you scent them, they are so strong!?

A young man, Rakes by name, started, or founded the modern Sunday-School organization in England. The transgressive Christian church first adopted it late in the 19th century, thus denouncing the slogan of the early restorers of primitive Christianity. "The brotherhood" later began to take on parts of it, thus substituting

for parts of the divine plan for our worship. It has its elective male and female officers and teachers, classes, including classes for little children not church members, class collections, cradle roll, birthday box offerings, children's day, and so on. And now we have about all of its elements substituted among us (?). How unlike the simple, plain Lord's day worship of the primitive disciples, with the bishops and deacons the only officials, all able to teach; an united — undivided body of believers under one teacher, a faithful man (2 Tim. 2:2); all partaking of "the bread" and "the cup" (1 Cor. 10:14-21). "Dead flies in the ointment!" now.

Let us re-read the divine plan, pray, watch, and think over these things.

(To be continued)

"MY PEOPLE DO NOT CONSIDER"

"The ox knoweth his owner, and the ass his masters crib: but Israel doth not know, my people doth not consider." Isa. 1: 3.

This statement many times is true of the people of God today. Too many times we do not consider.

In Heb. 3:1 we read, "wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." In so many things in life I see that the brethren do not consider Christ. We are often selfish, leaving Christ out of our lives, our business, our thoughts and conversations. Christ said to Paul, "I am Jesus whom thou persecutest." It would be well for us to consider Him in our every action of life to see if what we do or say will be pleasing or dis-pleasing to Him. Surely, He is worthy of our consideration!

But again: "And let us consider one another to provoke unto love and good works" (Heb. 10: 23-24). So many times in life are we made to realize that "My people doth not consider" one another. Brethren will say sharp, cutting things of, and to each other, that will hurt the cause of Christ as long as time lasts, and seemingly think that they have done no harm at all. Whereas, if we would consider that if I offend a brother, as Solomon says, his heart is like a "barred castle." I may cause this brother to fall, or what I say of him may turn some one else away from the church: this one of course, will influence some one else, and, on and on, until we finally get to the judgement bar of God, and there perhaps scores of souls will be turned away from the pearly gates, all because of some one failing to consider, or count the cost.

Some times we might not just say bad things about a brother or sister, but just merely hint, or throw slurs at them, and in so doing we may injure their influence for life!

I wonder sometimes when brethren ask a preacher to save them a certain time, two or three years ahead of time, if they really consider what they are doing. They are asking him to turn down every other invitation for that time, to leave his home, his work either done or undone; his family sick or well; his bills paid or un-

paid. Yet, still, they expect him to hold that certain time for them without fail, regardless of circumstances of his part. But, if it rains, and the roads are muddy; if it is dry, and the crops are not good; if some of the brethren's folks get sick or die; if they are busy; or afraid the weather will be bad, they feel perfectly free to write the preacher a few days ahead of time and tell him that they cannot now have the meeting, and never seem to consider that they have just about the same as beat him out of that much, time.

A few years ago a certain church wanted me for a meeting; no one else would quite fill the bill. And they wanted it at a certain time of the summer. I had some idle time but that would not do. So I finally succeeded in changing the time of three other meetings, and cutting another meeting short several days and got the time fixed for them. About two days before their meeting was to have begun they wrote me very nicely on a post card that they could not have the meeting at this time. One of the members was sick; but that they sure wanted me to save them two weeks time two months from that time. Surely, brethren do not consider before acting this way.

We also read in Gal. 6:1 "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thy self, lest thou also be tempted." It is easy to see the faults of others, but many times we do not consider ourselves, and this is true of preachers as well as others. Every member of the church should remember that he or she is a representative of the Church of Christ wherever we are, and that the world is looking on. Then, how careful we should be at all times, and how we should consider ourselves. We might, with no wrong intentions whatever, say or do something that would cripple our influence forever. Some have seemed to think that their reputation was so great that it could not be shaken—only to be disappointed. A boy or girl puffing at a cigarette, just for fun, does not consider that that is the way a habit is formed that may wreck their health, and lower their standard of morals, and weaken their influence for good. The old drunken sot once just sipped at the wine cup. A man who was not a Christian said to me about a preacher: "he is surely the finest preacher I ever heard, but he tells things out of the pulpit that I would not repeat." Of course this does not justify the man in not being a Christian, but it does show that we as preachers must consider ourselves.

May God speed the day when we will be more considerate of ourselves, of each other, and of the Lord and his cause.

—Homer A. Gay.

THE WAY OF SALVATION

By A. M. Hayden

These five items which have been outlined, namely (1) hearing the gospel, (2) believing it, (3) repenting of one's sins, (4) confessing Christ openly, (5) being baptized into Christ, are steps in the way of salvation which the sinner is required to take in order to become a Christian, or,

in order to return to God and be restored to union and fellowship with him. He thus by his own acceptance of this great salvation comes into right relations with God. His sins are blotted out, or washed away by the blood of Christ, his past life of sin since he has died to sin, is buried in baptism, and his new life is a life of righteousness unto God. These steps on the part of the sinner do not procure his salvation; that is accomplished by Christ's atoning sacrifice and priestly intercession; neither by these steps does the sinner earn or merit salvation; for salvation is through the grace of God, and not through any merit on man's part.—Eph. 2:8-9. These things are required on man's part because he is a free agent, and he is to do these things in order to his acceptance of the salvation which God offers to him in Jesus Christ, our Saviour and Lord.

It is by these means that the sinner who has been brought into captivity to Satan through sin (see Rom. 7:22-23) is delivered from this bondage and is brought into captivity to the obedience of Christ; see 2 Cor. 10:3-6. Thus the sinner renounces his allegiance to Satan, and openly avows his loyalty to Jesus Christ his Savior, as his Lord and King, and pledges himself to obey the commands of Christ as taught by the inspired apostles and found in the New Testament. Thus it is that Christ, "when he ascended on high, led captivity captive," (Eph. 4:8) and recaptured sinners who had become captives to Satan. For "the Son of God was manifested, that he might destroy the works of the devil," (1 John 3:8) "and might deliver all them who through fear of death were all their lifetime subject to bondage."—Heb. 2:15. —W. C. N.

ROLL OF HONOR

Below we give the names of those who have sent subscriptions from September 20 to October 20, and opposite their names the number sent. We wish to thank all who are cooperating with us to increase the circulation and usefulness of this paper. We urge all to send in as many subscriptions as possible, that we may get the truth before as many as will read the paper. Notice the list for your acknowledgement, and report any mistakes immediately to this office.

G. W. Paslay—5; J. Tom Williams—2; James Corson—2; Homer A. Gay—2; Homer L. King—2; Bernice Stith—1; J. E. Spear—1; O. B. Johnson—1; A. C. Luttrell—1; W. H. Hilton—1; W. E. Ramsey—1.

Tom E. Smith, Healdton, Okla., October 9. — Brother Frank Cope has just closed a good meeting at Wilson, with eight confessions of faults and one baptism. He did some of the best preaching I ever heard, being forceful, logical, impressive, yet humble in his manner of presentation and living. I was astonished at the improvement he has made since I heard him last. The interest was good throughout the meeting. The Healdton church helped much in attendance and song. Brother Frank preached two nights at Healdton after closing at Wilson. He is to return to Healdton for a meeting Christmas week.

OLD PATHS ADVOCATE

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VIEWS AND REVIEWS

By H. C. Harper

I have never been able to see why people are unable to see that the contents of the vessel is the vital thing, while the container was an incidental matter. The fact remains, however, that Jesus called "the cup" his blood.—W. Curtis Porter in Christian Worker.

The reason why sensible people cannot see the thing you think you see, is because you are "drunk" (Rev. 17:2) on the wine of Babylon, and see things that are not there. You better "sober" (1 Pet. 5:8) up before it is too late.

Listen now! There is no place in the Bible where "Jesus called 'the cup' his blood." This is simply one you told on Jesus. Jesus called "the fruit of the vine" in the cup his blood, saying, "For this is my blood of the new covenant" (Mt. 26:28, 29, 27). And "the cup," or "a cup," to hold one volume of "the fruit of the vine" to be his blood was just as vital to do this as was the one volume of "the fruit of the vine" that enabled him to so call it. Now mark this: Jesus never called anything his blood but one volume of "the fruit of the vine" in "a cup," or "the cup." And this makes "the cup" vital, and no "incidental matter." And if you were not "drunk," you could see it.

You talk about "vessel" and "container." There is no word in the Bible connected with the Lord's supper that means either vessel or container. It is *poterion*, and means "a drinking-cup." And if you were not "dead drunk" on the wine of Babylon's "fornication" (Rev. 17:2), you might see it.

Jesus called the cup the new covenant, saying, "This cup is the new covenant" (Lk. 22:20; 1 Cor. 11:25). The new covenant was not his blood; neither was "the cup" "the fruit of the vine." The cup containing the fruit of the vine was the new covenant, and the fruit of the vine in the cup was his blood, as Thayer points out, page 15, and the living scholarship sustains (See "The Cup of the Lord" by J. D. Phillips, Bronte, Texas). Sober up, man.

The idea that they separated into small bands for the communion service is without proof. But

the statement that "all that believed were together, and had all things common," (Acts 2:44) looks like they may have had a common meeting place.—W. Curtis Porter in C. W.

That they had a common meeting place is evident; and it is just as evident that they met in homes for "the communion service." In verse 46, we have these expressions (Berry tr.): "continuing daily in the temple with one accord"—"breaking bread in their houses"—"they took food with gladness and simplicity of heart." Their church worship was not in the temple. The temple meeting was daily. The church meetings for "breaking bread" were on the first day of the week and "in their houses." Their "food" was taken at meal gatherings. "When they met privately to observe the Lord's Supper, it was thought that they plotted against Caesar."—Mace and Tanner's History. "They met in private houses. . . . They sang hymns, listened to the readings of the Holy Scriptures, and partook of a meal in memory of the Last Supper of Jesus with his disciples."—Webster's Early European History. Now, if you want the truth, just read the array of "proof" on pages 26, 27, 28, 29 in "The Cup of the Lord" by J. D. Phillips, Bronte, Texas. But these cups leaders do not want the truth: they want big churches to "pastor."

These cups advocates, like the Sprinkler when we cover him with Bible statements, Lexicons, Encyclopedias, Church Histories, and living scholars, shut their eyes like the owl, and hoot! hoot!—"I don't see it! I don't see it!" So full of Babylonish grog are they that they cannot see the sun on a clear day.

Since Jesus took the cup my brother reasons that any congregation too large to be served by one cup is too large to do a number of things required in the New Testament. Why not go a step beyond and say that when the Lord instituted the supper no more were present than could recline at one table and since Jesus referred to it as "my table," any congregation that is too large to be seated or recline at one table is too large to do a number of things mentioned in the New Testament? This would be just as reasonable as the other.—W. Curtis Porter in C. W.

But it would not, for you cannot name one thing the church is required to do that it cannot do when a greater number are present than you mention. On the other hand, a church that is too large to be served with one cup is too large to edify itself as required in the Scriptures. Meet this if you can. You cannot find your cups in the worship in the New Testament, nor can you find "8000" you mention, much less from 25,000 to 40,000 as in Jerusalem, assembled "to break bread" in one place. It was "one loaf" and "the cup" (1 Cor. 10:16). Think of "one loaf" for your "8000"! Here is some more figuring you may do. Has the Christian Worker gone to the "loaves fad"? You will soon out-Disciple the "Disciples." The Firm Foundation "Bible School Quarterly" has already recognized "Christian church." You are fast taking the steps the "Christian church" took, while it has gone on to be "merely a denomination with the sister denominations."

"The New Testament is the only source from which we may derive the benefits of the blood of Christ and therefore it is fitly symbolized by the cup from which we drink. Luke 22:20."—Dr. Trott, in The Truth, Jan., 1929.

Yes, and Paul says the same in I Cor. 11:25. And Thayer says: "In both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant.'"—P. 15.

"This cup is the New Testament in my blood."—Lk. 22:20; I Cor. 11:25.

You might as well undertake to get the spiritual significance of immersion by sprinkling as to try to get the spiritual significance of "this cup" by using cups. It is as presumptuous as the use of "strange fire" by Nadab and Abihu (Lev. 10). God has spoken; let man obey.



James D. Corson, Westover, Pa., October 16.—I have just closed a short meeting at Flemington, Pa., the 13th inst., with good interest, but no additions. We have a fine band of brethren there, who are willing to accept the Bible without addition or subtraction. I have promised them another meeting in the near future. Pray for me and the work of the Lord.

Wm. Freeman Jones, Iberia, Missouri, October 10.—Our 18 days meeting at Cambridge, Kansas, closed September 26, with Brother W. F. Moore, 77, of the Christian church, coming over with us. He had been baptized at 20 years of age. I am now in a good meeting at 17th and Lawn, Kansas City, Mo., since October 10.

T. E. Mead, Advance, Ark., Sept. 26.—Brother Joe Howard, of Cassville, Missouri, closed a series of meetings at McPhearson, Sept. 5, without additions. Next he closed a series of meetings here Sept. 12, with one restoration and the cause much strengthened. He did some wonderful preaching. He closed at Lone Rock, September 19, with four restorations and four baptisms. All of those baptized were from the Baptists, one being a deacon. Brother Howard's forceful and logical manner of speaking had its effect, as others were almost persuaded. We commend him as a true gospel preacher, who should be kept busy in the field.

O. B. Johnson, Davis, Oklahoma, October 15.—I was with the brethren at Washington the first Lord's day in September, also the first in October. Have also preached once each at Healdton and at Daugherty recently. Brother Lem Davis and I held a meeting at the Britton school house, the last half of September, with one baptized and five restored. They asked us to return for another

effort next year. The few there had been having verse about reading and a card class for the children, also varying from the example of the Savior in the manner of breaking the loaf; but after being taught agreed to carry on the worship as the Bible directs. Thus, it seems that the truth is gaining ground. Pray for me that I may continue faithful unto the end.

Ervin Waters, 1118 So. 27th St., Temple, Texas, October 14.—I conducted an interesting meeting at Victor, near Dublin, Texas. The people there had never had the opportunity of hearing the true gospel preached before, and we believe much good was accomplished. Then I held a meeting of ten nights duration in Dublin, Texas, which resulted in one restoration. I expect to preach this week end at Ramsey. Then, I shall begin another mission meeting at Wilson, 18 miles southeast of Dublin. This is a needy field, and may God aid us to overcome difficulties. I wish to thank the congregations that are making it possible for me to continue in the good work. On with the good mission work, brethren!

C. C. Rawdon, Lawrenceburg, Tenn., October 2.—Brother Kirbo closed his meeting with us at the water September 27. The visible results were 19 baptized and 15 restored, making us now a membership of about 70. The church worked hard to have a good meeting, and we were not disappointed. Brethren will make no mistake in calling Brother Kirbo. He stands for the truth and is able to tell the gospel story, and will make friends wherever he goes. We expect to use him next year in another effort. Why not call the young preachers out, and give them encouragement? We are at peace and rejoicing in the work. Pray for us.

O. B. Casey, 1308 North 6th St., Wichita Falls, Texas, Oct. 15.—The Church at this place is still fighting the good fight and is still increasing. We have had eight additions since last report. Seven by baptism, and one restored. We had the pleasure of having Brother Frank Cope preach for us five nights preceding his Wilson meeting. We had large crowds each night and a middle aged man and wife were baptized due to his efforts. People were much impressed by his sound reasonings. We are now looking forward to the all-day meeting on Thanksgiving Day. Several preachers and families from various places have promised to be here, so we are expecting a Gospel feast. Every one is invited. Brethren remember us in your prayers.

Frank Cope, Jr., Electra, Texas, October 13.—I closed a meeting at Sentinel, Okla., with three baptisms, and the cause strengthened. The congregation has had some trouble, but seems to be getting over it. There are some good brethren there. My next was at Electra, Texas over Lord's day morning, and at Wichita Falls that night, with good crowds at both places. We baptized two at Wichita Falls. I have just closed a meeting at Wilson, Okla., which is being reported in this issue by Brother Tom Smith, who was much

help in song and otherwise. I preached last Lord's day at Sentinel. I am to begin a mission meeting soon, near Waco, Texas. The meeting is being supported by the loyal brethren in Waco. On with the good work!

Clovis T. Cook, Lebanon, Missouri, October 20.—I have been in the Lees Summit community since the meeting with the Harrodsburg, Indiana congregation. They have made me a proposition to move into their community for some mission meetings and they support the work. I have accepted the invitation, and plan to move there in the very near future. This is a very commendable work on the part of this church. I wonder how many more churches could do the same thing this winter? Then, why not do it before other souls are brought to judgement in disobedience? If those who are able do not do this much needed mission work, who will? Note the change in my address to Harrodsburg, Indiana, please.

Homer L. King, Lebanon, Missouri, October 20.—I closed a short meeting at Mt. Carney, near Competition, Mo., September 29, without visible results. The next day, Brother Fred Kirbo and I began a mission meeting in Competition, continuing over three Lord's days. As we have no congregation there and were unable to get a suitable house, we used the gospel tent, owned by the Lees Summit church. This was the first time the true gospel had been preached in that community, and the people heard it gladly. The interest and attention were very good throughout. Although there were none baptized, yet many seemed interested and almost persuaded, and they urged us to establish the true church there. If we can get back soon I think a harvest can be reaped, for I believe the seed was sown in some honest hearts. It was my first time to preach alternately with Brother Fred, but I enjoyed it immensely. He is very congenial in such work, and I learned to love him even more. I expect to go into the South soon for some preaching. Pray for me and the work.

James R. Stewart, Eola, Texas, October 13.—The meeting at East Ridge, Pa., closed September 22, with two baptized, three restored, and nine confessed faults. Here I met many friends and visited with my good friend, Jimmie Corson, also heard him preach one night. He is a splendid preacher and is doing a good work. The brethren from Lovejoy helped out in the meeting. Our next was a short mission meeting at Cherrytree, Pa., where the true gospel had never been preached. Also, preached once for the good brethren at Lovejoy. I was glad to meet all of them again. Enroute to Vanzant, Mo., I preached once at Lees Summit, where I met several of our old friends. We continued for ten days at Vanzant, with good interest, but no additions. The brethren did some good singing and I tried to preach the truth. This is the home of our Brother W. H. Hilton. It was my first time to meet him and his family, but I enjoyed my visit with them. I am now in a good

meeting, near High, Ark., with fair interest. We have a good band of brethren meeting for worship here, and they are treating me nicely. I plan to be back in Texas by the first of November.

H. W. Wood, West Fork, Ark., September 19.—Brother Hilton, of Vanzant, Mo., held us a good meeting at Long View school house. There were no additions but the band was edified and the truth in its purity presented. Brother Hilton convinced me that women must be silent in the public teaching of the church. I consider I am now on the solid rock.

Homer A. Gay, Kelso, Wash., Oct. 11.—I left home September 22 and came to this place, beginning a mission meeting near here Lord's day, September 26th. A few members had succeeded in finding each other a short time before I came and were meeting for worship on Lord's days; and a Bro. Braack, visiting here from Texas, had just baptized his mother. As most of the preachers know, the people of the West are not much to go to preaching, hence our crowds were small. But like Paul, I "taught them publicly and from house to house." In this house to house work I found four more members of the church. I feel sure that others could be found if only one had the time to put in hunting for them. I closed last night with twelve members agreeing to carry on the worship. They are meeting at the present time in the home of Bro. J. A. Arnhart, 1053, 16th Longview, Wash. They would appreciate any other members meeting with them. I go today to Hood River, Ore., and thence to Crockett, Los Angeles and Montebello, Calif. I hope to reach home the first part of November. (The churches at Commodore and East Ridge, Pa. supported me in this mission meeting; a grand and noble work on their part).

J. D. Phillips, Foster, W. Va., Oct. 13.—The meeting at Burr, Ky., was interesting. Strife and faction had done their destructive work. I tried to see and expose the errors of those who called me there as well as those who did not. All attended and seemed to enjoy the lessons I gave. About fifteen members now meet "from house to house" to "break the loaf" and "attend to" other items of divine worship (Acts 2:42, 46) and are doing "all things decently and in order" (1 Cor. 14:40). The brethren want me to return for another and longer meeting as soon as suitable building can be secured in Mt. Vernon, the county seat, for the purpose. I recently closed a meeting at Foster with three baptisms and three wanderers returning to "the Bishop of their souls." The faction here is gradually going down, while the church is gradually going up. This is the largest congregation I have seen to not have a single member that might be considered "trashy". We are exercising discipline as well as exhorting sinners to "repent and be baptized." In other words, we are trying to "observe all things" that belong to "the present truth." The contributions here are mounting higher and higher all the time and

are being used as the Bible directs. I expect to begin at Mallory Chapel, near Spring Hill, next Lord's day night. "Mallory" is the mother church of the others with which I labor in this state, in so far as adherence to "that which is written" is concerned. I go to Eola, Texas, for a meeting, near the last of June, 1938. Any brethren in the West wishing my services for July or August should write me before long.

Bro. W. E. Doss has recently closed a good meeting at Smith Creek, near Spring Hill, W. Va. He reports several baptisms and "sectarianism rooted up" in that community. He has also held a good meeting for his home congregation, Uneeda, W. Va. He and I plan to hold a mission meeting in Madison, our county seat, in the early winter. Bro. Grover White has recently held a good meeting at Gilpin, Ky., and is now at Spencer, Ind., if his plans have worked out as he expected. We are glad to see the cause advancing so rapidly and so many men taking up the fight against such bitter opposition in the East, where I have done so much pioneer work. I hear that Bro. J. R. Stewart is in Penna. I hope that he is having good meetings.—J. D. P.

PASSED ON

Enyart.—Brother James S. Enyart, of Montebello, Calif., departed this life September 9, being 88 years of age, and a resident of this city for 16 years. He had been an active faithful Christian for 40 years. He was active to almost the end, being bedfast but about two or three weeks.

Brother Enyart leaves to mourn his passing, his wife, eight children, a number of grandchildren, and a host of friends.

Our sympathy goes out to Sister Enyart in this her loss, as well as to all the other relatives, and we are remembering her in our prayers. We urge others to pray for her.

Brother N. E. Kellems, of Temple City, conducted the funeral services.

—J. H. Sharp.

* * * *

Brooks.—Dengil Darlene Brooks was born November 26, 1932, died Sept. 16, 1937, being nearly five years of age, and the oldest child of Brother and Sister Orval Brooks, of Corcoran, Calif., who are among the most faithful in the church here.

Little Darlene is missed much, not only by the family, but by the church, as we remember her sweet face, and almost hear her sweet voice as she tried to help us sing. We receive consolation to know that her sweet little spirit has taken its flight back to her Maker, where it may sing praises to Him. Jesus said, "Suffer little children and forbid them not to come unto me." We ask the parents and relatives of this little girl to "weep not," but look to Jesus, Who doeth all things well. She cannot come back to you, but you can go to her.

The funeral was conducted at Hanford, Calif., after which her body was taken to Tulare, where it was laid to rest in that beautiful cemetery, amid the California evergreens and flowers, to await the resurrection.

"Oh, we loved her, yes, we loved her;
But the angels loved her more;
And they have sweetly called her,
To yonder's shining shore."

—A. C. Luttrell.

MR. KNOCH'S "ONE OF THE SABBATHS," AGAIN

By J. D. Phillips

Since the publication of A. E. Knoch's "Concordant Version" of the New Testament, many people have been led to believe that our observance of "the first day of the week" (Acts 20:7) as "the Lord's day" (Rev. 1:10)—the resurrection day (Matt. 28:1) the birth-day of the Christian Economy (Acts 2; comp. Lev. 23) — "the queen and chief of all days"—rests upon Romish assumption. Why? Because every passage which reads "the first day of the week" in most versions reads "one of the sabbaths" in the Old Latin and Concordant Versions. The phrase so rendered is MIA SABBATOON, in Mt. 28:1; Acts 20:7; 1 Cor. 16:2, etc. In Mark 16:9, however, we have a slight variation from "the beaten path"—it is PROOTEE SABBATOU: literally, "the first of the sabbath."

I do not wish to cast any reflection upon the "Concordant Version" nor its sacrificing and painstaking Editor. Mr. Knoch is a personal friend of mine. His version is one of the most valuable contributions to a spread of actual information ever made. It brings to light many great truths which have been buried beneath the Babylonish rubbish that mars the beauty and purity of the Sacred Text, in so many versions. The discordant renderings in the commonly-accepted versions called forth the compilation of the diatolot called "Concordant Version." Its greatest error (and it is not an error, from the standpoint of a literal translation!) is the rendering of the Aramaic-Hebrew-Syriac-Arabic-Greek-Latin idiom—MIA SABBATOON, 'one of the sabbaths'—literally instead of idiomatically. Failing to recognize this idiom, a good brother in the far East wrote me as follows:

"I am worried. I see the Greek of Ac. 20:7 reads 'one of the sabbaths' and not 'the first day of the week.' Have we been observing the wrong day? If the sabbatarians wish to take up the Greek at this point, they can rob us of the last thread that binds us to 'the first day of the week' idea. Can you show that our ordinary translations are right, at this point?"

Yes, our ordinary translations are correct at this point. So also the "Concordant Version," so far as a literal translation is concerned. And if English-speaking people understood the idiomatic usage of "one of the sabbaths," no improvement could be made in Mr. Knoch's translation. All languages, especially the Hebrew, Syriac and Greek, have idioms, or peculiar expressions, which can be understood only in the sense in which they are used by those who speak the language. For example, Acts 20:7; 1 Cor. 10:16, etc., shows that the phrase "the breaking of bread" implies, not only the act of breaking but, also to eat. The

Greek phrase, KLASAI ARTON, is a direct and literal rendering of the Hebrew idiom PARAS LECHEM, and any authority on Hebrew idioms will say that it is used, by idiom, like the Englishman's "taking tea" or "supping" and the Arab's "eating salt," to denote eating as in a meal. Failure to understand the common idiomatic usage of the expression has caused many to blunder seriously and deny that Jesus ate of the loaf when He instituted the Communion feast! Our expression, "How do you do?" means literally "How is your conduct?"—!—but we use it, by idiom, to mean, "How is your health?" If translated literally into French, they would understand it to mean "How do you carry yourself?"—! Imagine an Englishman and an American translating from the French:—Gare, the Englishman would render "Station" and the American "Depot"; or, En Voiture; in England it would be used in the sense of "Take your seats"; in America, "All Aboard."

The Aramaic word SHABBATH was adopted by the later Hebrews. SABBATON is its Greek equivalent. It has a double meaning—(1) Seventh day of the week, Saturday; (2) A Week (of seven days). The Hebrew word for seven is SHABUA, a form of SHABBATH. Taking, therefore, the root for both seven and sabbath, it is easy to see that SHABBATH can mean a week as well as sabbath. This saying of Rabbi Akiba (died A. D. 135) illustrates the double meaning of SHABBATH or SABBATON:—"The river Sambatjon can prove for you (the peculiar character of the Sabbath); for all the days of the Week (Ha-SHABBATH) it brings stones along, but on the Sabbath (Ba-SHABBATH) it rests." In expressing the days of the week, the Hebrews and Greeks use the word SHABBATH or SABBATON preceded by the number of the day intended. So "the first day of the week" is expressed in Aramaic, HAD SE-SHABBATH; in Hebrew, ACHAD BE-SHABBATH; in Greek, MIA SABBATON; in Latin, UNUM SABBATORUM. The literal meaning in each language is "one of the sabbaths." The expression is used by idiom to mean "the first day of the week."

I have a copy of "The Jewish Prayer Book" written in both Hebrew and English. On pp. 121-125 the days of the week are designated according to their common way of designating them. I shall not give the Hebrew phrases, but I shall quote the English translation as it stands in the book; then give a literal rendering of each phrase in parenthesis.

"On Sunday, say: this is the first day in the week" (one of the sabbath).

"On Monday, say: this is the second in the week" (two of the sabbath).

"On Tuesday, say: this is the third day in the week" (three of the sabbath).

"On Wednesday, say: this is the fourth day in the week" (four of the sabbath).

"On Thursday, say: this is the fifth day in the week" (five of the sabbath).

"On Friday, say: this is the sixth day in the week" (six of the sabbath).

Bishop Lightfoot, probably the best authority

on such matters the world has ever had, says the Jewish Talmuds express the days of the week, thus:

"One of the sabbath", Sunday; "Two of the sabbath", Monday; "Three of the sabbath", Tuesday; "Four of the sabbath", Wednesday; "Five of the sabbath", Thursday; "Six of the sabbath", Friday; "The sabbath", Saturday. See Lightfoot's "Horaе Heoraicae".

"Horn's Introduction" is a work of superior merit, as all scholars recognize. It points out the fact that the word SABBAT or SABBATA (corresponding with our "sabbath") denotes "a week among the Syrians, Arabians, Christian Persians, and Ethiopians". It contains the following Syriac Calendar, written in Hebrew characters, which shows that the Syrians, from whose language a great deal of the Greek New Testament was borrowed, designate the days of the week precisely as did the Hebrews. For the sake of brevity, I am leaving out the Syrian words and giving Horn's Literal Translation, as follows:

One of the Sabbath, or week, Sunday

Two of the Sabbath, Monday

Three of the Sabbath, Tuesday

Four of the Sabbath, Wednesday

Five of the Sabbath, Thursday

Sixth of the Sabbath, Friday

The Sabbath, Saturday

You see that this calendar uses the cardinal numerals, one, two, three, etc., instead of the ordinals, first, second, third, etc., following the Hebrew idiom; as in the account of the creation, where we read in the Hebrew, one day...two day...three day", etc. The Septuagint retains it in the first, calling it HEMERA MIA—"day one". It is remarkable that the writers of the New Testament follow the Syriac calendar, both in the word SABBATA for "week" and also for using the cardinal number "one" for the ordinal "first" in MIA SABBATON, "the one of the week", to express the day of our blessed Lord's resurrection. Mt. 28:1; Mark 16:2; Acts 20:7; 1 Cor. 16:2, etc.

The Syrian name for Friday is "sabbath-eve" (as we say "Christmas-eve" to express the day before "Christmas") and Mark adopts this name for Friday, the sixth day of the week, the preparation day, for he renders it PRO (eve, or before) -SABBATON (sabbath), meaning literally "eve-sabbath" or sabbath-eve. Mark 15:42.

The modern Greeks count time in the week as did the Hebrews and the Syrians; and hence MIA SABBATON (one of the sabbath) is "the first day of the week"; DUO SABBATON (two of the sabbath) is "the second day of the week", etc. Therefore, our ordinary translations of this phrase express the idea correctly. This is confirmed by the fact that the church "Fathers" from John's death to the present time regard the expression as referring to the "first day of the week".

I hope that this article will be preserved for future reference and that it will not be necessary to consume any more space with the matter. For a consideration of the matter from a grammatical standpoint, see "The Truth" for April, 1931, p. 4 so.—J. D. Phillips.

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. X

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No. 12

"DEAD FLIES IN THE OINTMENT"

No. 3.

Eccles. 10:1

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

So long as one stays among those in confusion without openly opposing their unscriptural devices and tactics, he need not expect to better their lost condition. On the other hand, when he sees that his teaching Truth to them is spurned and lightly esteemed he should "come out from among them." That is what all sincere people are commanded in the Word to do. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). "And I heard a voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4, 5).

Abraham's children under the law of Moses went into bondage to the Babylonians because of their sins, and when the time came that God would deliver them, his word was for them to come out. And they seemingly gladly responded, for they were tired of wearisome bondage to confusion of idols and false oppression of their captors. They were God's people, though they were in bondage, and He wanted to save them.

Leaving old heathenish Babylon, they must rebuild the things of the former worship of themselves or their fathers. And their God provided the plans.

There are millions of people today in utter confusion. They are either dupes of cunning deceivers or knowingly abide within the caldron of division and confusion. Claiming to be true, they are not serving the Lord. As it were, they are buying what they think is pure ointment, when really there are "dead flies" in it. Some people who claim to be Christians do not know what pure ointment is: they are not acquainted with the Word, therefore are really deceived. And there are many men who continue to deceive them, knowing that their dupes do not know what the Word teaches.

The pure ointment is the pure Word of Life, and that with no "dead flies" in it. Adding to or taking from the Word is strictly forbidden in plain terms: In Gal. 1:8,9 and Rev. 22:18,19 the Spirit

absolutely forbids anyone to preach anything contrary to the Gospel which was delivered by the Apostles of Christ. Yet men may risk teaching or practicing things perverse of the Truth.

The worship of the saints upon the Lord's Day (Rev. 1:10) is clearly set forth to have singing of spiritual songs, prayer, reading of God's Word, exhortation by use of the Word, the communion around the Lord's table (the "one bread" and the "one cup") and the collection for the saints given "as God has prospered" each member. But men have added things here and there out of something there: the centuries have added another kind of music, another kind of literature, a leaving out of the communion in part or altogether, another kind of prayer (a "disciples prayer" of Matt. 6); they have classified the One Body under a plurality of men and women teachers, and included non-members with little children in their classification; they have organized societies in the local body (the modern superintended Sunday-School is a society) and federated societies, conventions, assemblies, associations, synods and conclaves; they have instituted money-raising devices to further human missionary societies, education societies, gaming in church service; they have introduced worldly athletic sports into competitive practices between congregations. "Dead flies in the ointment!" Oh, what "a stinking savour" for the divine nostrils to breathe in! God have mercy upon us, brethren!!

Will we continue to make a false claim to apostolicity and yet wink at such evils in so-called Christendom? How Rome has grown among the Lord's rank and file, more especially the last 150 years! We surely have no right to say that many are merely starting toward Rome—is it not more truthful to admit that the stench and grime of Romanish is fast tainting us who claim to be after the order of the primitive Christians? Whether we know of the sin in the camp or do not know of it, it is here. Something is bad wrong with what historians call "the Christian world" today. And no doubt the church schools are largely to be blamed for the growth of confusion of idols among us! "Dead flies in the ointment!"

Preaching brethren, get busy. Do not compromise in the pulpit or in the homes. Cry aloud and spare not! Many deceived folks want to know about the divisions and conclusions in the world today and what to do. Let us frankly and candidly tell them what prophecy, history and the apos-

bles of Christ say about the present-day distress of Zion.

Another great influence for confusion today is an unqualified rulership in the local congregation. Such a leadership often is domineered or dictated to by some preacher or preachers. "Dead flies in the ointment", and still increasing their number. A preacher who appoints for overseer or deacon a man who "is the nearest to" the qualifications required in the Word is a dangerous compromiser. I should fear to have his judgment, after he has scored sectarians for substituting for anything in the Lord's divine plan! Preachers had better be careful to hew to the line in their tactics, for 1 Peter 4:11 says, "If any man speak, let him speak as the Oracles of God." Many preachers are today putting "dead flies in the ointment."

The Word of perfection commands us to "purify" our hearts and the Body. Unity and peace in Zion are preceded by purity, says James 3. "For where envying and strife are, there are confusion and every evil work." Those who serve the Lord have laid aside self and yield to the plastic state resulting from allowing the Word to work in them mightily. Will we then observe conditions that are wrong and cast out "dead flies in the ointment?"

(To be continued)

FROM BROTHER F. L. ROWE

The Christian Leader, published by Bro. Rowe, 426 Elm Street, Cincinnati, Ohio, is one of my favorite papers. I get it regularly and read every word in every issue of it. Bro. Rowe's father, John F. Rowe, the founder of the Leader, was one of the pioneers of the Restoration Movement. He graduated from Bethany College while a young man and Alexander Campbell, President, wrote and signed his diploma. Bro. F. L. Rowe has been connected with the Leader for fifty years. His father's work among the Restoration forces goes back much farther. F. M. Green, in his "Life and Times of John F. Rowe", says that among the last things John F. Rowe said was: "Tell Fred to keep the Leader pure and clean". I believe he has tried to do this. I believe he is a fair-minded man. The following from Bro. F. L. Rowe's pen should encourage all who are fighting to keep out the late innovations.

"When I was on my trip west, I was told by a reputable member of the church of a statement made by one of our leading preachers out there, a statement that surely did astound me. He was defending the individual communion cup against the old one cup practice of the pioneers. The language attributed to this preacher is this: 'If they want to eat and drink like hogs, let them'.

"Regardless of what our view may be regarding individual cups or the one cup, language like that from any preacher today is an open insult and slap in the face of godly, consecrated men who have gone forth and paved the way, through their sacrifices and sufferings, that have made possible our position and strength in the world today. It ill becomes any preacher who will slur the work or practice of the pioneers of the Restoration, and

any preacher guilty of such language ought to drop on his knees and pray God to forgive his thoughtless sin.

"My own father belonged to that group and there are others, whose parents belonged to that group, who will resent any such language or slur on the scriptural practice of these spiritual giants who went forth to conquer a world of sin, and whose only authority for everything in doctrine and practice was backed up by the doctrine and practice of the early church"—F. L. Rowe, Publisher, in Christian Leader, Oct. 26, 1937.

Bro. Rowe is entirely right in his criticism, and we hope that other editors of brotherhood papers will speak out as he has done. One of our leading debaters said publicly at Holtville, Calif., in the winter of 1929-30, that he would "defy the practice of the church at El Centra: i.e., all drink-out of one cup like a bunch of hogs drinking of the same trough". But when brought face-to-face with a proposition in defence of the practice of that congregation, he would not deny it! "Talk is cheap", but it takes a man to defend his practice!—J. D. Phillips.

"FOLLOW ME"

"Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you," 1 Cor. 11:1, 2. I presume there is not a preacher today in the church of Christ, but can read. Therefore, no one is excusable for not keeping and preaching just what Paul taught the Church to preach, and practice.

"If any man think himself to be a prophet (teacher), or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," 1 Cor. 14:37. Paul also wrote 1 Cor. 16:1, 2, but there are few who believe it from the way they act. He wrote 1 Cor. 11:23-29, but the BIG PREACHERS say something else will do as well and often better.

Paul instructed Titus to "ordain elders in every city," but the "Big ones" say, "that is all bosh, the Mormons do that." "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, 9. And he will be; there can be no escape. These substitutions are sins against the Holy Spirit.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap," Gal. 6:7. Men are sowing the wind, when they substitute something for God's Plan. Woe unto you ye worldly wise, who trample the teaching of the Holy Spirit under your unhallowed feet. Know ye not that God has only one way to do everything?

"Brethren, be ye followers of me, and mark them which walk so as you have us as an example," Phil. 3:17. And please read on two verses and get the picture of those who have gone "in the way of Cain."

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him," Col. 3:17. Jesus

gave thanks to God for the "Cup"; but the Cainites can't do that. They had to change their prayer. It would sound a little strange to hear them give thanks for "their cups".

"Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle," 2 Thes. 2:15. I can only add my prayer and exhortation to Paul's.

"All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works," 2 Tim. 3:16, 17. If these innovations that are being introduced are "good works," why do the scriptures not furnish them? I challenge G. C. Brewer, N. B. Hardeman, T. Q. Martin, or any other advocate of these damnable errors, to step out and answer.

Here is why they are so quiet. "For the time will come when they will not endure sound doctrine; but having itching ears, they will heap to themselves teachers after their own lusts. And shall turn away their ears from the truth and shall be turned unto fables," 2 Tim. 4:3, 4. What more proof do you want, when you look at most of the churches of today, that that time is here in its fullness? The denominations used to say, when you told them baptism is immersion, "that is Campbellite doctrine." Now these people have jumped into the denom's shoes, and Mormon doctrine, hobby rider, foggy, moss back, "you can't preach in My church."

Now brethren, I don't want to go to hell when I die, and I don't want any of you to go there, but just as sure as God condemned Cain, Nadab and Abihu, Aaron, Moses, David, and others for not following the exact word that He gave them speedy and certain punishment, just that certain will Jesus Christ condemn you for not following His plain teachings. There is no escape.

For the hope of eternal happiness I pray you, REPENT. —E. A. LOWRY.

NEWS

"News" is no respecter of persons. Bad news travels faster than good news. News, either good or bad, like a snow-ball grows and becomes exaggerated with peddling. When news is good, if given wings, it cannot do positive harm to any one—but bad news may bring sorrow and shame and even ruin upon people who certainly are not deserving of a punishment beyond the penalty of their mistake. Good news is constructive; bad news is destructive! Just before you are about to tell a bit of bad news, suppose that you just "stop, look and listen" for a moment, and more than likely you can think of something good to say instead. "Finally brethren, whatsoever things are true, honest, just, pure, lovely and whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

A great poet said: "He who steals my purse steals trash:

'Tis something—nothing, 'twas mine; 'tis his, and has been slave to thousands.

But he that filches from me my good name, robs me of that

Which not en-riches him and makes me poor indeed."

"Speak not evil one of another, brethren. He that speaketh evil of his brother and judges his brother, speaketh evil of the law and judgeth the law." Jas. 4:11.

"Where no wood is, there the fire goeth out: So where there is no talebearer, the strife ceaseth." Prov. 26:20. And then the wise man says: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Brethren, why not let our words be "fitly spoken."

—Homer A. Gay.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions to this paper from October 20 to November 20, and opposite their names the number of subscriptions sent. Notice the list for your acknowledgment, as we do not acknowledge by card or letter. Thanks a lot for all who have shown this interest in the circulation of this paper. May you continue to keep the good work going.

E. A. Lowry—8; Fred Kirbo—5; Homer A. Gay—5; O. B. Casey—2; Homer L. King—2; George Hughes—1; Harry L. Roberts—1; Mrs. R. T. Rose—1; Mrs. A. J. Bunderson—1; Earl Butts—1; A. R. Osteen—1.

SONG BOOKS

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

Joe H. Howard, Hoffman, Okla., Nov. 9th.—Since last report have been preaching most of the time, mostly in mission fields. On August 28th, I began a meeting at McPherson, Ark., continuing for one week without visible results. From there I went to Advance for one week with one restoration. From there to Lone Rock, Ark., for one week with three baptisms—all from the Baptist church, one of whom was a deacon, also four restorations. I am to return there for another meeting next August. I still have time for meetings. Anyone desiring my services may write me at the above address. I believe in doing things the New Testament way. Correspondents will please notice the change of my address.

OLD PATHS ADVOCATE

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"BACK TO THE OLD PATHS"

The efforts to come out of the influence of the dark ages and return to the Old Paths, restore primitive Christianity have been great. Great men have given almost all their lives in this effort, and much has been accomplished, yet I sincerely doubt if we have fully returned. I believe there are a number of phases of the work of the Church, and Christian living that we do not fully comprehend.

One that is being sadly neglected is the spread of the gospel in mission fields, sounding out the Word. Our efforts in this direction are not meeting divine requirements. In the course that we are pursuing we are not walking in the Old Paths.

Thousands of souls are dying for want of the "Bread of Life." Yet, so little is being done. Surely, there is no Christian, who if he had a neighbor actually starving, dying for want of food, who would make no effort to help him. Yes, we would divide, we would help, it makes little difference how poor we are. We would be willing to do what we could. We have been taught that until we can see the importance of it. Now, that is right. That is a part of our Christian life and if Christians would really put in practice what they know, especially in visiting the sick, instead of saying, "I know I ought to," it would mean much to the cause. That, however, is not the important side. The apostles at Jerusalem said, "It is not reason that we should leave the word of God and serve tables," thus, teaching that the important thing was preaching the Word.

First: I believe the preachers to be greatly responsible. We have fallen into the custom of just going where called, to the congregations already established, and holding them a meeting, and that is about the extent of our efforts. The Apostle Paul, whose life's work was the preaching the gospel, said he strived to preach not where Christ had been named, Rom. 15:20. The record says, "the apostles went everywhere preaching the Word," Mk. 16:20. The command to them was to "go into all the world." Question, Can a preacher today pursue the course that most of us are pursuing

and be following the example of the apostles? Walking in the Old Paths?

When we view the work of some sectarian preachers, those who are putting forth a great amount of zeal and determination in their efforts, and see the spread of those institutions, we are made to wonder. If we, with the Truth, had the zeal and determination they have, it would mean the salvation of many souls.

I wonder sometimes if those of us who go only where and when called, and then only where we know the support will be good, if we are not nearly as unscriptural as the hired pastor.

Of course I realize the preacher must be supported, but, Brethren, it is up to us to teach the congregations their duty. Cry aloud from the pulpit and through the press until we can pursue the scriptural course and be supported!

Second: I want to insist that it is no more the duty of the preachers to go, than it is of the congregations to send them.

Paul clearly teaches in Rom. 10:14-15, that salvation depends on the gospel being preached and that the preaching depends on the preacher being sent. The churches of today have reversed the divine order. We have the custom of calling the preacher, instead of sending him out. Congregations seem to think, when they call in a preacher and have a meeting at home once a year, their responsibilities have been met.

I am sure that no congregation can be scriptural in practice and never support the gospel in mission fields, making no effort to "sound out the word." Paul says in Eph. 3:10 that it is by the "church the manifold wisdom of God should be made known." If we fail I am sure that there is no other source to look to. The Devil does not even want people to be saved.

Let every congregation that now exists plan a mission meeting for next year, select the most suitable place, arrange with some preacher to do the preaching, support him and keep him there until he has had time to teach and convert the folks and get them established in the work. If each congregation would only establish one more congregation next year this would double our forces. And this would be no more than the Lord expects of us.

I would like to see the O. P. A. make mission work one of its special features in the future. The churches need to be taught on this subject, thus we need a number of articles from different preachers and readers. We also need more reports of the mission work that is being done. This will arouse more interest among others in mission work.

—H. E. Robertson.

"THE FAITH"

By H. C. Harper.

We now come to a very important distinction made in the word of God—that between faith (personal faith) and "the faith"—"the faith of Jesus Christ,"—the faith that came by Jesus Christ. And we shall take the text, the third

verse of Jude—"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

We found (Jn. 1:17) "the grace and the truth" that came by Jesus Christ in distinction from the law that came by Moses. And now we shall find "the faith" set out in distinction from the law. We read: "But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. But before the faith came, we (Jews) were guarded under the law, having been shut up unto the faith about to be revealed; so that the law has been our pupil-guard to Christ, that we might be justified by faith. But the faith having come, we are no longer under a pupil-guard; for ye are all sons of God in Christ Jesus through the faith: for as many as were baptized into Christ did put on Christ."—Gal. 3:22-27.

Again: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God by the faith of Jesus Christ, unto all and upon all them that believe; for there is no distinction; for all have sinned and fallen short of the glory of God."—Rom. 3:21-24.

And when Peter wavered to bring the Christians under the law, Paul met him with—"If thou, being a Jew, livest as do the Gentiles, and not the Jews, why dost thou advocate to Judaize the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ?"—Gal. 2:14-16.

Again: "Let us run with endurance the race lying before us, looking unto Jesus the institutor and completer of the faith."—Heb. 12:2. (It is not "our," but "the," in the original.)

Again: "But they only heard that he who once persecuted us, now preaches the faith which once he ravaged" (Gal. 1:24), showing that all preached the same gospel, "one faith" (Eph. 4:5), "the faith." (This is a plain refutation of those who claim that Peter and Paul preached a different gospel.)

Again: "The word of the faith, which we preach" (Rom. 10:8), shows that it was "the faith" which all preach. Yes, it is "the"—"the faith" here in the original; and Paul goes on here to show that this is the same thing as "the gospel," in saying, from Isaiah: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—v. 15. Again: "But they have not all obeyed the Gospel."—v. 16.

Now we see "the faith" is preached; and we learn that "A great multitude of the priests were obedient to the faith."—Acts 6:7. And Peter says of the Gentiles, after he commanded (Acts 10:48) them to be baptized, that God "Put no difference between both us (Jews) and them, having purified their hearts by the faith."—Acts 15:9. (Yes, it is "the"—"the faith," in the original.)

We have seen (Rom. 3:21-24) that "the faith" is now God's "righteousness," that is, God's

way of making people, sinners, right with him. And the Jews that rejected "the faith of Jesus Christ" were left unsaved, as Paul shows in Rom. 10:1-24.

Now, the commands in "the faith" to be obeyed are: "Believe on the Lord Jesus Christ" (Acts 16:31; Rom. 10:9, 10; Mk. 16:16). "Repent ye" (Acts 2:38; Acts 17:30; Lk. 24:47). "Confess with thy mouth the Lord Jesus" (Rom. 10:9, 10; Mt. 10:32; Acts 8:37; Acts 22:16). "Be baptized" (Acts 2:38; Acts 10:48; Acts 8:38; Mt. 28:19; Mk. 16:16).

"With the heart man believeth unto righteousness."—Rom. 10:10. This makes faith in Christ as the Son of God come before righteousness is obtained. "Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18. This makes repentance come before "life," spiritual, is obtained. "Confess with thy mouth the Lord Jesus. . . with the mouth confession is made unto salvation."—Rom. 10:9, 10. This makes confession with the mouth of Christ as the Son of God (Acts 8:37) come before "salvation" is obtained. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."—Acts 2:38. This makes repentance and baptism come before "the remission of your sins" is obtained.

"Dead in your sins" before baptism, Col. 2:11-14. "Dead to sin" and "alive unto God" after baptism (Rom. 6:2, 11).

"Ye were the servants of sin; but God be thanked that ye obeyed from the heart that form (form, tuhos-burial and resurrection of Christ; tuhos the burial and resurrection by baptism) of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. 6:17, 18. This obedience comes before "made free from sin"—obedience in baptism.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. . . . 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. 2:12, 13; 3:1, 2. "Salvation before baptism," is a doctrine of the devil. The unbaptized is "dead in your sins." When baptized, he is "dead to sin, but alive unto God."—Rom. 6:11; I Pet. 2:24.

At baptism, the sinner comes "into Christ."—Rom. 6:3; Gal. 3:27. At baptism, the sinner comes into the death of Christ."—Rom. 6:3. At baptism, the sinner comes "into the name of the Father, and of the Son, and of the Holy Spirit."—Mt. 28:19. And no one outside this name is saved, for only those baptized are to be taught to live as children of God—"teaching them to observe all things whatsoever I have commanded you."—Mt. 28:20. Thus teach whom?—Those baptized.

Only those baptized have "put on Christ."—Gal. 3:27. No one out of Christ is saved. "He that believeth and is baptized shall be saved."—

Mk. 16:16. This makes belief and baptism come before "saved."

Again I say: The doctrine of "saved" before baptism is not true.

From The Fields

George Hughes, Desdamona, Texas, October 26—I preached in Dublin the third Sunday in last month, baptizing one. We are getting along nicely.

Clovis T. Cook, Harrodsburg, Indiana, November 16 — On the past two Lord's days, I have preached to the congregation here, preparatory to the proposed mission work by this church. In addition to the mission work, I plan to visit a number of congregations in this part, and possibly teach a singing school here, if we have the time.

A. R. Osteen, Dale, Texas, November 9.—The church here seems to be doing nicely, with no contention and all friendly. We attended the Johnson-Phillips debate at Junction, and surely did enjoy it. Brother Phillips certainly did his part well. I am renewing my subscription to the Old Paths Advocate.

Frank Cope, Jr., Electra, Texas, November 12.—Since my last report I have preached at Electra, Texas, Sentinel, Oklahoma, and at Wichita Falls, Texas. I baptized one at the last named place, and restored one. I have some, time in the early spring of next year, not booked. If anyone should desire my services then, please write me at once, at the above address, Route 1.

H. E. Robertson, Phillipsburg, Missouri, November 18.—I recently held another meeting at Langdon, Missouri, continuing for two weeks, with one addition. This is where I held a mission meeting last spring, baptizing a number. I had an opportunity to teach the ones baptized "the way of the Lord more perfectly," concerning their Christian duty. We now have a fine band of brethren there, who are striving to keep house for the Lord as He directed.

Wm. Freeman Jones, Iberia, Mo.—Fine meetings with 17th and Lawn, Kansas City, Mo., Oct. 10-25. Steady attendance and real good interest. Two added to congregation by relation. Brethren greatly fortified for aggressive and defensive work. I am glad to report them sincere Truth-seekers and getting nearer to "the old paths, where is the good way." Was with Saline Valley Oct. 7. Began at Summerfield, Mo., Nov. 7th, with rapidly growing attendance and interest. I am teaching them away from Babylon and into "the old paths." Three bright young people have come for baptism

to date. Close the 21st. Very edifying and encouraging articles and reports in November 1 OPA. Let's keep the needed good work moving, "for the night cometh when no man can work."

Fred Kirbo, Wilson, Okla., November 22.—I conducted a meeting at Howard's Chapel, near Lawrenceburg, Tenn. (reported in a recent issue by Brother Rawdon), which I enjoyed very much, and I learned to love the people there very much. We have a good congregation there under the able leadership of Brethren Rawdon and Cayton. My next was a mission effort at Competition, Mo., where I was assisted by Brother King. Considering the conditions in that community, the great number who heard the true gospel, both publicly and privately, and the future prospects of profitable gains, I consider this one of the best meetings in which I have ever assisted. My next was a meeting with the loyal brethren in Ottumwa, Iowa, where one was baptized, six restored, and twelve confessions of faults. Enroute home, I stopped off for a visit with my old friends in the Lees Summit community, near Lebanon, Mo., and attended two nights of mission meeting in Lebanon, conducted by Brethren King and Gay. Also enjoyed a visit in the Stith home in the Mt. Carney community, where I have some very dear friends.

Homer L. King, Lebanon, Missouri, November 22.—Since my last report, I preached over Lord's day at Claxton, also met with the little band at McBride on Lord's day. Brother Gay and I have just closed a mission meeting in Lebanon. We were forced to close out too early, we think, due to the very cold weather and snow, which has continued for over a week. The interest was fair throughout considering the hindering causes. Four were baptized at the close, and a small congregation started in that city. They are to meet for worship in the County Court house in the afternoon on Lord's days. For a while the meetings will be under the direction of some of the leading brethren from the Lees Summit church. We were assisted much by the attendance of singers from the home church. We were delighted to have Brother Kirbo with us two nights. I expect to leave soon for some preaching in Tenn., Miss., and possibly La. It seems that brethren are beginning to wake up to the need of more mission work, and we thank God for this timely awakening, for which we have been praying for years. May others catch the spirit by "sounding out the word". Pray for me and the work.

Carl N. Nichols, Los Angeles, Calif., Nov. 11.—Brother Homer A. Gay recently closed a short meeting with the loyal church here. He is a wonderful teacher of God's word. I am sure that all who heard him enjoyed it very much. We need much more of this kind of preaching and many more faithful gospel preachers like Bro. Gay.

J. H. Sharp, Montebello, Calif., Nov. 3.—Bro. Homer A. Gay has just closed a meeting of one week with the congregation in Los Angeles and

also a week here with us, on his way back home from Kelso, Wash. The two congregations here are close enough together that the most of us enjoyed both meetings. We were much impressed and edified by the splendid gospel teaching which he gave to the church on christian living. His plea to the world and his illustrations of the Kingdom of God were most excellent. The visible results was a young preacher, Bro. Cage, who had fallen away, came back and acknowledged his wrongs. Both congregations were greatly encouraged to press on in their fight for truth and right. We hope to hear Bro. Gay again sometime, as we esteem him an able preacher, and with much ability to sow the seed.

Homer A. Gay, Lebanon, Mo.—After closing at Kelso, Wash., I went to Hood River, Ore., where I preached three nights to splendid crowds, with good interest. I found a nice band of brethren there who seem to want to worship as the Lord directs. From there I went to Crockett, Calif., where I preached over Lord's day. Here I had a fine visit with our beloved Bro. John L. Reynolds, who works for a living and preaches as he has the opportunity. He has built up a nice congregation in Crockett, and is doing some good work at other places. After this I preached two weeks at Los Angeles and Montebello, Calif., which is being reported by Brethren Sharp and Nichols. I was treated royally by these good brethren at all the above named places, and invited to return again when in the West. On my way home I spent a day with Bro. Willard Reubush and family at Deming, New Mex. I was pleased to learn the brethren there are doing nicely. I also spent a day with our good friend, Bro. Geo. L. Hogland and his good family in Amarillo, Texas. I reached home November 4, and Bro. King and I began a meeting in Lebanon, Nov. 6th. The next week I spent at a Kansas City hospital, with my wife going through the clinic; failing to find the cause of her troubles, we expect to take through the X-ray department later on. Bro. King carried on the Lebanon meeting while I was away, but I am preaching night about with him now. The weather is very bad and our crowds are small, but we press on hoping to establish a congregation there.

J. D. Phillips, Foster, W. Va., Nov. 12.—I am now in a meeting at Mallory Chapel, R. R. 2, Spring Hill, W. Va.; but it has rained so much that our attendance has been very light. I begin (D. V.) Nov. 18th at Foster. Bro. Doss is to be at Smith Creek before long. He goes from there to Stop 12, Spring Hill. I plan to give the Stop 12 church a series of sermons on the Book of Revelation before the winter is over. The few faithful brethren at Huntington are in a two weeks meeting at present. Bro. Guy V. Gaskill, of Columbus, O., is doing the preaching—and doing it well. I have been there once. Bro. Grover White is doing some good work just across the river, in Ohio. I plan to go to the northern part of the state before long. It is possible that Bro. Gainor and I will discuss the Sunday School and

cup questions near Lawrenceburg, Tenn., before long. The brethren at East Ridge, Penna., have written me, asking if I would meet a man there on the same questions. I shall be glad to go to either place. However, so many debates on these issues have miscarried,—due to the refusal of those who advocate them to defend them in debate, — that I am not hopeful of having many more debates on these issues. I may make a "swing" into Alabama, Mississippi and Louisiana, before going back to Texas in June. Brethren wishing me to visit them on this trip should write me before the first of the year.

"The Emphatic Diaglott" (Creek-English New Testament), new, \$2.50. Send money order to J. D. Phillips, Foster, W. Va. You will be glad you ordered it.

Ervin Waters, 1118 S. 27th St., Temple, Texas, Nov. 17.—I preached the third week-end in October at Ramsey. My next was a mission meeting at Wilson, near Dublin, Texas. Although we presented the truth in a plain and simple manner, yet they were "hardened through the deceitfulness of sin," and we had no visible results. We closed here Lord's day morning, October 31, and I conducted the funeral services of Sister Elizabeth Blair, at Ramsey, in the afternoon. That night I preached to an overflowing crowd at Dublin. I preached one Lord's day at Live Oak, resulting in one baptism and two restorations. Preached at Eola last Sunday. Next Sunday I am to begin a series of meetings at Wichita Falls, Texas. Let us never falter in the work, brethren.

PASSED ON

Blair.—Sister Elizabeth Blair departed this life October 29, 1937, being 86 years of age, and a resident of Throgmorton County for the past few years. She was born in Georgia in 1851.

She obeyed the gospel about 55 years ago, remaining faithful unto the end.

Sister Blair leaves to mourn her departure, seven children, a number of grand and great grandchildren, and a host of friends. Our sympathy is extended to the bereaved in this sad hour.

May God help us to realize that one by one our ranks are thinning, and that soon, we too, must be wafted into eternity. "It is appointed unto man once to die, and after this the judgment."

"Tis religion that can give
Sweetest pleasures while we live;
'Tis religion that can supply
Solid comfort, when we die."

—Ervin Waters.

Conder.—Cleddie E. Conder, son of Mr. and Mrs. C. E. Conder, of Knights Ferry, Calif., was born April 19, 1915, departed this life August 18, 1937, being 22 years of age.

Cleddie was a member of the Church of Christ, and seemed to be the prospects of a very useful man in the church, had he lived.

Brother Cleddie had resided in California for the past three years, making his home in Long Beach for the past year. He was on a vacation,

visiting friends at Coburg and at Junction City. He was accompanied by his cousins, Mrs. Rosa Brown and family, of Richmond, Calif.

Funeral services were conducted in Richmond, California, August 23, by Brother T. O. Davis, and Brother John Reynolds conducted the song services. Interment was in the Sunset Cemetery, near Richmond.

—John L. Reynolds, Crockett, Calif.

* * *

Bassinger.—Robert Bassinger, of Long Lane, Mo., died November 11, being over 80 years of age. He was a member of the Church of Christ since early in life. Services were conducted by the writer.

—Homer L. King.

FROM CROCKETT, CALIF.

We had the pleasure of having Bro. Homer A. Gay visit in our home and of hearing him preach three soul stirring sermons, which encourages us to keep pressing on.

We esteem brother Gay as one of the very best of gospel preachers, one who is interested in getting the gospel before others. He is making a great sacrifice to carry the gospel out into the destitute fields—where Christ has not been named. It seems to be his hearts desire to spend his whole time, especially during the winter months, preaching in the Ozarks—a field where the people are hungry for the bread of life, because these people in the main are poor in this world's goods; the "hirelings" have left them alone and have fled to richer fields.

I remember that it was the poor who heard the gospel gladly in the days of the Apostles, and since God has placed the gospel in the hands of His people He expects them (us) to carry it to the world. In the early days of the church the brethren supported the preachers while they preached the gospel to the lost in destitute fields. The results were that the Lord added to the church daily and mightily grew the word of God and prevailed, and this was well pleasing in the sight of God.

We, too, have a chance and a duty to support the loyal and true preachers today, while they preach the gospel to those who are lost. In doing this we will receive the same reward as the preacher, for we are partners in the work. Brethren, just look at the young preachers who report through the O. P. A. Men of talent, of splendid reputation and character, and with strong personality. Just think what a harvest of souls could be reaped should the churches get behind them in a financial way and keep them busy in the white harvest fields.

Brethren, don't you think it is high time for the churches to wake up and to begin working for the Lord? You say, "Yes, I do." Well, then how much will you give to support someone to preach the gospel to the lost? One brother promised to support Bro. Gay ten dollars a month in mission work if others would help to carry on the work. Another promised five, still others said they would give one. Now, we are getting some-

where, don't you think? And now, surely you want to have fellowship in a great work like this. Then, sit down today and write Bro. Gay or any other loyal gospel preacher who is doing mission work, and tell them how many dollars per month they can depend on you for this winter to help them in the noble work they are doing. Take this up with the whole congregation and see if you cannot get a united effort in the work. If not, then see how many of the brethren are willing to join you in helping to keep some preacher busy preaching this winter. You will be surprized how many will be willing to give from one to ten dollars a month. All they are waiting for is for someone (maybe you) to take the lead and say, "come on." In doing this you will be instrumental in saving many a poor soul from the flames of a devil's hell, and you will be doing a work that will be well pleasing in the sight of God. Let us act NOW, "while it is called today, for the night cometh when no man can work."

—John L. Reynolds.

HILTON-FIELDS DEBATE

Brother W. H. Hilton recently met Bro. S. F. Fields in a four nights discussion near Dora, Missouri on the "Cups", "Division into classes" and "Women teachers". Brother Hilton did a good job. He made his points plain and his arguments forceful.

Brother Fields is about an average among the Sunday School advocates. His proofs were based mainly upon the silence of the Bible. Bro. Hilton insisted that on the silence of the Bible every innovation in the world could be brought in.

I believe that much good was accomplished for the New Testament practice.

Both speakers conducted themselves as christian gentlemen.

Brother Amos moderated for Brother Fields and I for Bro. Hilton.

—Joe H. Howard.

TRUE AND FALSE

The word translated "cup" in connection with the communion in the Bible denotes "the fruit of the vine." False.

The word translated "cup" in connection with the communion in the Bible denotes "a cup, a drinking vessel." True.

Grape juice is "the fruit (gennema) of the vine," as this phrase is used with the communion in the Bible. True.

Fermented wine is "the fruit (gennema) of the vine," as this phrase is used with the communion in the Bible. False.

—H. C. Harper.

Napoleon Bonapart says: "Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no term of comparison. He is truly a being by himself."