

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

OLD PATHS ADVOCATE

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

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

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No. 2

THE HOME

By Ben J. Elston

The writer undertakes partially to present, for the consideration of such as may thoughtfully read, a most difficult, delicate, but important subject.

An ideal home exists, if at all, not in fact or history, but in the bare conception. One could hardly claim to grasp the full intention of the divine mind when the family was formed; but revelation and experience unite to say that marvelous wisdom and goodness were there. We assuredly know enough to keep us busy; and, if rightly busy, therefore happy. And if the obedient are truly happy, the Creator is vindicated; and, because his motive is unimpeachable, the proper gratitude and honor due from his moral creation are assured.

Home is incomplete without its husband, wife and children. But the homes of this world widely differ in the many features that compose them. Positive obligation, from which the honorable never shrink, sometimes compels the home to be constructed along lines which, ideally, are undesirable. Thus, those who remain unmated, the deserted, real widows, widowers and orphans must, in some way, have suitable homes. Sometimes that void in the home which only offspring can fill remains because nature seems so to have decreed. Death's irresistible invasions trample to ruins our cherished ideals. So, in a strange blending of tears and toils, transgressions and triumphs, the "few and evil" days of our early pilgrimage are passed. For, among the saddest things, it should be noted that there has not been, in all time, one really perfect home.

As soon, indeed, as Adam and Eve were, home was; and it began in perfection. But how soon the frightful fall! They only, of all couples, appear to have had the possible privilege of an absolute felicity in return for an absolute obedience. Only guessing fancy may now attempt to trace the joys and perfections preceding that first fatal deal with the devil. Since, alas! our knowledge is not so limited. The first child of Eve's multiplied sorrow was a murderer. The second, his victim, occasioned the first funeral the distracted, fallen parents had to attend. Until today the tragic tale of human grief and woe cries in vain for adequate recital. Lust, obtaining our consent, has led us on. Conceiving, she has brought forth sin. Full-grown sin has given birth to her brood of death. From sin's universal blight not even the purest home has been exempt. Possibly in

and for this world the most innocent have suffered most. Let us thank the good Father that it is not always to be so.

How fortunate that man's powers are finite! For, while the pair could render themselves wretched by thwarting the holy purposes of their Creator, they were unable to destroy his love. So the proper framing of the home, where man's highest happiness was to be attained, and life's best lessons to be learned, has received due attention from the benevolent Father of us all. Those who heed these instructions are guaranteed the best that man can enjoy "in this present world."

Let us try to look a little into this pattern home. First of all, it must be regulated. This must be as God says, "for there is no power but of God." The place where God puts power (authority) must be respected. Far be it from this pen to frame excuse for such as do not conscientiously keep their designated places. Where responsibility is assigned, control must be assumed; for, with joy or grief, account must be given. "With diligence" must be the motto of one "that ruleth." And small is the hope that one will ever "rule well" who has not first learned what it is implicitly to obey. Even our Savior, "though he was a Son, yet learned obedience by the things which he suffered."

Since man was formed before woman, and made the responsible head of the family (subject to manifest limitations), only this order can now, or ever, please God. Whether we know why the plan is thus, matters little; whether we uncomplainingly submit to the plan matters much. To accept it is faith; to reject it is doubt—even treason. Faith can not save him who has it not. God's model husband and father is honorable, and He demands that the honor be shown. Blame has ever been the convenient weapon for the assaults of ignorance and rebellion. Man does not obey God, because it does not please him to do so; woman, for the same reason, forsakes her place; children do as they please, and all seek to satisfy themselves by subtly (even openly) attaching blame to their superiors in authority.

A field marshal, removed a little from the raging conflict, sees the struggle in all its parts with calmer eye than can the inferior who knows only how the strife proceeds in the position to which he was assigned. The one who planned all is re-

sponsible for all, while the other accounts but for a part. Though "worth ten thousand" privates, as was said of David, the chief commander is often censured because not himself physically fighting. So, too, the husband, planning and directing all, somewhat apart from the exhausting strain of the daily household grind, but who should and does have accurate reports of all things needing his attention there, can more impartially decide the ten thousand matters that must be settled by someone whose word is final. And when he is doing his utmost to perform his heaven-assigned duty in love, it works irreparable injury to hear words spoken only to annoy, reflect and condemn. God, not the husband, fixed the bounds of the latter's authority. The wife and children should be "in subjection with all gravity" to him.

Here let us consider more particularly the place of the wife and mother, the other household ruler. If she and God have made her husband her head, and placed the whole family under him as chief, she is not less certainly the second ruler, a queen chosen and appointed by both her husband and God. Her duties are most exacting, and she perhaps rarely enjoys the generous aid, the hearty praise and loving sympathy she deserves and longs for. One can hardly be too severe in censuring the thoughtless, unfeeling husband, who engages in continual condemnation of his wife. He probably fails to reflect that to himself is due the greater blame. For she did not, nor could, choose him for her mate until he had first proposed himself to her as such. If he failed, for any reason, to choose wisely, let him becomingly now take his proper punishment. Unmanly insinuation, reproachful words and ill-tempered displays only further proclaim failure, and are wholly inexcusable. This is not saying a wife should disregard her husband's will. It doubly argues, and is preparatory to saying, that substantial agreement should be reached concerning all the essentials of matrimonial team work before entering into even an engagement to wed. Here, the writer holds, the most sacred honor is involved.

To be more particular, I mean that contracting parties should not only adequately inform themselves in a general way, but, as far as possible, freely discuss all questions relating to their proposed life together. To begin, after marriage, to show discontent, and pursue unannounced but pre-determined courses which involve inharmonies and unconcealed alienation, resembles more closely the actions of irresponsible children, than such as essay to solve life's gravest problem. When mates can not be found, nor manufactured to order, who can reasonably agree as to what they believe God desires in the management of the home, it seems that, with Paul, it may be safely said to be "good by reason of the distress that is upon us," not to marry.

(Continued)

Brethren, please don't forget to boost the O. P. A. All subscriptions and donation help to keep the good work going steadily on.

THE WORK OF AN EVANGELIST

No. 4.

"Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). As I have said before, the evangelist puts himself up as a public target. The world is watching, looking for some mistake. The believers are looking for an example. So the evangelist should realize that he is being watched by all, both saint and sinner. But especially the evangelist is to be an example of the believers. First he must be an example in Word. He is to use sound speech that cannot be condemned. Not only should this example be set in the pulpit, but everywhere. If all of the members of the church talked about the things all the time that some preachers talk about all the time that they are out of the pulpit christianity would never be mentioned among them. The evangelist should watch his word; should make few promises and be sure that he makes his word good. Again we see that he should be an example in conversation—manner of life. The boy who intends to preach should watch careful the kind of habits he forms, and never form a habit of anything that he cannot advise others to do. "Let no man despise thy youth."

He is also to be an example in **charity**, or love. If he teaches others to love as brethren; to love even their enemies, he should show them that he means what he says by loving his enemies and doing good to those that despitefully use him. For if we only "love those that love us, what do ye more than others," the Saviour said.

But he must be an example in **Spirit**. He cannot manifest a proud, high minded spirit and then expect those who follow after his example to be humble. He should not manifest a harsh crabbed spirit and then expect the brethren to be kind and gentle. Let us remember that "If any man have not the spirit of Christ he is none of His" (Rom. 8:9). He is to be an example in **Faith**. He should be able to say with Paul, "believing all things that are written." And let that faith be strong enough to prompt him to be always on duty. And let him always earnestly contend for that faith (Jude 3).

Last, but by no means, least, he must be an example in **Purity**. Perhaps more preachers, especially young preachers fail in setting this part of the example than on any other point. And that has hindered the cause as much as anything that I know. The evangelist should refuse "Profane and old wives" fables, and exercise thyself rather unto godliness" (I Tim. 4:7). Many preachers have yet to learn how to behave themselves in the house of God. (I Tim. 3:15).

Notice again, "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; and the younger women as sisters with all purity." (I Tim. 5:1-2). "I charge thee before God, and the Lord Jesus Christ, and the elect angles, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other

men's sins: "keep thyself pure." (I Tim. 5:21-22). "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22). "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned" (Titus 2:5-8). All this is no easy task, or responsibility, for the young man to undertake. But if he is not willing to make the fight he should not try to be an evangelist. However, for the one who will live the life and lead souls to Christ, there is laid up a crown of life.

We hope to notice next the "suffering" the evangelist must endure.

—Homer A. Gay.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions for the O. P. A. since the last issue, and opposite their names the number of subscriptions. Notice this list for your acknowledgment, as we do not make a practice of writing each personally. Many thanks for your hearty co-operation and interest in the noble work.

Homer A. Gay—4; Clovis Cook—3; Earl W. Carter—3; H. E. Robertson—2; Tom E. Smith—2; L. I. Ooley—2; L. L. McGill—1; A. A. Patterson—1; O. B. Johnson—1; M. H. Northcross—1; Maye Mullen—1.

Donations to O. P. A. Fund!

Maye Mullen	-----	\$1.00
L. G. Laycock	-----	5.00

A PECULIAR PEOPLE

The Apostle Peter, in speaking of the church, calls us "A Peculiar people." Since I have been preaching I believe I understand some of our peculiarities. Our brethren will contend with our religious neighbors that God does not save sinners by a direct operation of the holy spirit. And surely He does not. They will also contend that no man was elected to eternal life before the foundation of the world. We contend, rightly too, that the way of salvation is revealed in the gospel, and that God will punish those who do not obey the gospel.

Paul said, "How shall they hear without a preacher? and how shall they preach except they be sent?" Also we learn that "it pleases God by the foolishness of preaching to save them that believe," (I Cor. 1:21). I wonder sometimes if our brethren really believe these scriptures. We find also that the church is "the pillar and ground of the truth," and again "By the church is made known the manifold wisdom of God."

Who must send the gospel to the lost? I hear someone say that the preacher is to take it to them. Do the preachers constitute all the church of our Lord? Surely not. Brother, sister, God requires that you make just as much sacrifice as the preachers do.

Remember that God so loved the world that he

gave his only begotten son; Jesus died for the sinners; the Holy Spirit revealed the way of salvation through the gospel. But the church must send it to them. Are we doing this? How many congregations are supporting a preacher and sending him out to preach the gospel to the lost? All around us every day souls are going down in death having never heard the gospel. While we sit idly by and allow the preacher to have to quit the field for lack of support, can we expect the Lord to say, "well done faithful servant?"

W. H. Hilton.

WHAT HE MISSED

There is a lesson that it seems to me is badly needed by most church members. Everywhere I go I hear statements from brethren that causes me to believe the lesson is needed generally over the country.

Last summer a brother was absent from the worship, and the next service a brother asked him why he was absent. He said, "well I stayed at home to rest." When told what a good lesson he missed he said, "well, I heard that last year, so I did not miss anything." The brother seemed to have the idea that the meeting was solely to entertain church members. But let us see what he missed. (1) He missed a lesson from the word of the Lord that he must live by, die by and be judged by. He should have heard the lesson many times before for the Bible is almost two thousand years old. It is like drinking from a cold spring—each time we drink of the same fountain we are refreshed, and in a little while we long for more.

(2) He missed the association of the Christians. By being together often we learn to love each other more.

(3) He missed the song service, in which he could have had some part.

(4) He missed an opportunity of saying some word of encouragement to some weak brother, or a word of warning to some poor sinner.

By being present at each service he can show to the world that he believes there is a reality in the gospel. When he goes each day to his work, in the same building, working with the same ones; he misses a day, he does not say that he did not miss anything. He knows that he misses his wages, but Christians are, or should be, working for a crown.

The hired "Pastor" is the entertainer. He is paid by the month to do the work the Lord told the elders to do and to entertain the congregation. He must have something new and different each time.

The evangelist is to preach the gospel, and not to entertain folks.

Each member of the church has a duty to perform and no one else can perform it for him.

So let us begin now to sow the seed of the Kingdom and contribute of our means, with which the Lord has blessed us, and we will be ready for the meeting, when the time comes. Thus our lights will be shining, and it will not take a week of the meeting to get the church warmed up.

—L. N. Byford.

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MY TRIP TO BETHANY

By J. D. Phillips

On October 7, 1931, I left Commodore, Pa., for Charleston, W. Va. Knowing that Bethany was not over 100 miles off my route, I decided to go by and see the old home of Alexander Campbell. I arrived at Bethany about 2:30 P. M. The time spent there was both a joy and a sorrow to me.

When I reached the little city and saw it nestled among the hills and on a beautiful little stream, called "Buffalo," I realized that in the providence of God this great and good man wisely selected this quiet and picturesque place for his home. Here he had the pleasure of enjoying the scenes of nature which was, doubtless, a great help to him in understanding God's marvelous revelation.

As I drove from the west to the east side of the little city, I viewed the old buildings, some more than a century old, and the buildings of Bethany College which is yet one of the leading institutions of learning in the State of W. Va. Here Robert Milligan, R. Graham, the Pendletons, and a host of other pioneer preachers received their education.

When I reached the town limit on the east side, I came to the stream of Buffalo. On the west bank of this stream stands an old brick meeting house. I went to the entrance of the old building—which is still in good condition—and looked for the inscription. It is just over the door, in a semi-circle, and reads: "Bethany Church of Christ—1831-1862." Then, I walked down to the waters of Buffalo creek and viewed the spot where so many of our pioneer brethren, leaving the bondage of sectarianism, had been baptized "for the remission of sins" (Acts 2:38). I went back and entered the old building. The furniture was plain, but neat. No organ, class rooms, nor sign of any innovation was to be seen. The Campbells and those associated with them in their work were satisfied, in that day, with "that which is written" (1 Cor. 4:6).

I wanted to look at the old building and Buffalo creek for a whole day, but realized that I must leave it so as to see the home and the graves of the pioneers of the Restoration Movement. So I got in the Ford and was ready to start when I saw an elderly lady approaching the house. I introduced myself to her and, pointing to the little cemetery by the old meeting house, said: "Was Alexander Campbell buried here?" "No," she said, "Bro. Campbell was not buried here: he was buried in the Campbell grave-yard on the hill yonder," pointing to some monuments among some tall trees at a distance. Thanking her, I headed my car that way, and soon I was standing by the grave of Alexander Campbell! By his grave are the graves of his wives, Margaret (who died of T. B. while in her twenties) and Salina (to whom he was married a few years later). Near them are the graves of his father, Thomas Campbell, and Alexander's little son, Wicliffe, who was drowned in the mill-pond of Buffalo while Bro. Campbell was on a preaching tour, in Europe. Many other monuments are in this little cemetery and on most of them is the beatitude: "Blessed are the pure in heart, for they shall see God" (Matt. 5).

Thomas and Alexander Campbell have done much for the world. Thomas is really the originator of the idea of restoring primitive Christianity, and his son Alexander, simply developed what his father originated. They did much to bring about a restoration of primitive Christianity. And we are still on the job! We hope that the Church of Christ will some day so shine with the reflected glory of Christ that it may be truly said of her, that she is Christ's body, ruled by His Spirit!

My next visit was at "Bethany Mansion," as Alexander Campbell's old home was called. In this good old fashioned home, he lived and died. As I approached the house (which is in good condition, it having been well cared for), I thought of the time when he was sitting on his portico, and saw two men walking up to the house. They introduced themselves, and told him they had read his writings and were in sympathy of the Restoration Movement. One of them was Sidney Rigdon, that miserable traitor, evidently the author of the "Book of Mormon," a revision of a ms. he read while clerking in a store. The ms. was a fiction about the American Indians. They were supposed, by the author of the fiction, to be the "ten lost tribes" of Israel, Rigdon, with Joe Smith, a miserable imposter, founded Mormonism, one of the worst curses our country ever had imposed upon its intelligent people.

As I looked upon the famous old "President Garfield bed," I thought of that day just before his death, when he called Sister Campbell's attention to a stream of light from the setting sun, which was shining through the window upon his bed. His weary and sainted eyes rested enquiringly upon its quiet glory. On being informed that it was the setting sun, he replied with much feeling, "Yes, the setting Sun; it will soon go down. But

to them that fear His name the Sun of Righteousness shall arise with healing in His wings." Sister Campbell said: "The blessed Savior will lead you safely through the Valley and Shadow of Death." To this he replied: "That he will! that He will!" and fell asleep. He seemed to have no dread nor fear of death. He knew Him in whom he believed and trusted. He knew, too, that he, being human, had made many mistakes; but he knew, too, that, while "it is human to err," it is also "divine to forgive."

Bro. Campbell died March 4, 1866. He is with us no more. But his writings will live for many centuries, for his books are being read by thousands of people. By his wonderful example and by his writings, he, like Abel of old, "being dead, yet speaketh."

I next visited his study room. It is in the yard of Bethany Mansion. It is a plain peculiarly built room, having in it some plain furniture. His old arm-chair is still there. The leather-covered board, bolted on to the arm on the right hand side of the chair, served as his writing-desk. I sat down in this old chair and wrote a few letters to some friends. I realized that from that very chair, this great man of God did the writing that my father loved better than anything except the Bible—and this writing had much to do with shaping my religious life! The place seemed almost sacred!

Leaving the study-room, I went to the old Brush Run meeting house, which has been moved from near Washington, Pa., to the Campbell home in Bethany, a distance of only a few miles. The Restoration Movement really started in this old building.

My next stop was at Bethany College, where I bought pictures of the places of interest at and around Bethany. The College is now in the hands of the digressives and has left the principles of its founder and first president. I fear that our colleges have done the Church more harm than good. They are wobblers!

I shall never forget my trip to Bethany!

QUESTIONS

Brother Harper: When it says that Jesus broke the bread, are we doing right in each breaking, or even some breaking, the bread as it is passed to us? And again, unless Jesus drank, is the one who presides at the table doing right in drinking? Again, is the first day of the week called the Sabbath anywhere in the Bible? In Isa. 6:8 it says, "Here am I; send me." Does this refer to Isaiah himself? —S. T. Valentine.

Answers: The difficulty here seems to be in getting the full meaning of the language. One might say, "It is Scriptural to baptize, and I baptize people." And then he sprinkles. You tell him that is not right. He turns to Webster, and reads, "Baptize, v. t. to administer baptism to by sprinkling or immersion." — H. S. Dictionary. And truly he does "baptize by sprinkling."

What is the trouble? Simply this: He has appealed to Webster in giving the meaning of

English words to determine the signification of a word used in N. T. Greek. Now turn to the denotation of the Greek word use to set forth the action, namely, baptizo. What does it mean? "an immersion in water."—Thayer, page 94. This, then, is what it means in the New Testament.

Luke says, "We were gathered together to break bread."—Acts 20:7. Paul says, "The bread which we break."—I Cor. 10:16. "They continued steadfastly . . . in the breaking of bread."—Acts 2:42. "Breaking bread at home."—Acts 2:46.

Now, really, did they do no more than "break" the bread, as indicated in this language? They certainly did—they ate. "Having taken the bread, and having blessed, Jesus broke." — Mt. 26:26. Now, really, did he not eat, as well as "break"? If not, then in saying, "The bread which we break," or "We were gathered together to break bread," denotes that they did not eat.

Jesus, on giving them the bread, told them to "eat." Yes; and if this goes to show that they did not "break" in eating, then "The bread which we break," or "We were gathered together to break bread," does not denote that "we" eat bread.

Paul says, "Let a man prove himself, and thus let him eat (ek) out of the bread."—I Cor. 11:28. Now, a mouse might eat out of the bread by nibbling with his mouth. And a man might do the same. But how did men eat? They broke the ek, from or out of, the bread, and put what was broken into the mouth. And in saying (according to the idiom of the language then used) a man ate bread, this connoted that he broke bread. And in saying that he broke bread, this connoted that he ate bread. And if our English does not indicate this, it lacks that much of expressing the thought of the original—and it is extremely deficient in many instances, as every scholar in languages knows. "We"—all—break and "we"—all—eat. The bread is not passed unbroken if the language of the N. T. is followed, for the one at the table "breaks" the bread, which, in the N. T. idiom, indicates that he "eats ek, from or out of, the bread as well. And when the others "eat ek, from or out of, the bread," this indicates that they "break the bread" as well.

And as to the drinking, there was but "a cup" which he took, and all were to drink ek, from or out of, it (Mt. 26:27; Mk. 14:23), and this connotes that each was to take but little—a sup, or sip.

Oosautoos kai to poteerion meta to deipneesai—"In like manner also the cup after the having supped." Lk. 22:20. "And having taken a loaf, and having given thanks, he broke, and gave to them, saying, This is my body, which is given for you—do this in remembrance of me. In like manner also the cup after having supped, saying, This the cup is the new covenant in my blood, which is poured out for you."—Lk. 22:19, 20.

I know of no place in the Bible where the first day of the week is called the Sabbath. I understand that John in Rev. 1:10 calls the first day of the week "the Lord's day," and writers in the first and the second century do the same thing.

Isa. 6:8 refers to Christ's coming forth from the Father into the world, where he was incarnated (clothed in flesh), as indicated in Heb. 10:5-9; Heb. 2:9-16; John 1:1-3; John 17:5; 4, 8, 18; John 1:14. And Jesus applies the 9th and the 10th verse of Isa. 6 to the Jews in his teaching.

"How did the New Testament church worship? There is not the slightest hint of their using instruments of music in their worship." —F. F., 6-11-35.

And there is not "the slightest hint of their using 'individual cups' or 'two or more cups' on 'the Lord's table,' or the Sunday School, or 'the pastor' in a church. Don't stick out your tongue at others until you get 'the beam' out of your own eye. I'd rather attempt to worship where the organ (or any other such instrument) is used than to try to do so where the cups are used on 'the Lord's table.'"

" * *

"The New Testament is the best manual of religion—for it is the only absolutely correct one." —F. F.

True, and a church that does not follow the New Testament manual of religion is the kind of church this manual teaches will be spewed out by the Lord (Rev. 3:16). Are you ready for the test?

" * *

"Query: The church here has been taught by our preacher that there is no harm in drinking intoxicating liquors, just so one does not get drunk. La." Ans.—"The teaching of the entire Bible is against such a practice, and the whole history of the liquor traffic is degrading in its influence." —F. F.

Well said. This must be a church in Shreveport, a church that turned away true gospel preachers because they would not cater to an "intoxicating liquor" used even on "the Lord's table." But the man with the pocket book finally got a preacher who, evidently, liked money well enough to "lose his influence." Does that preacher dare speak out and let us see the color of his eye? Is it "red," too?

* * *

"He tries to justify his action by saying that Christ made and drank wine."—Querist. Ans.—"There is not the slightest evidence that Christ ever made and drank anything that was intoxicating."—F. F. True.—H. C. Harper.

* * *

Does *poterion* in Greek correspond exactly with *cup* in English? —A. R. Ans.—No. Some dictionaries give as many as thirteen different denotations of "cup." Such, for example, as "An instrument used in drawing blood." The one given that approaches the nearest to *poterion* that I have seen is "A small drinking vessel." But this is *poteridion* in Greek, and is not found in the New Testament. *Poterion*, the New Testament word, means "drinking-cup," "cup, a drinking vessel," as you can see in "The Cup of the Lord" by J. D. Phillips, Bronte, Texas, page 2. Hence

you can see that drinking-cup "corresponds exactly" with *poterion*. "And he took a drinking-cup" (Mt. 26:27). "And they all drank out of it" (Mk. 14:23). "And drink this cup" (I Cor. 11:26, Com. V.). That is, And drink this drinking cup. "How can one 'drink this cup'?" By drinking what it contains, and in no other way." —N. L. Clark. That is, How can one drink this drinking-cup? By drinking what it contains, and in no other way. This can not be refuted. Of course, "common sense" should supply the lack of definiteness here in saying just "cup" as to what kind of cup is meant, seeing that the context speaks of drinking. But when people want something to support false teaching, they will not exercise "horse sense." Had the translators used "drinking-cup," the exact equivalent of *poterion*, the fallacy in saying "The cup in Mat. 26:27 and the fruit of the vine are one and the same" would have died in being born.

A brother writing me says, "The Revisers use 'a cup,' taking the doubtful rendering which is nothing but their opinion." Is this so? —A. R. Ans.—No. This is now conceded to be the genuine reading. It is not disputed by scholars.

Does "rock" in I Cor. 10:4 mean the rock at Horeb? —H. H. Ans.—No. It was a "spiritual rock." It was Christ. And it was a spiritual drinking, as Thayer shows in his Lexicon by "cf. above." All drank out of this "spiritual rock," which was Christ, says Paul. —H. C. Harper.

COMMENDATION

This is to certify that Brother Frank Cope, formerly of Electra, Texas, is personally known to the undersigned, and we herein state unhesitatingly that we believe he is loyal and true to the Bible; able to do the work of an Evangelist, and worthy of the esteem, confidence, and support of the brotherhood. Brother Frank has labored with us much during the past year, and our association with him has increased our respect and love for him. We look forward to the very near future, when he shall become one of the very best preachers in the field, as he has much natural ability. In fact, he is already a splendid preacher of sterling worth to the cause of primitive Christianity. Brethren will make no mistake in calling him to assist in meetings.

Homer L. King.
Homer A. Gay.

PASSED ON

On December 7th, Bro. Hiram Edward Freeman, aged 13 years, son of Bro. and Sister H. O. Freeman of Bronte, Texas, died of a severe case of diphtheria. He was sick only about a week. He died a few hours after reaching the hospital at San Angelo, Saturday.

The writer conducted the funeral services at the grave side at the Eola Cemetery Sunday afternoon, Dec. 8th.

Our sympathy goes out to Bro. and Sister Freeman in this sad hour of sorrow and grief, for we know how hard it is to give up one of our precious

jewels. May God bless and comfort them is our prayer.

Alneer McFadden, 25 East 11th Street,
San Angelo, Texas.

Remarks

We have known and loved Bro. Freeman and family for years, and having to give Edward up in his tender years seemed to us like giving up one of our own children. I baptized Edward about two years ago, and his full desire was to be a strong and faithful preacher. I had counted on him as being one of our best preachers some day. He was quick to learn and had much natural ability, and was willing to do anything in the public work of the church from the time he obeyed the gospel.

It seems so hard to give up one in whom we had such bright hopes; but as the earth is darkened by his departing, Heaven is made brighter than ever before.

To Bro. and Sister Freeman, Edith and Oscar Lee, we would say, "weep not as those who have no hope. For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him."

The Old Paths Advocate force join in sending their sympathy to the bereaved ones.

—Homer A. Gay.



L. L. McGill, Estevan, Sask., Canada, November 29.—It is a great pleasure to me to read of the successful meetings, etc., in the South. I hope to hear of Brother Harper's recovery soon.

W. F. Cates, Munday, Texas, December 14.—The little band here is still trying to keep house for the Lord. Although few in numbers, we want to help Brother Harper some and help in some mission work as we get the money.

S. E. Weldon, 2318—8th St., Port Arthur, Texas, November 27.—Since making my appeal for help in a mission meeting in this city, I have not received a line from anyone, who seems to be interested. I feel somewhat disappointed, since this is a worthy call, which should be heeded, provided we have brethren, who are able to support it. In the November issue of the O. P. A., I was quoted as saying this is a city of 500, when it should have been 50,000.

James R. Stewart, Rte. 2, Clyde, Texas, December 11.—I was with the faithful few at Ramsey, preaching over the first Lord's day in December. I was invited to preach Sunday night at Downing, where I was greeted by a nice crowd. This was my first effort at Downing, but I met some nice folk and enjoyed the visit very much. My next

was with my old home congregation at Lytle Cove. I succeeded in getting them straight on the cups and bread breaking questions. Last Lord's day afternoon, I was with the brethren at Cedar Gap. They are true blue here. I have some time in June and July not booked, and anyone wishing to arrange with me should write early.

Tom E. Smith, Healdton, Okla., December 6th.—I preached at Wilson, Okla. Some differences were overcome, which resulted in a better understanding between the members of the congregation there. Almost every member confessed their faults. Bro. Fred Kirbo lives at Wilson. He is a fine young man and a good preacher. I wish he could be kept busy in the field. Anyone needing a meeting will make no mistake in calling him.

W. H. Gill, Bronte, Texas, Dec. 6th. I am now back home. I left a field in Louisiana that was "white unto harvest," but I could not stay longer because of lack of support. The people were very anxious for me to stay, but were too poor to finance the work. I met three preachers there who wanted me to stay, but they were also unable to help me. In all I baptized nine while in Louisiana.

Frank Cope Jr., care Clay Hillhouse, Competition, Mo., Dec. 18th.—Since my last report in the O. P. A. Bro. Paul Triplett and I made a short visit in my home near Electra, Tex. While in that part we preached every Lord's day at Wichita Falls, Tex. The church there is getting along fine in the Lord's work. En route to Missouri we stopped at Seminole, Okla. and attended the remainder of Bro. King's meeting there. We received much edification from the strong preaching of Bro. King. I am now in the Ozarks of Missouri again, where I have a number of mission meetings to hold. I have some time next spring not booked, and any one wishing my service in meetings will please address me as above.

Grover White, Long Bottom, Ohio, December 2.—Brother J. D. Phillips closed a series of meetings here at Red Brush, near Long Bottom, December 1. While there were no additions the attendance and interest were good, and we believe the cause was strengthened by his able lectures. I am to begin a series of meetings December 14, at Burr, Ky., about 70 miles from Gilpin. Pray for me and the success of the work in that section, brethren.

Tom E. Smith, Healdton, Okla., December 16.—Since my last report, I have preached at Equal Rights, near Ardmore. There is a small congregation at this place, but they have used the Sunday school system in the past. Since being taught the truth on this question, they have accepted the scriptural manner. Brother Fred Kirbo was with me on this trip, and he preached a fine sermon in the afternoon. We were assisted in the singing by a number of the brethren, from Healdton. I preached yesterday at Wilson, and will begin a short meeting at Healdton, December 16.

Clovis Cook, Lebanon, Missouri, December 19.—Since my last report, I have not done a great deal of preaching, but have directed the song service for others. I have assisted the home congregation here some in the teaching service. We have a number of young preachers here, who are training for the work of an evangelist. We should show our appreciation of them by pushing them out into the work. While I have already arranged for a number of meetings in Texas and Oklahoma, I still have some time not booked, and I would like to devote that time to preaching the gospel.

J. D. Phillips, Foster, W. Va., Dec. 9.—The Long Bottom, O., meeting closed without visible results except that the church was brought closer to N. T. teaching and practice. Bro. H. C. Thomas, a young preacher, of Marietta, was with us several times. Bro. Grover White was with us throughout the meeting. I will be at Mallory Chapel next Sunday morning and at Smith Creek, near by, in the p. m. I may hold a "Christmas" meeting at Foster during the holidays. All correspondents should note my change of address from Bronte, Texas, to Foster, W. Va. I am in a great mission field, and will have a busy year in 1936. The Church at Mallory Chapel is making great progress. It has become a very common thing for someone to confess Christ and demand baptism, at the conclusion of the Sunday worship, even though no preacher is present.

F. J. Ash, Marietta, Ohio, Nov. 27.—I am in a meeting at Brohard, W. Va., with large crowds and fine interest. I have recently held a meeting, 8 miles from here, embracing three Lord's days, with four baptized. We are starting the cause in North Parkersburg. I plan to go there soon, as some there want to be baptized. We plan to have Bro. J. D. Phillips at Fairview before long, and possibly at N. Parkersburg.

Madison Wright, Columbus, Ohio, Dec. 7th.—I held a two weeks meeting, strengthening the church in divine things, at Tabernacle, N. J., where they had not had a protracted meeting in ten years. One was baptized. I held the first protracted meeting by a church of Christ preacher in Newtown, Pa. One confessed his faith in Christ and is to be baptized at Tabernacle next Sunday—the only time he could get off from his work. The great reason why Christ's cause is not prospering these times is that members of the church place their interests first and the Lord's cause second. Members work harder and sacrifice more to get their man elected at the polls than they will to get people out to meetings and save their souls. They are perfectly willing for preachers and others to sacrifice for Christ, but they are not willing to do so themselves. They have generally reversed Christ's rule, "seek ye first the kingdom of God and his righteousness." Not only is this wrecking God's cause on earth, but it is playing havoc with the rewards they should receive in the heavenly Kingdom.

Homer A. Gay, Lebanon, Mo., Dec. 20th.—This has been a very busy year with me. I have labored in eighteen meetings and have traveled more than ten thousand miles. Bro. W. H. Hilton of Galena, Mo., recently held a meeting for us at Lees Summit. This was my first time to meet Bro. Hilton, and I was very glad to meet him and to hear him preach. He is a fine man and a good preacher. He is strictly loyal to the cause and is making a great sacrifice to preach the gospel to the lost, where Christ has not been named. He is fully able to defend the truth and no one will make a mistake in calling him for meetings.

Homer L. King, Lebanon, Missouri, December 20.—I closed at Seminole, Oklahoma, November 24, in a mission effort to establish the true worship in that town. We succeeded in getting a little band together under the able leadership of Brother C. H. Lee, formerly of my home community. Since then I have preached at Durbin, near Grove Springs, Missouri; McBride, and at Grove Springs. Thus has ended the busiest year of my life in the evangelistic field. May God give me health and strength to continue the strenuous task before me for 1936, in the evangelistic field and as publisher of the O. P. A. I was delighted to attend a series of meetings at the home congregation by Brother W. H. Hilton. While I had met Brother Hilton years ago, it was my first time to hear him preach. He is making an able evangelist and debator. Too, I was glad to find that he is taking his stand with us on the issues troubling the church, being opposed to all innovations. He has been making a great sacrifice in the Ozarks, south of Springfield, Mo., and brethren, who are able should hold up his hands in the noble work he has been doing. We are planning greater things in the work of the Lord in the Ozarks since this understanding and association with him. We are enjoying a delightful visit in the home now with some of our good friends from Deming, N. M. Brother Alymer Ruebush, Sister B. N. Ruebush, and Sister W. C. Ruebush, being here.

TENT FOR THE OZARKS

Brethren Gay, Hilton and I have decided to try to buy a tent to be used in the mission work in the Ozarks. We have been unable to secure suitable places or buildings, in which to preach the gospel in the towns, where there are great opportunities to establish true congregations. From Joplin to St. Louis, Missouri—all the way across the state, I do not know of a strictly loyal congregation in any of the towns. While we would expect to use the tent mainly in the Ozarks, we would not deny the use of it elsewhere, when not in use in the Ozarks. Of course, it will cost quite a sum to purchase this tent of sufficient size to accommodate the crowds we would expect. Now, if there are brethren, who are willing and able to have fellowship in this work, please, write either of us immediately, telling us the amount you are willing to give.

—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 9

LEBANON, MISSOURI, FEBRUARY 1, 1936

No. 3

THE HOME

By Ben J. Elston

This is prepared principally for Christians — "those who are within." "Those who are without God judgeth." Remembering, then, that we can please God and be saved only by being conscientious and, if possible, consistent Christians; and that all are obligated to be Christians, what then is involved in a young man's proposal of marriage? He is trusting a woman to love him, bear and love their children, rule the household, be sober minded, chaste, a worker at home, kind, in subjection to him, to give no occasion to the adversary for reviling, let the word of God be not blasphemed, to grow to be reverent in demeanor, a teacher of that which is good, to be of a meek and quiet spirit, modest in dress, full of good works, faithful in all things, etc. (Read I Tim. 2:9-15; 3:11; 5:14; Tit. 2:3-5; I Pet. 3:1-7, etc.) She should know, before marriage, what God demands, and what her husband has a right to expect her to strive with perfect sincerity to fulfill their Lord's expectations. Possibilities, beyond imagination's flight, affecting all the future, concerning happiness, usefulness, influence, are now condensed into a contemplated ceremony! Can he (the more responsible), or either, think too soberly or profoundly? Can they fail to seek guidance of Heaven and counsel of the dearest and most interested of earth? Here is often not so much a "leap in the dark" as a leap in unseemly plight from the darkness of ignorance out into a light where, all too certainly, we see, and feel, and lament.

But before a woman can reasonably so obligate herself she must know that her conscience will remain inviolate. She must respect, no less, the proposer's conscience. Neither may safely attempt to bind unduly the conscience of the other. Faith shipwrecks when "a good conscience" is ignored. So, conscience, which is "the judgment exercised on questions of right and wrong," must be adjusted first. The following questions go to the core of the matter: Can she conscientiously, heartily, engage in the training of their children as he, with equal sincerity, wishes it to be done? And is she fully persuaded that he wishes just what God wills? If so, head and heart are satisfied; and she has been so created that her highest possible happiness and usefulness will be reached by taking her place at the side of one whom she could sanely love because he first loved her.

I wish it might be wholly amiss to say that woman may be overworked. A good sister said: "I sometimes think my husband wanted me because he thought I'd make a good work animal." If God has strongly obligated the wife to complete subjection, he has made that obligation light and welcome where the equally strong duties of the husband are fully performed (Eph. 5:22-23). Even his life, if necessary, must contribute to the success of her mission. And to win by pretensions, that were only for the purpose, the life that can later be allowed to drag its painful way along the weary years until relieved by exhaustion, is detestable beyond expression. God, indeed, exacts a heavy toll of woman. But shall man, while professing tenderest love, unfeelingly add to her unavoidable burdens? With a life that proves his words he ought to be able to say to her:

"Beneath the autumn bough:

You are fairer to me now,

With the silver on your brow!"

And of her: "She hath done what she could." An important lesson might be learned from the queen bee. She is provided for, while she does what lies only in the power of her own body to do. It may well be doubted whether woman has, ordinarily, as a laborer, outside her mission as a childbearer and trainer, and keeper of an orderly and hospitable home, added to the common stock of human wellbeing. Material prosperity will often be found to be balance against eternal loss. Men would do well to see if, in their homes, privilege, opportunity and duty are not driven out by a drudgery that makes impossible the highest and most important things. Brethren, let us think more of the unfair burdens on the shoulders of women and girls, and ourselves lift a little of the load.

The seriousness of man's mission is only more apparent, and not more real, when, at the proper time, children appear in life's great play. For the object of marriage is the production of fruit, whether man or Christ be the husband (Rom. 7:4). And if due heed should be paid to questions of selection, care and training, in the propagation of mere animals, how infinitely more important in the human species! Life's problem is sufficiently difficult without needlessly increasing its bewildering complexity. Rather than worry about wedding wealth, beauty or social standing, we would better think of good bodies, intellects, dispositions, morals, environment and sound faith in God. For

if one fails to "lay hold on the life which is life indeed," all is finally a calamitous failure. Doubtless (though untraceable) all now living are affected by all ancestry, even to the first pair, and it were idle fancy that all may be accomplished by expert selection. But there is much greater reason to hope for the best results where we know the family history to be good for a few generations, than where vice in any form has weakened by its deadly presence. And assurance—increasingly assured in this matter as we add to the number of generations. Perhaps it may be safely said that, before the gravest trusts are committed to men, where world-importance attaches to their word, and where, further, they can not be watched to know that they deal faithfully, such men are known to have descended from parents and grandparents in whose families deceit and treachery were conspicuously absent. None therefore can estimate the eternal consequences of a single choice. "Great God, on what a slender thread hang eternal things!"

But a merciful Providence has provided that, if sensible selection has been ignored, there is yet opportunity, by faith and our best effort to greatly overcome past errors. But hope and carelessness can no longer abide together. No earnest, awakened soul will cease to strive, however untrue another may prove. The staggering task of training is now to be performed with credit or dishonor. All questions of what "might have been" must be waived. God, so to speak, says: "Take these children and nurse them for me, and I will give thee thy wages" (Ex. 2:9). There's no beginning too soon. The first step from the marriage altar should be to the altar of prayer. And the strife of life should be to the end that "prayers be not hindered." Daily read, ponder and devoutly believe God's word. Here, as in all man's history, only faith can save. "Trust in Jehovah with all thy heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy paths." "Keep thy heart above all that thou guardest; for out of it are the issues of life." "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." "He that soweth righteousness hath a sure reward." "Commit thy works unto Jehovah, and thy purposes shall be established."

Continued. In the next Bro. Elston takes up the training of the children. Don't miss it! H.L.K.)

COL. 3:16

A Texas brother asks me to explain Col. 3:16. As I can do no better, I will copy Adam Clarke's comments on this passage:

Let the word of Christ dwell in you richly) I believe the apostle means that the Colossians should be well instructed in the doctrine of Christ; that it should be their constant duty; that it should be frequently preached, explained, and enforced among them; and that all the wisdom comprised in it should be well understood. Thus the doctrine of God will dwell richly, that is, abund-

antly, among them. But there appears to be an allusion to the Shechinah, or symbol of the Divine presence, which dwelt in the tabernacle, and first temple; and to an opinion common among the Jews, which is thus expressed in Melchita, fol. 38:4: In whatever place the LAW is, there the SHECHINAH is present with it. For is this a vain supposition; wherever God's word is seriously heard, or preached, there is God himself. And in that church or religious society where the word of God is proclaimed and conscientiously believed (and obeyed.—J. D. P.), there is the constant dwelling of God. Through the bad pointing, this verse is not very intelligible; the several members of it should be distinguished thus: Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing, with grace in your hearts unto the Lord, in psalms, hymns, and spiritual songs. This arrangement the original will not only bear; but it absolutely requires it, and is not sense without it.

The singing which is here recommended, is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous repetitions, which at once deprave and disgrace the church of Christ. Melody, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires not only many different kinds of voices, but different musical instruments, to support it. And by these preposterous means, the simplicity of the Christian worship is destroyed; and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with GRACE in their hearts unto the Lord? (Commentary in loco). —J. D. P.

THE SERVICE OF SONG

No. 2

Paul to the Colossians said the things of the Old Covenant "are a shadow of the things to come; but the body (that which is come) is Christ," Ch. 2:16, 17. Therefore we conclude that the Tabernacle with its service was a shadow or type of the Church with its service. Verily, verily until we have a better understanding of the Old Covenant, we will not understand many things of the New. "Let God be his own interpreter, and he will make it plain."

In the Tabernacle service, "when the burnt offering began, the song of Jehovah began also," I Chron. 29:27. Their special purpose in being at the Tent of meeting was to offer burnt offerings. "And all the assembly worshipped, and the singers sang, * * * ; all this continued until the burnt offering was finished, verse 28. Our special purpose in assembling is to offer the burnt offering—the Lord's Supper. When that service begins, the song of the Lord begins and the entire ser-

vice is interspersed with song, until the close. "And when they had sung a hymn, they went out to the mount of Olives." Matt. 26:30, cf. II Chron. 30:25-27. During the service, there was, teaching, fellowship, breaking of bread and prayers, cf. John 13, 14, 15, 16, 17; Acts 20:7-11; Acts 2:42; Matt. 26:26, 27, but song continued at intervals throughout.

There was singing by individuals as well as by the assembly. "When ye come together, each one hath a psalm, hath a teaching, hath a revelation," etc. I Cor. 14:26. Since psalms were commanded to be sung and each one had a psalm, and the each one refers in teaching and revelation to individuals, therefore the psalming referred to individuals. There was the individual effort as well as the collective. At that time all was done by the special inspiration of the Holy Spirit, but it is also for our example. Two or three, in turn, was the most allowed in one meeting (verse 27). By course is the way to conduct the services, where there are more than two or three for each individual part, cf. I Chron. 23:6; II Chron. 31:2. On special occasions, they kept not their course but all took part.

In this individual public effort, again restrictions are placed upon the women. Verse 26 of I Cor. 14, refers to the male members and their part in the church service.

Some seem to wonder why an invitation song is sung, and think that our singing should be directed only to God and Christ. However we turn to the psalms for use in the Tabernacle service. Here we find words addressed to the mountains, hills, rivers and sea, Ps. 114. In Ps. 116, Jehovah, men and self are addressed. In Ps. 14 and 49 and 50 (cf. also 66), the wicked are addressed; also the Lord's people are exhorted, cf. 98 et al. In 117 all nations are exhorted to praise, (cf. 100). Ps. 102 is a prayer. Prophecy, history, exhortation, prayer and praise are all found in the psalms. "And the Spirit and the Bride say come. And he that heareth let him say, come. And he that is athirst, let him come, he that will let him take of the water of life (Word of God) freely." Rev. 22:17. This is the closing theme of the greatest of all sermons. What better system near the close of an evangelistic effort than by giving the invitation of the Spirit, the Bride and the Groom in song? cf. Oets 2:40; II Chron. 29:28; 30:27; Matt. 26:30; John 17.

I have heard some object to part singing in the song service, that is, the use of Soprano, Alto, Tenor and Bass. God has commanded us to sing and providentially equipped us—some with soprano voices, some with alto, some with tenor, some with bass. When any one is following a part, no matter which part, he (or she) is fulfilling the command to sing—that is to make melody with the voice. The guiding or leading is given to the male. Therefore a male will lead. All should sing according to their ability as the need is, whether in the melody or other part. According to the principles of the New Testament, therefore, every one, according to his (or her) ability, and according as the need is should praise Jehovah

in the Service of Song.

Praise ye Jehovah. Let's praise him with a song,
Praise him in th' assembly, praise him all day long,
Praise him all ye peoples, honor, laud his holy name,
To the ages of the ages, his undying fame proclaim. (Continued) L. L. McGill.

IEWS AND REVIEWS

H. C. Harper.

"It is the harbinger of a darker day and not a brighter one for New Testament Christianity when those who profess to be faithful representatives in the churches of Christ begin to weaken in their show of interest in religious discussion. I would be delighted to see hundreds and thousands of such discussions all over the country. . . The denominational churches and their preachers and debaters are largely against debating." —Showalter in F. F., Sept. 24, 1935.

Yes, it is "because their deeds are evil" (Jno. 3:19) that "men love darkness rather than light." And since the Firm Foundation says it wants the light, we here and now offer to furnish equal space with it to discuss the "Bible School" issue, the "Twentieth Century Service" communion issue, the "Pastor System" issue—things in which they do not follow the New Testament "faith and practice" any more than do the "denominational churches and their preachers and debaters." And they are as "touchy" about bringing these issues before the people for their decision as any "denominational churches and their preachers and debaters" ever were. In fact they were borrowed from "the Christian Church" and other "denominations." There is no Bible for them.

Again: "When they agree to enter such debates, there is an unusual opportunity for enlightening the people in regard to the doctrine of the New Testament as the greater per cent of them would have no such opportunity except for circumstances in connection with these debates."

Then why not let these debates go through the F. F. and other papers, so that a "greater per cent" can have this "unusual opportunity" to learn "the doctrine of the New Testament"? Is there any real excuse than pure "religious cowardice"—a loving of "darkness rather than light"? Now, speak up if you want the people to have the light. Are the denominations the only ones "against debating?"

ACKNOWLEDGEMENT

This is to acknowledge receipt of ten dollars from the Montebello church for Brother H. C. Harper, who has been sick for some time, and who is yet partially confined to his bed in a state of convalescence from the heart attack, which forced him to give up the work in California and retire to his home in Florida. He will be confined there for months, and brethren who know him and the work he has been doing should not forget him now, that he is unable to be in the field.

—Homer L. King.

OLD PATHS ADVOCATE

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THE NEW YEAR

This is the first of a bright New Year,
And we shall all its blessings share.

The year has started pure and clean—
Just like some Fairy Land of dream.

Dear Lord, ne'er let an act of mine
Mar this year's page so white and fine;
Help me that I may better grow,
That I may love on all bestow.

* * *

Help me to be more good and kind,
To every one I meet;
Let each day in this heart of mine
Great kindness grow complete.

Help me that I may never judge
A Fellow Mortal here;
There may be facts I do not know;
I COULD NOT JUDGE, I fear.

Lord, help that I may be a friend
To ALL this bright New Year;
May I bring cheer to all I meet,
But NEVER cause a tear.

Help me to others show the Way,
Your Holy Gospel Plan,—
The ONLY WAY there is on earth
To save poor sinful Man.

Then when this year has passed away,
As years are prone to do,
May each one that I know in life
Be closer, Lord, to YOU.

—Virginia Briggs Sigler.

(In the VINDICATOR).

Comment

The above so fully and completely expresses my sentiments, that I pass it on to the readers of the O. P. A. for my say in this issue.

—Homer L. King.

Send all the O. P. A. subs you can — it helps.

THE WORK OF AN EVANGELIST

No. 5

"Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2:3.) The weakling who steps out in life looking for easythings should never try to be an evangelist. He must endure all things for the elects sake. The cause that he represents is too great for him to flinch or falter. This weakness on the part of those who do not care to endure afflictions, has filled the well paid pulpits with "sissie" pastors, who sit back in safety and allow thousands of souls all around them to die for the want of the bread of life. I am sure that it would be much easier to live in a nicely furnished parsonage, and draw a good salary, than it is to get out in the world and try to save souls. But the Lord said, "Go and teach," and the Macedonian cry is heard on every hand, "come over and help us." The evangelist who has had to tear away from the arms of a weeping wife and children and go to some unknown field of labor; going many times on borrowed money, is surely learning to endure hardness. But such is the life of the one who is faithful to the Lord. The one who only goes when and where he knows the pay is good, and who never visits in the homes of the poorer people, nor walks with them for miles to and from preaching, knows nothing about the hardships of the evangelist. Paul said of his life, "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." (2 Cor. 11:26-27) None of these perils are pleasant, but to me the worst one is the perils among false brethren. Those who should be our best friends often turn out to be our worst enemies. Many times in life, young man, you will find it that way. You will be forced to lose confidence in some that you have loved and looked to as leaders for years. When you go, not being able, and do all that you can to build up the cause of Christ, only to find that the brethren who insisted on you coming hundreds of miles to preach for them will stay at home and not attend the meeting, if the least thing is wrong, do not be discouraged; you are now enduring hardness. When they start you back home with many good wishes and tears, but with barely enough money to get you home and with nothing to pay your grocery bills, or get to your next meeting, do not become discouraged; you are learning to endure hardness. Also, when the brethren send you home and tell you that they will send you some money as soon as they gather the crop, or sell something; don't go home and tell your merchant that you will soon have the money to pay him, for both, you and your merchant will be disappointed. In my experience of almost a quarter of a century, I have had dozens of promises like that made to me and only once has that promise been made good! But all of this is enduring hardness. As Bro. King said, it is the duty of the churches to

send the preachers. But if they do not do the sending, the preacher is still commanded to go. And so we still go as long as we can. It is still as much a command as ever to "preach the word."

Again, Paul says in Titus 3:14, "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful." This "ours" I understand to refer to the evangelist, who should, like Paul, "make tents," or do something "on the side," as we say it, to help make his living.

May the Lord help us to press the battle in Jesus' name.

Your humble brother in the evangelistic field,
—Homer A. Gay.

NEW SONG BOOKS

Our new song book, "SONGS OF PRAISE AND DEVOTION," compiled by Will W. Slater, is now ready. This book is, by far, the best book we have ever made. It is a "Semi-Hymnal" and just what its name implies. Nearly 100 of the finest hymns and old standard songs which have stood the test of time, songs everybody knows, everybody sings, and everybody loves. Songs suitable for every phase of church worship and revival meetings. A fine list of invitation and communion songs. 11 songs that CANNOT BE EXCELLED. More songs than the average will use, even though you cannot sing new songs. Why pay \$60.00 for a book when you can get one for \$25.00 that contains more of the old songs than you will ever use? In addition to the above, (we have nearly 100 of the finest new songs extant. SOMETHING YOU WILL NOT FIND OFFERED IN ANY OTHER CHURCH BOOK. These are good, soul-stirring-gospel songs with but very few exceptions. This list includes several of the finest class and convention songs, to be used in your class, singing school and convention. If you do not like this type song, or CANNOT SING THEM, please remember that there are thousands of people who DO like them and CAN SING THEM. Be willing to "live and let live." Give the other fellow a small choice in the matter. A book containing nothing but old songs is a flat failure. The same can be said of one containing nothing but new songs. We publish both old and new songs.

SONGS OF PRAISE AND DEVOTION contains 192 pages, and is bound in the "CARD-WAIN" or "LEATHERETTE" binding, the binding alone costing us \$15.00 more per 1,000. The printing is the best we have ever had, and, for the first time, we are able to offer a book that we were not ashamed of as to mechanical make-up. It is costing us \$20.00 more, but the price remains the same. Shape notes only. \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid.

THE SLATER MUSIC CO.

Send all orders for song books to THE OLD PATHS ADVOCATE, Route 2, Lebanon, Missouri.

P. S. I have received a number of inquiries for song books, since I have been publishing the paper, and now since we have this opportunity to supply this need, and at the same time receive a little financial aid for the paper, we are delighted

to offer you the above book. My home church has ordered 100 copies, and we think they are very good. We have received orders from two other congregations for this book. Brother Gay and I (We both teach vocal music) have examined this book carefully, and we think it is one of the best, if not the best, published by the Slater Music Company.

—Homer L. King.

THAT TENT FOR THE OZARKS

Brother King's suggestion in the January issue of the O. P. A. for a tent to be used in the Ozarks, was a very good one, I think. Having done most of my preaching in Southern Missouri, I have realized the need of such a move for four years.

As was stated, there are no strictly loyal congregations in any of the towns of any size, and for a preacher to go into those places, rent a suitable building, and pay the other necessary expenses, just cannot be done. It is true, that in most of the towns, there are so-called churches of Christ, in which are brethren, who would hear the truth gladly and return to the Old Paths, if only we had some way to reach them. I am certain that we could establish a number of loyal congregations in the Ozarks, if we just had a tent.

Then, why not act now, brethren, and write us what you are willing to give to help buy this tent? "The harvest is white, and the laborers are few" in the Ozarks.

—W. H. Hilton.

Remarks

We appreciate very much the interest that is being taken in securing this tent. We have word from brethren of two used tents that we may be able to buy at a saving. One poor preacher writes that if the government pays the soldier's bonus, he will give \$25.00 to help buy one, but we don't want him to have to do that.

—Homer L. King.

WILL YOU DO IT?

H. C. Harper

Do what? Let me tell you. There is more in it than in oil stock or in Wall Street gains. It is a sure investment. I have not long to be with you. I will be a year or two, if ever, the Dr. tells me, before I can preach. But it seems to do me good to write, as it takes my mind from brooding over my condition—I write to rest.

I have now in the O. P. A. office enough to fill many an issue, and there is a large stack now on my desk. I do not know what the brethren think may be accomplished by my writings, and want them, in this matter, to do what think will best please the Lord. I shall gladly do my part—write. But I can not do much alone. However, with your help, we can do much of lasting good.

I propose to write, mainly for outsiders, on the N. T. church in distinction from any denomination, in all its features; on primary obedience on all its phases in distinction from "get religion;" on the life of Christians with the N. T. as the stan-

dard; on Heaven to be gained and Hell to be shunned, etc., in brief. I am asking individuals and churches to donate funds to print and mail out these writings to persons, friends, relatives, and acquaintances—any you think we may interest in the truth—and spread the gospel where it is not now going, mainly. Funds are to be kept sacredly for this. My part is gratis. And as soon as there are funds enough on hand, we will begin. And each month will be published all receipts and disbursements.

I can not do much alone; but working together with the help of the Lord, we can gain eternal riches in Christ. **WILL YOU DO IT?** Write me whether I can depend on you, and what you will try to do, as the Lord prospers you, and if we can get the funds, the Lord willing, we will go to work for eternal glory.

If you send in names now, I will file them. Don't send any funds yet. By mailing in this way, I can get the nominal postage of 1½¢ per lb. May the good Lord richly bless you. Write me, please. I long to be at the battle front, but since I can not, I pray the Lord to bless in this to the good of his church. When Paul was in prison, he raised the banner for the Lord by writing, and has thus blessed the church.

PASSED ON

The passing of Brother J. T. Reynolds, of Esto, Fla., ends a long and useful earth-life. He was born February 26, 1860; died December 2, 1935.

In 1881 he was married to Armanda Jordan; to this union five children were born, three of whom survive. This companion died in 1904, and in 1905 he was married to Mrs. M. N. Bullard. In 1910 he was married to Mrs. E. J. Allen, and to this union one child was born.

He obeyed the gospel in 1900, thereby becoming a member of the Church of Christ; in which faith he remained until death.

His son, W. H. Reynolds, of Kinston, Ala., is a gospel preacher of note, being a successful debator in the defense of the truth.

He leaves a wife, four children, and a multitude of other relatives and friends with tear dimmed eyes to mourn his passing.

The funeral services were conducted at the church, by the writer to a very large audience. The widow and children have the sympathy of the church and friends.

—J. S. Powar, Ponce-De-Leon, Fla.

NOTICE, FRIENDS!

You will be delighted to learn that the deficit of \$13.50, which had gradually piled up against the O. P. A. fund, has since the report in the January issue, been wiped out by the very encouraging number of subscriptions, reported in the "Honor Roll." Again we want to thank all, and we ask that you continue this manifested interest throughout the year 1936.

—Publishers.

Subscribe for the O. P. A. Do it today!

JOHN L. REYNOLDS, CROCKETT, CALIF.

I wish to commend Brother John L. Reynolds, of Crockett, California, as a preacher true to the Bible, and an able song leader. I have been with him in his pleasant home of faithful children and devoted wife; and he has been with me in meetings, and I feel that I can safely commend him to the brethren as a man who will stay with the Book and live the life of a Christian. He is studying the Scriptures, as Paul told the young Evangelist Timothy to do (2 Tim. 2:15; 1 Tim. 3:14, 15; 2 Tim. 3:15, 16). He is ready to be corrected; if wrong; and to investigate the Bible for the truth, with any one. If the churches, especially in California, will support him, even moderately, I believe he will be able to do a great work for the faith and practice revealed in the New Testament.

—H. C. Harper.



John B. Hall, Rte. 8, Bx. 185, Oklahoma City, Okla., Dec. 28.—There is a small band of brethren, who meet for worship about six and one half miles northeast of Moore, or about fifteen miles southeast of Oklahoma City. We would be glad to have any of the loyal brethren stop with us, when passing this way.

George Hughes, Desdemona, Texas, Dec. 22.—For about two months we met in my home for the Communion, but recently we have been going to Ramsey. Next Lord's day, if the Lord permits, I mean to go to Union, near Blanket, Texas.

J. H. Howard, Jenkins, Missouri, Dec. 28. — Due to the serious illness of my wife, I have been forced to stay at home for some time. I am to go to Liberty to begin a mission meeting Dec. 28. and from there to Dora for a debate with A. D. Bennett (Baptist), general church propositions. I am expecting Brother W. H. Hilton to moderate for me.

Tom E. Smith, Healdton, Okla., Jan. 12, — I held a short meeting at Healdton during Christmas week. My teaching was to the church, taking up the subject of "The Science of Character Building" for the entire meeting. I believe that much good was accomplished. I preached at Pike City January 5th, and three were restored. I was with the church at Equal Rights today. I expect to do more for the cause this year than ever before.

Ben J. Elston, Rte. 2, Box 156, DeRidder, La. I have just read the O. P. A. for January. "The Home" was in good shape. Reformation in the home lies at the bottom of all substantial hope. My heart sinks as I look at the conditions prevailing in the homes. I was away lately about 70 miles, and spoke ten times. Three received bap-

tism. Worship was begun. One woman, who had been baptized 20 years had never had the Lord's Supper! I really hope that something worthwhile may be the result. We seem to be gaining some at home, with about 20 baptisms, perhaps, but so few seem deeply to mean it. We are trying to do much work mainly (almost absolutely) sustaining ourselves.

Ralph Kitson, Steelville, Mo., Jan. 8.—I see in the O. P. A. that you brethren are hoping to get a tent for the Ozarks. I hope that you do, and if you do I hope you can hold meetings at Steelville, Cuba, and St. James, and we will try to help all we can. I surely do enjoy the articles in the O. P. A.

S. J. Gay, Mountain Air, New Mex., Jan. 8.—I am now located at the above address. The church here is doing very well. However, there is quite a bit of scarlet fever around just now, and that, together with the usual draw-backs at this time of the year, makes the attendance at the worship light, but it is much larger than when I came here.

Homer A. Gay, Lebanon, Mo., January 15.—I shall likely spend the month of May in meetings in Pennsylvania. I could hold a meeting or two on the way over there in April. I would like to make a number of short stops along the way. I am booked for a meeting in Mississippi the first of August, and will have time for a meeting somewhere along the line between here and there, in July. The home congregation is doing well, except that there is some sickness here.

Grover White, Long Bottom, Ohio, December 31.—We closed at Burr, Ky., December 29, after two weeks duration, with four restorations. The interest was good. The severe winter weather cut down the attendance the last week. I directed much of my teaching to the church, especially on the subjects of the manner of "breaking bread," the necessity of all congregations having a systematic and orderly arrangement of carrying on the worship, importance of regular attendance of meetings of the church, and "teaching them to observe all things as commanded" (Matt. 28: 20). I expect to labor some in southern Kentucky next fall.

James R. Stewart, Rte. 2, Clyde, Texas, January 13.—The year just past has been a busy one for me, but I hope to make 1936 a more successful one in the vineyard of the Lord. Last Lord's day I preached at Bradshaw in the forenoon. In the afternoon I heard Bro. Clarence Snodgrass preach, at Cedar Gap. He is a very able young man. At the conclusion of his sermon a Baptist preacher came forward to make the confession, demanding baptism for the remission of sins. I am glad to see honest people accept the gospel, when presented to them. Texas is an old field, but the true gospel without addition is still new in many communities; but I am not able financially to reach them. I hope to be able some day.

W. H. Hilton, Galena, Missouri, Jan. 13.—Since my last report I have been preaching nearly all of the time. I assisted in a series of meeting at the Lees Summit Church, near Lebanon, Mo., the home congregation of Brethren Homer L. King, Homer A. Gay, and H. E. Robertson, also four younger preachers. I enjoyed this meeting very much, being associated with, what I believe to be, one of the most God fearing and truth loving band of brethren I ever met. It was a great pleasure to be in the homes of the above preachers. Being associated with them and getting better acquainted with them, I feel that I have been benefited greatly. After seeing and learning of their fight for primitive Christianity, it gave me more courage to continue the plea for "A thus saith the Lord." It was a pleasure to learn that we were in harmony and teaching the same things. I visited in the office of the O. P. A., which is in Brother King's home, and I learned that these brethren are making a great sacrifice to give to us the paper. All the work done by the publisher and editors in putting out the paper is without a cent of remuneration. All funds received are used to pay for printing, etc. Brethren, let us remember the future good the paper may do depends on the interest we take in keeping it going. Do you realize it is the only paper of its kind and the only medium through which we may keep in touch with the brethren, who are interested in a complete restoration of the Apostolic teaching and practice, hence we cannot afford to be without it. The Lord willing I expect to be with these brethren the last three Lord's days in July for another meeting.

Clovis Cook, Rte. 2, Lebanon, Missouri, Jan. 18.—I am to assist in some meetings in the spring, in Wichita Falls, Texas, also in Oklahoma. I shall have time for another meeting or two in these states. Should anyone desire my assistance, they should write me early. The work in the Ozarks continues, but is being hampered by the unfavorable weather. We plan to have a singing school in the near future at the home congregation (Lees Summit). We have just received 100 copies of Slater's 1936 song book, and we enjoy singing the new songs very much. Too, we have enjoyed the sound teaching to the church by Brethren Gay and King this winter.

J. D. Phillips, Foster, W. Va., Jan. 9.—Due to so much rain, snow, mud, etc., I have not been very busy for the past month. I hope to go to Parkersburg and other points near there soon.

* * *

Our good brother Grover White, of Long Bottom, Ohio, who did such fine work in W. Va. last fall, has just closed a good meeting at Burr, Ky., where he says he found a fine band of brethren who are honest and willing to exchange tradition for truth!

* *

Bro. F. J. Ash, of Marietta, Ohio, who contended for the Scriptural way of communion, as well as

other truth for which we now stand, before these truths began to "take root" in the West, is doing a good work at Parkersburg, W. Va., and at other points in the Ohio River Valley, in both Ohio and West Virginia.

* * *

Bros. C. I. Hill and J. F. Cobbs visited with us last Lord's day p. m. and both made edifying talks in the worship and Bro. Hill preached an excellent sermon at night on "How to Build Up the Church."

* * *

We certainly appreciated what Brethren McFadden and Gay had to say in the January O. P. A. about the passing of our little brother, Edward Freeman, Edith's baby brother. It is hard for us especially Edith, to have to give him up, and the sorrow of her folks at home is almost unbearable. I could not have loved him better had he been a brother in the flesh. As Bro. Gay says, "His full desire was to be a strong and faithful preacher." To this end he worked and studied. He could read in the worship, teach, wait on the Lord's table, lead prayer, etc., as well as most men of forty. He told me last summer that he would like to read the writings of Alexander Campbell. I got my old "Christian Baptist" and he began immediately to read it. He was acquainted with Campbell's "Christian System." He always read the Old Paths Advocate with interest and delight, and was acquainted with The Word and Work, Apostolic Review, Christian Leader, and Unsearchable Riches. He had recently traded his shetland pony for a portable typewriter to use in his sermon outline work and had finished several excellent outlines, some of which were entirely original with him. This was remarkable for a lad of only 13 years! We miss him so much! But what a joy it is to know that Jesus went with him and led him safely through the death-shadowed valley and that he is now at rest—"Asleep in Jesus"—"Beyond the sun-set's radiant glow"! How sweet and consoling the thought that he is where the unknown joys abound—where the joys we would share with him here are as but weightless motes on the balances! We would have kept him with us if we could. But for him—"to depart and be with Christ is far better," as Paul says. May we meet him in the sweet "Over There"!

"My soul anticipates the day;
Would stretch her wings and soar away
To aid the song, the palm to bear,
And praise my great Redeemer there."

—J. D. P.

Homer L. King, Lebanon, Missouri, January 20. —Since the weather has been rather unfavorable for protracted efforts during the last few weeks, I have been visiting a few places and preaching over Lord's days, having preached at Freedom, near Camdenton, McBride, and at the home congregation on Sunday night. Brother Gay and I plan to visit a number of places during the winter and spring, in an effort to get better acquainted with the actual spiritual conditions in the Ozarks. As we learn of preachers and individuals, who are willing to take a stand for the Apostolic order of

things, we are encouraged to press the fight with even a greater determination than ever before. As we take a retrospective view of the accomplishments during the past four years, as Paul said, "We thank God and take courage." Do not forget us, brethren, when you are praying to the Father on High, for we need His guidance and protection. Unto Him be the praise, the glory, and the honor!

W. C. Rice, Mountain Home, Ark., December 23. —I preached at Norfolk, Ark. over last Lord's day, with one baptized and one restored. I am to preach at the home congregation next Lord's day.

BEFORE JEHOVAH'S AWFUL THRONE

By Isaac Watts

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy.

His sovereign power without our aid,
Made us of clay and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

We are His people, we His care,
Our souls, and all our mortal frame:
What lasting honors shall we rear,
Almighty Maker, to Thy Name?

We'll crowd Thy gates with thankful songs;
High as the heaven our voices raise;
And earth with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move!

ROLL OF HONOR

This is to acknowledge receipt of subscriptions to the O. P. A. from December 20 to January 20. Notice this list for your name, if you sent us subscriptions between the above dates. Thanks a lot to all who have helped to increase our reader list and to make it possible for the O. P. A. to continue its monthly visits. Below is one of the finest lists that has ever come into this office. May you continue the good work!

L. M. Morgan—6; D. F. Nichols—5; B. F. Wetzel—5; Donie Trott—2; Everett Franklin—2; John B. Hall—1; Mrs. Osie Callaway—1; W. E. Doss—1; Z. Pate—1; T. W. Hagan—1; George Hughes—1; L. G. Park—1; Bernice Riley—1; Homer L. King—1; Frank Cope—1; Homer A. Gay—1; Dora Barker—1; L. A. Corbell—1; Mrs. M. Baker—1; Mrs. Inez Franklin—1; J. H. Sharp—1; Mary E. Satterfield—1; T. F. Thomasson—1; J. Y. Morgan—1; Will W. Slater—1; W. E. Robinson—1; J. L. Reynolds—1; A. C. Luttrell—1.

Donations to O. P. A. Fund

G. W. Paslay ----- \$2.00

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 9

LEBANON, MISSOURI, MARCH 1, 1936

No. 4

THE HOME

By Ben J. Elston

Training The Children.—When God said, "Train up a child in the way he should go, and even when he is old he will not depart from it," he said and meant the truth. "Foolishness is bound up in the heart of the child; but the rod of correction shall drive it far from him." No individual is precisely like any other, so God could give no simple, iron-clad rule, equally applicable to all. There is no universal panacea. Each child easily merits special attention, and the reward for skilled, faithful effort is great beyond computation. Do not think of children, or even of yourselves, so much as "your own"; but of yourselves as responsible, accountable creatures, servants, blood bought children of God; and of children as those for whom he holds you accountable. They are to be nurtured "in the chastening and admonition of the Lord," and not to be used as the experiments of our folly. Paul peremptorily says, "This is right," when he tells children to obey their parents. This requires training, nor mere telling; and let it be boldly said that fitness for this training comes only by consecrated preparation, prayer, study, energy, and faith. They who do not know that children are not mere "scrap," or to be the helpless victims of idle and vicious experiment, are to be pitied.

Can one conceive wherein the Devil could be meaner than he shows himself in filling the heart of an innocent child with all possible varieties of rebellion before reason can come to the rescue? And when reason tardily arrives, as much needs be the case with the neglected child, it is disheartened to find itself "bound hand and foot" with all manner of evil habits of mind and body. It is certainly to frustrate Satan at this point that parents are so solemnly admonished. Can the utter folly of trying to reason with immature minds be plainer than here? Shall Satan shame us? Were he to wait until reason ripens, until the mind knows the present and everlasting consequences of sin, he could not accomplish even a tithe of the ruin he does. The lesson of trust is an easy one for the child. Indeed it must trust. And parents should so control the whole situation that practically no error could ever arise on account of such trust. That is God's method: correct teaching and manners, on the parents' part; implicit learning and obedience, in children. This done and the Devil is about out of business, so far as humanity is concerned. But here is where observation shows earth's great weakness; here the failure of

Christian parents. Man does not understand the situation as does God. He will not do and teach as well as he knows; nor enforce as well as he might, what he teaches.

Jesus appealed to the motive of fear when he said: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom you shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, fear him" (Luke 12:4, 5). And it is certain that the essentials of implicit obedience are, and of right ought to be, learned before the child itself can wisely choose. Respect, almost more precious to parents than anything else, if once weakened or lost, is difficult, and often impossible to regain. Parents are granted authority to train because they are supposed to know, while the child is supposed not to know, what is best. "Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also." Shall less care be given the child? "Chasten thy son, seeing there is hope; and set not thy heart on causing him to die." Firm, proper means to enforce behavior never caused the death of anyone. "Stripes that would cleanse away the evil; and strokes reach the innermost parts." "Withhold not correction for the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." Do not say, I love my child too well for that, for "He that spareth his rod hateth his son; but he that loveth him chasteneth him diligently." Parents are not better than God; and "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby." "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother."

"A generation that curse their father, and bless not their mother" is rising. Be admonished that, "Every word of God is tried: He is a shield unto them that take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Train the child out of its determination to have its way. Have it cheerfully abandoned its will. If not cheerfully, no less certainly. Keep it convinced by tender tone and word and act that it is loved; that its good is your supreme desire; but that (sick or well, in or out of company), it must obey, and that without delay, or disputing, or ugly temper. As it is able, reason with it about

proper things, explain every proper thing as well as you can; but never once when it is under orders to do something. Make the most of your earliest opportunities to fill its mind with proper thoughts of God, right, wrong, conscience, duty. Fill its life with reverence, not terror. Show it that you believe God. Let it hear his name daily in thanksgiving and prayer, at home. Teach it the very word of God. Lead it into the very habit of reading the word for itself. Take it where it can see and hear the correct worship of God every Lord's day. In its earlier years permit it to hear, uncensored, no other. Parents cannot ordinarily afford the risk in a child's tender years, of trusting its moral and religious training to any other teacher. Here is where the need that parents qualify themselves becomes again most apparent. As the father goes to wrest from the world by manly effort an honorable maintainance for all, the mother stays to feed, and watch, and train, and rule.

Let loving harmony be prominent in the parental life and require it in the children. No one in the family will likely monopolize all the good or the bad. It is unlikely that the home can ever succeed well as an ever-public place. Hospitality's interruptions are to be heartily welcomed. But aside from the extraordinary, "Let thy foot be seldom in thy neighbor's house, lest he be weary of thee, and hate thee." When God would raise up a family in whom "all the nations of the earth shall be blessed," he called the head of the family away from kindred and father's house; and knew him "to the end that he may command his children, and his household after him, that they may keep the way of Jehovah." Many have profited by the lesson and its force is not yet spent. But not only must families not invade too freely and uselessly the homes of others; they must tactfully protect themselves from excessive visiting. Make unwelcome, and exclude, if need so require, such as should not be there. Your obligation is to your children, now that you have brought them into being. "The children ought not to lay up for the parents, but the parents for the children." Certainly we need to provide material necessities; but these will be added if we always "seek first his kingdom and his righteousness." David, from youth to old age, and from shepherd boy to king—an experience rarely equalled—could say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." I take it that those who make reasonable effort to follow the honorable avenues of business, trusting God, will have his guarantee that they will be led in just the way that God sees to be the best for them. Praise him for his unfailing favors, doing "all things without murmurings and questionings."

There will be temptations enough for all, and our weaknesses are appalling. Children do not get very far before successful appeal can be made to that ripening reason and educated conscience. Let a holy calm possess us when at all possible. "He that is soon angry will deal foolishly." "Death and life are in the power of the tongue." But deprive not indignation of its rightful place. Even

"the face of the Lord is upon them that do evil." Parents are not to be despised when they clearly show displeasure at persistent rebellion in children. It is right. Let no relatives, neighbors or older children dissuade you from your duty to duly punish. The last child must be accounted for not less surely than the first; and is as precious, but not more so. Let all seek to cultivate the judicial mind. Convince yourself that all you should control are safe. Old or young, parent or child, "There is grievous correction for him that forsaketh the way." 'Twas under our God that "every transgression and disobedience received a just recompense of reward. How shall we escape, if we neglect?"

Children, requite your parents. "Walk with wise men and thou shalt be wise." "A wise son maketh a glad father." "The father of a fool hath no joy." "Rise up, and call her blessed" who bore you. Make good if you have erred. "By mercy and truth iniquity is atoned for; and by the fear of Jehovah men depart from evil." "He that refuseth correction despiseth his own soul." If parents had no more than given you being, they deserve your honor. "The glory of children are their fathers," if it is as it should be.

Finally, for all cannot be written, let this home be all that consecrated, sympathetic effort can make it, all striving to clearly see and conscientiously fill their places, and in this "sweet home" God will be able to fit us for the one home upon which no shadow shall ever fall. Amen.

THE SERVICE OF SONG—No. 3

In common history, a nation's characteristics and rise or fall are said to be marked by the sentiments of its music and songs. Decay in the strength of these features indicated decay in power. Strength and beauty in its national songs indicated a rise in power and character. To a great extent this has been true among the Lord's people. David the sweet psalmist of Israel, a man after God's own heart was a restorer and upbuilder of the faith. When Israel was on the rise and at the height of its power under him and under Solomon most of the psalms were written and sung. Later, one of the indications that the nation had been brought low by Babylon, was expressed in the silence of the songs of the temple service.

Today, show us a congregation of Christians who sing the songs of Jehovah with the spirit and with the understanding also, and though they be imperfect in some other respects, we nearly always see a church that is at least growing toward the ideal. In fact, true vocal music reveals men's inmost soul. Oftentimes when the door of the heart is otherwise closed, the principles and emotions are stirred by song. Who can listen to such hymn tunes as "Duke Street," "Old Hundred," "Regent Square," etc. & etc., sung with spirit by tuneful voices and their hearts not be stirred to their very depths and constrained to reach upward toward God? What stony heart, at the loving sentiment of such songs as "Thy Life Was Given for Me, Thy Blood O Lord Was Shed," or "'Tis Midnight and On Olive's Brow," would not soften

a little? Many a sermon has been preached (figurative) by a single song or hymn. The "Gospel in a Nutshell" is found in such as, "One Day" and "There is a Fountain Filled with Blood."

Under the Old Covenant, portions (support) were given to the singers as well as to the priests and other Levites who waited upon the temple, Neh. 13:10-14; II Chron. 8:14, 15; cf Deut. 18:6-18. For with song being the introductory and interval item for the service, the importance that was attached to it may be readily recognized.

In private life also the scripture teaches, "Is any cheerful? let him sing praise." James 5:13. It is good for us to praise the Lord in song, and it glorifies Him. Moreover it is one of his own appointments, and in it as in the others he will meet and bless us.

O Jehovah, Our Creator,
Maker of the earth and sea,
Unto thee our voices raising,
Sing we now how happily!

All the blessings earth and heaven,
Ever offer come from thee,
Unto thee who art the Giver,
Sing we much and happily!

Truly in his Sonship, Jesus,
Manifested light and love,
What a glory—He who frees us—
So we sing more happily!

But when all this life is over,
And our pilgrimage is done,
By thy grace our loving Father
Sing we then most happily! Amen.
L. L. McGill.

NEW SONG BOOKS

Our new song book, "SONGS OF PRAISE AND DEVOTION," compiled by Will W. Slater, is now ready. This book is, by far, the best book we have ever made. It is a "Semi-Hymnal" and just what its name implies. Nearly 100 of the finest hymns and old standard songs which have stood the test of time, songs everybody knows, everybody sings, and everybody loves. Songs suitable for every phase of church worship and revival meetings. A fine list of invitation and communion songs. 11 songs that CANNOT BE EXCELLED. More songs than the average will use, even though you cannot sing new songs. Why pay \$60.00 for a book when you can get one for \$25.00 that contains more of the old songs than you will ever use? In addition to the above, we have nearly 100 of the finest new songs extant, SOMETHING YOU WILL NOT FIND OFFERED IN ANY OTHER CHURCH BOOK. These are good, soul-stirring-gospel songs with but very few exceptions. This list includes several of the finest class and convention songs, to be used in your class, singing school and convention. If you do not like this type song, or CANNOT SING THEM, please remember that there are thousands of people who DO like them and CAN SING THEM. Be willing to "live and let live." Give the other fellow a

small choice in the matter. A book containing nothing but old songs is a flat failure. The same can be said of one containing nothing but new songs. We publish both old and new songs.

SONGS OF PRAISE AND DEVOTION contains 192 pages, and is bound in the "CARD-WAIN" or "LEATHERETTE" binding, the binding alone costing us \$15.00 more per 1,000. The printing is the best we have ever had, and, for the first time, we are able to offer a book that we were not ashamed of as to mechanical make-up. It is costing us \$20.00 more, but the price remains the same. Shape notes only. \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid.

THE SLATER MUSIC CO.

Send all orders for song books to THE OLD PATHS ADVOCATE, Route 2, Lebanon, Missouri.

P. S. I have received a number of inquiries for song books, since I have been publishing the paper, and now since we have this opportunity to supply this need, and at the same time receive a little financial aid for the paper, we are delighted to offer you the above book. My home church has ordered 100 copies, and we think they are very good. We have received orders from two other congregations for this book. Brother Gay and I (We both teach vocal music) have examined this book carefully, and we think it is one of the best, if not the best, published by the Slater Music Company.

—Homer L. King.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions, from January 20 to February 20. Notice this list for your acknowledgment, & report any errors promptly to the office. We wish to thank all, who are co-operating with us in an effort to increase our reader list, and to keep the good work going.

Paul J. Willhoite—5; Hazel Edwards—4; B. F. Wetsel—2; L. L. McGill—2; Donie Trott—2; Mrs. L. C. Cage—1; A. Robinson—1; Elmer Meeker—1; L. H. Fletcher—1; Tom E. Smith—1; A. H. Pinegar—1; M. F. Beaman—1; W. M. Rollins—1; M. Vane Wilks—1; Mrs. J. D. Maynard—1; A. W. Fenter—1; Mrs. L. M. Pond—1; Ralph Meents—1; B. S. Thompson—1; S. T. Spigener—1; Mrs. G. M. Boss—1; John T. Chambers—1; Grover White—1; Roy M. Koonrod—1; Robert Bennie—1; Geo. W. McCain—1; Sam Pinto—1; Mrs. A. B. Coble—1; Mrs. J. S. Hall—1; Mrs. C. C. Coble—1; C. C. Rawdon—1. Donation—Geo. W. McCain—50c

ANNOUNCEMENT

Since last November, we have been meeting for worship in the Roscoe school house, four miles from Seminole, Oklahoma. We are few in number, but we think we are very fortunate in having a good leader like Bro. C. H. Lee. If anyone can give us information of members of the Church of Christ, in this section, we shall appreciate it. If they are satisfied with the Bible way, they will be glad to locate us.

R. B. Modgling, Box 314, Seminole, Okla.

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VIEWS AND REVIEWS

By H. C. Harper

Latest to appear upon the journalistic field (October issue) in behalf of New Testament Christianity, is "The Gospel Guardian," owned and edited by Foy E. Wallace, Jr., and published at "office 100 N. E. Second Street, Oklahoma City, Okla." monthly, one dollar the year.

Let me give our readers an excerpt or two from the editorial page. He says: "The name of the magazine suggests its mission and policy. It is controversial—doctrinal to the core." That sounds encouraging.

Again: "Under the present trend it is not impossible that the church may be a lost institution among the denominations of the world." Some "We are drifting," then, as Tant calls it, isn't it?

But he continues: "Our preachers are becoming mere pastors, presidents of Ministerial Associations, stage performers and star actors at worldly clubs, and when they resign as preacher for the church it is not infrequent that we hear of the local pastors holding a banquet in their honor and expressing regrets at their departure." If this is the truth, hell with the devil and his angels, is too good a place for "preacher," these "mere pastors," as every one knows who knows the trials and persecutions of those who gave their lives in the work of restoring New Testament teaching and practice to a sectarian and Catholic ridden world. The Catholic had outgrown "the pastor system" he incubated, and gone on to the bishop, the archbishop, the cardinal, and the Pope, leaving the crumbs of the beginnings of Popery for the Protestants to nestle in. And that "The Gospel Guardian" well knows that these "mere pastors" have not done their duty, is shown in its saying, "When a gospel preacher has done his duty, pastors of churches might hold a jubilee over his going, but not a banquet in his honor." Enough said!

Now, if the editor of "The Gospel Guardian" has the backbone to hit "the pastor system" and other digressions in our midst, he has more such pluck than have those that put out "the Firm

Foundation, Gospel Advocate, Christian Leader and Christian Worker," at whom he throws kisses. (He did not so much as notice "The Old Paths Advocate" even by way of giving it a kick.) But when these papers get on New Testament ground again, if they ever do, they will be with us, thank God.

In the days of Campbell, Stone, and after, the church had the spirit that characterized the Apostles. But later a compromise was effected. The Christian church came into existence (little by little, as did the Papacy). Today, in our own ranks, the church is being carnalized and secularized. In many places it is 'pastorized'. Some men have no hesitation in letting the town know that they are 'pastors' and that they have 'charge' of the church. "The Gospel Guardian" of October. Hit 'em again, brother. Drive them out, or convert them.

Now what are the Firm Foundation, the Gospel Advocate, the Christian Leader, and the Christian Worker" going to do about it? Are they going right on "shut-mouth," and see the church swept into another Christian-Church denomination? Which shall it be—God? or mammon? Will Mammon win again? Surely, "hell hath enlarged herself" (Isa. 5:14). My, how they smile and strut, while the angels of heaven weep.

You mention four points that the Adventists are agreed on, but they are not agreed on them. . . Some say only the good will ever be resurrected. Others say the good and then a rest of 1000 years, after which the wicked dead will live. And still others say all will live at one time. Then there are some who say all will be raised mortal. —Worley's quotation of Lessley's reply to him in P. T. M. (Lessley preached for the Adventists for 15 years; but learned the truth, and is now with the church of Christ, Sierra Madre, Calif.) They never did agree on anything but the "imminent coming of Christ." And that was proved to be a falsehood.

The Firm Foundation is published for the purpose of pleasing God and no special effort is made to please men.—Showalter in F. F.

Well, after a man has practiced a thing for "about a quarter of a century," as Showalter has in putting out the F. F., he can do that thing without any "special effort" to please God. And I suggest that the F. F. make a start at such an effort by trying to eradicate "the pastor system," and other things it now "winks at" or indorses, and make a "special effort" at "pleasing God." It will be too bad to hear the Lord say to those who "do many mighty works," "depart from me, ye that work iniquity" (Mt. 7:23). Jesus said, "teaching them to observe all things whatsoever I commanded you" (Mt. 28:20). Can the F. F. find in this "teaching" the "pastor system," the "cups" in communion, the "Bible School"? As well look in that "teaching" for "instrumental music in the worship," the "Missionary Society," and the "pie supper." Eternity is a long time to be with "the devil and his angels" (Mt. 25:41); it is "forever and ever" (Rev. 20:10).

But the time is coming in the near future when they (human governments) will not be necessary and will fall in submission to the Government of God's Son G. W. in Oct. O. P. A.

"In the near future" is it? Now tell us what you mean by "the near future," and we will guess with you. Is it one year?—three years?—ten years?—100 years?—1,000 years? Do you know it will be "in the near future"? If so, I will put my guess against your know. Come on. When God's Son comes, the "longsuffering" of God ceases, and none can be saved" (2 Pet. 3:9).

issue of the O. P. A. Was glad to note the interest in the paper." —Grover White, Ohio.

"Find enclosed my renewal to the O. P. A. A dollar is cheap for the paper. I will do what I can to raise subs for it."

—John Chambers, Indiana.

"Here is my renewal for the paper. I don't want to miss a copy. I wish we had a good congregation here. We meet in private house."

—Mrs. G. M. Boss, Indiana.

"We enjoy the paper so much, and we feel that it is almost a spiritual necessity."

M. Vane Wilks, Texas.

"Enclosed find my renewal to the O. P. A. We like it fine; just keep the good work going."

—S. T. Spigener, Louisiana.

BAPTIST SUCCESSION A FAILURE

"In showing a line of succession through all ages, Brother Bogard was able to prove that the churches that had succession were Gospel Mission churches" (Arkansas Baptist).

I know your "Brother Bogard" and have heard him try to prove his "Missionary Baptist Church Succession" theory, but his effort at this is as complete a failure as the fabulous mountain that trailed and brought forth a mouse!

Mr. Bogard can trace his "Landmark Missionary Baptist Church" back about twenty years (possibly a little earlier), where he strikes the Missionary Baptist church from which he pulled off his little "Landmark" faction at Jonesboro, Ark.; then he traces it through the Missionary Baptists to 1832, when they pulled out from the Primitive Baptists (the Calvinistic kind); he traces that 200 years, to 1632, where he strikes the Mennonites, and from that date to the Apostolic period he cannot find a single Baptist church!

The Episcopal church glories in her pretended "Church Succession," and they can do a better job of tracing it than the Baptists have ever done!

Next, the old Romish "harlot" comes on the scene with her "Church Succession" theory. She can trace her history through an unbroken chain to 325 A. D. Here she strikes the church of Christ from which she apostatized. Through "The Apostolic Fathers" the church of Christ can be traced back to Pentecost, though her doctrines and ordinances were, to some extent, corrupted at a very early period. "The mystery of iniquity" that finally lead to "Mystery Babylon" was working in Paul's day. See 2 Thess. 2; Rev. 17.

"Note: Two historical tests are defined by Jesus in Matt. 16:18, by which we are to distinguish His church from all apocryphal institutions calling themselves churches. The first is, that the only true church was founded by JESUS HIMSELF. The second is, that the institution which Jesus calls 'My church' shall NEVER CEASE TO EXIST through the ages,—'The gates of Hades shall not prevail against it' " (Roy Mason, Th. D., Baptist, in After Conversion—What? p. 64).

Good! The fact that "the only true church was founded by JESUS HIMSELF" cuts out the Baptist church, founded by John Smyth of England

WORDS OF ENCOURAGEMENTS

Success to the Old Paths Advocate, is my prayer. We will report our work constantly."

W. H. Reynolds, Alabama.

"Best wishes to you. May the Lord bless you in the work, is my prayer."

—Geo. W. McCain, California.

"Received, read, and appreciated the February

in the 16th century, and not "by JESUS HIMSELF," in Jerusalem, A. D. 30 or 34, out of any claims to divine connection with the church of Jesus Christ.

The other fact, that "The gates of Hades shall not prevail against" the church "founded by JESUS HIMSELF," is another sledge-hammer blow to the man-made Baptist church. Per Baptist history, they intimate that "the gates of Hades" did "prevail against" the church and that the Baptists, therefore, had to re-establish it!

Hades means "the unseen," the abode of departed spirits. "The gates of Hades" are the entrances to "the unseen." The spirits of the saints, as they leave the dead body (Jas. 2:26), go through "the gates" into "Hades." If no one should obey the gospel for a century or two, "the gates" would admit all the church into "Hades," and there would be no saints left on earth. But the argument of Jesus is that people will continue to obey the gospel and thus enter the church (Acts 2:47; John 3:5; Gal. 3:27). Though the saints keep pressing into Hades as they depart from life on earth, yet others keep becoming saints by being "born of water and the spirit," which birth puts them into Christ's body, the church (John 3:5; Col. 1:18); and so His church has a continuation through the ages. But this is the church established by Jesus in Jerusalem, and not the one established by John Smyth in England.

Christ's church, being founded by Him on "the rock" (Matt. 7:21-24; 16:18), as "the fittest," will "survive" all the wrecks and changes of the political and ecclesiastical ravages and earthquakes of time; while the Baptist church, being founded by man on "the sand" (Matt. 7:21-24) of tradition and presumption, is doomed to destruction in the coming downfall of "Mystery Babylon" (Rev. 17), it being a "plant, which my Heavenly Father hath not planted" (Matt. 15:13), a noxious rival of the church of God.—J. D. Phillips.

THE BISHOPS

As Bro. Gay is giving us some good articles on the work of the evangelist, I will try to say a few things about the bishops.

Do we need evangelists? Yes, certainly. What for? Do we need bishops? Can we do without them?

Here are a few questions that I would like for the leaders in each congregation to answer for themselves!

1. Does the Lord intend for the church to be ruled by bishops in this age?
2. Can the church be ruled scripturally by those who are not bishops? If yes, then does not that prove that the Lord's plan is a failure?
3. Can an evangelist take the oversight of the church?
4. Why is it that some preachers are taking the oversight of the church and still oppose bishops taking the oversight because the bishops are not qualified?
5. Which is the most nearly scriptural for a preacher (or any other disqualified leader) or a

disqualified bishop to take the oversight? 6. If bishops, that are qualified, are to take the oversight of the church, why will men of every description, who are not qualified, take the oversight? 7. Why is it that we are willing to spend our money to help men and boys prepare themselves to do the work of an evangelist but are not willing to spend one dime of our money, nor give any of our time, to help men prepare themselves for bishops?

It seems to me that the church is saying by its actions. Oh, well, the church can do better with

not exalting our ways above God's?

Again, when we use more than one cup in the communion, and divide the bread into two sections to be passed out to the worshippers, are we following God's way? Well, says one, "God has not told us to not do this." Neither did He tell the priests, in Lev. 10:1-2, that they could not take fire from any other source, except the brazen altar. But when they did offer strange fire they

were struck dead before the altar. Even so, when we offer something in worship, that God has not commanded, we are offering strange worship. 2nd Pet. 1:8 says, "He has given us all things that pertain to life and godliness." Now anything that does not pertain to life pertains to death, and Jesus says in Matt. 15:9, "In vain they do worship me, teaching for doctrines the commandments of men." Again, we read in 2nd Tim. 3:16-17, "All scripture is given by inspiration of God; and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Anything that God has commanded is a good work, and anything that He has not commanded is not a good work, but is an evil work. Remember Jesus said "Those who had done good will be raised to life and those who have done evil to the resurrection of damnation" Beware!

—J. H. Howard, Jenkins, Mo.

From The Fields

W. H. Hilton, Galena, Missouri, Feb. 6.—I have been preaching most of the time. I am glad you have arranged for the tent. I am expecting to meet a Baptist in debate in the near future, near Vanzant.

Madison Wright, 2816 Oscola Ave., Columbus, Ohio, February 6.—I am studying, speaking, writing, while resting on arms for the next evangelistic move. I would like to see a copy of the new song book.

W. H. Reynolds, Kinston, Ala., Jan. 16.—One here has recently made confession of faults. I trust that the brethren may be able to get a tent for the Ozarks. We, also, need one for this section. May the Lord bless you and yours.

L. L. McGill, Estevan, Sask., Canada, Feb. 12.—We are having the coldest part of our winter now. The thermometer has not registered above zero for over a month, and has been as low as 45 below. Hence, I spend much of my time organizing sermon material, writing hymns, etc. I should be glad to attend the camp meeting, near Lebanon, in August, and assist in some meetings in the U. S. A. this summer. I should like to do what I can for the Lord's cause.

C. L. Cage, Ottumwa, Iowa, February 10. — I have planned for sometime to enter the evangelistic field, but it seems that I have not been financially able. As it takes about all I can make for our living, it seems that I cannot get enough ahead to make the start. However, with the help of God, I think my hopes will be realized before many months.

Grover White, Long Bottom, Ohio, Feb. 10.—Brother F. J. Ash, of Marietta, O., is doing some good broadcasting over WPAR Parkersburg, W. Va. He has spoken for the last six Lord's days, one hour, from 2:30 to 3:30 p. m. He is to be on the air for seven more Lord's days. The work is being sponsored by the congregations in Ohio and West Virginia.

Frank Cope, Jr., Competition, Missouri, Feb. 17.—Due to the unfavorable weather, I have not held any meetings recently, but I have been preaching almost every Lord's day. The brethren here are quite zealous, and the attendance on Lord's days has been good, considering the bad winter. I hope soon to be in the mission field. I will have some time for meetings in the spring and summer. Should anyone desire my services, they should write me at once.

Burley F. Black, Ottumwa, Ia.—We have decided to support a mission meeting after we hold our meeting at home. We hope to have the church in good working condition and at work before our meeting in September, which Bro. Homer A. Gay is to hold. Our young folk are doing nicely. Two of them, Bro. Carlyn Cage and Bro. Robert Saylor, are determined to enter the evangelistic field soon.

C. C. Rawdon, Lawrenceburg, Tenn., Feb. 11.—Brother Homer A. Gay is to hold our meeting the last two Lord's days in July. We are looking forward to a great harvest. Bro. J. E. Tidwell was the first man to preach the truth in this section. Then, J. D. Phillips and J. R. Stewart. We are thankful for these good faithful preachers. And surely they are needed as badly here as anywhere.

J. D. Phillips, Foster, W. Va.—With from one inch to eight inches of snow, zero weather most of the time, a lot of sickness, etc., I have done no protracted meeting work since last report. The church at Foster is doing well. Bro. W. E. Doss, Unedda, W. Va., baptized one at his home congregation two weeks ago. Bro. Ash is preaching weekly over the radio at Parkersburg. The brethren of the three congregations at and around Spring Hill are doing well in the work. Bros. Hill and White have worked wonders at Smith Creek, which has been a "tough" place. Sectarians have been trying to get a start there for years, but could have no order. Nor could they have any crowds. Brethren Hill and White started a fine little church without any opposition except from sectarian prejudice. Every brother at Spring Hill and Mallory will read, lead prayer, etc., and they have some good teachers at each place. Brethren, we need more mutual edification and less "preaching" in the worship!

Homer L. King, Lebanon, Missouri, Feb. 20.—I was with the little congregation at McBride, over last Lord's day. In spite of the very cold weather, we had pretty fair attendance at all services. This is where we established a congregation as the result of a mission meeting I held about two and a

half years ago. They have had a hard struggle, but they are still holding out. Brother Frank Cope has been of much benefit to them and to Claxton this winter. The home congregation (Lees Summit) is doing nicely. We are making progress in the song service with our new books, "Songs of Praise and Devotion." We want to have a singing school as soon as the weather will permit. We have purchased a tent for the mission work in the Ozarks, and as soon as the weather gets favorable, we plan to hold a number of mission meetings in the towns within a radius of 50 miles of here. The tent will be invaluable for the camp meeting at the State Park, in August. It now looks as if we would have a record-breaking crowd at that meeting.

Tom E. Smith, Healdton, Oklahoma, Jan. 27.—I was with the Carter Church over last Lord's day. My family and Sister Fry accompanied me, and we had a very pleasant and profitable visit. The attendance was very good, and we enjoyed the basket dinner at the noon hour, Lord's day. We were glad to meet again the Fanchers, of near Oklaunion, Tex.; also Brother A. A. Patterson, who was in attendance. The Fanchers are good singers, and are much help to the church. Driving back to Healdton, I preached there Sunday night.

THAT TENT FOR THE OZARKS

We are glad to see the interest that is being manifested in securing a tent for mission work in this needy field. Our donors and readers will be glad to know that we are in touch with brethren in California, who have a good tent, 30x45 ft., which they are willing to sell at a bargain, and that we have ordered the tent shipped to Lebanon immediately. The home congregation (Lees Summit) has agreed to buy it, but they will appreciate any donations from individuals or congregations to help bear the burden. Hence, those who have written us that they are willing and ready to help, may send whatever amount they wish to Old Paths Advocate, Route 2, Lebanon, Missouri, and it will be acknowledged through its columns. If you prefer what you send be used to support the mission work, please so state.

Brother King and I plan to use the tent in mission work for a month or two in the spring and fall, while Brethren Robertson and Hilton expect to use it through the summer. Hence, it will be kept pretty busy throughout all suitable weather.

Too, we will want to use the tent in the big camp meeting in the State Park, near Lebanon, which is to begin August 21, and continue over two Lord's days. Brother King and I have set aside this much of our time, so as to be on hands to see that we have plenty of preaching and singing. A number of other preachers and song leaders are expected to be in attendance. This will be a splendid opportunity to see the beautiful Ozarks, meet brethren from many states, sing together the songs of Zion, and to hear preaching three times each day. This is to be a mission effort, as there is no established congregation in

that vicinity. It will give us an opportunity to present the ancient gospel to hundreds, who have never heard it.

—Homer A. Gay.

PASSED ON

Sister Zeulia Clark, wife of Bro. J. H. Clark, Lebanon, Mo., was born in Paragould, Ark., November 18, 1878. And departed this life January 21, 1936. She was baptized into Christ in August of 1895, and remained faithful to her Lord until death. Sister Clark was the mother of ten children, nine of them still living. And truly, "her children rose up to call her blessed." She was a true and faithful member of the Lees Summit church. She will be missed from the church, from the home, and from the Community. Our deepest sympathies go out to Bro. Clark and the children.—Homer A. Gay.

Brother J. C. Hanley, father of Mrs. Homer A. Gay, was born near Ft. Worth, Texas Feb. 18, 1865. He obeyed the gospel at Blanco, Texas, under the preaching of Felix Speck, and lived a Christian life until death claimed him, Feb. 15, 1936. Bro. Hanley died of heart attack at one of his daughters at Maverick, Texas, and was buried at Eden, Texas, beside his wife who preceded him in death March 24, 1927. Funeral services were conducted by Brethren Moor Eubank, of Mercury, Texas, and H. E. Robertson, of Phillipsburg, Mo., February 17, the day before his birthday when he should have been seventy-one years old. Bro. Hanley was the father of nine children, all of whom are still living to mourn his departing. This leaves both wife and me without either father or mother living. This makes the world seem dark to us, but we look to him who has said, "I will never leave thee nor forsake thee."

Thus one by one has our ranks been thinned; one by one we must all cross over to the other side, but our cause will not die, for strong and faithful boys and girls will grow up to take the places of those who fall in the battle. Bro. Hanley was a model for all of his children. We ask the prayers of the faithful.

—Homer A. Gay.

WANTED

A Christian home, where I may have the opportunity to study the Bible and attend a loyal church. I am a member of the Church of Christ, at Council Hill, Oklahoma. My worst fault is the use of tobacco. I am 17 years of age, weigh 140 pounds, and can do farm work. I would prefer a job as farm hand, and I am willing to work for whatever I am worth and folk are able to pay. If I suit them and they suit me, I would like to make my home with them indefinitely. Should any of the readers of the O. P. A. be interested you may write me immediately.

Clo Park, Council Hill, Okla.

Brethren, don't forget to boost the O. P. A. whenever the opportunity presents itself.

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 9

LEBANON, MISSOURI, APRIL 1, 1936

No. 5

DUTIES OF CHRISTIANS

By R. Milligan

In the Commission given by Christ to his Apostles, Matt. 28:18-20, they were required,

- I. To make disciples of all the nations.
- II. To baptize them into the name of the Father and of the Son, and of the Holy Spirit.
- III. To teach them to observe all things which Christ had commanded them, and which the Holy Spirit would bring to their remembrance.

To ascertain definitely and precisely what all these things are would require a critical analysis and examination of all that is taught in the New Testament, from the beginning of Acts to the end of Revelation. But for such a work I have neither the time nor the space at present. All that I aim to give in this chapter is a very brief outline or summary of Christian duty. Such a summary is contained in 2 Peter 1:5-11. The Epistle is addressed to Christians; to those who, through faith, repentance, confession, and baptism, had been received into the Church of Christ. To all such the Apostle says: "GIVING ALL DILIGENCE, add to your faith heroism; and to heroism, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure. For if ye do these things, ye shall never fall; for so an entrance shall be ministered to you abundantly into the Everlasting Kingdom of our Lord and Savior Jesus Christ."

It would be very difficult to give a more plain and simple directory to any one, and for any purpose, than that which is here given by the Apostle to all Christians, respecting the way of holiness. A few words of explanation and illustration are all that is here necessary for our present purpose. Notice, then,

I. The preface to this directory: "GIVING ALL DILIGENCE, add," etc. This implies a great deal; but nothing more than is necessary.

1. In order to the full and faithful discharge of our duties to God. We are not our own. We have been bought with a price. Our bodies, our spirits, our time, our influence, and our all, belong to God. He has, therefore, the right to require all this of

us; and it would certainly be very ungrateful and wholly inexcusable on our part to withhold it.

2. It is necessary in order to the preservation and increase of our own spiritual life, health, and happiness. There can be no growth nor progress in the Divine life without activity. And hence it is that God has most wisely and benevolently permitted us to co-operate with him in the great work of saving ourselves and redeeming a world. It is, indeed, a striking evidence of the Divine Origin and adaptation of the Scheme of Redemption that it does not leave dormant and unemployed a single faculty of our nature. It calls into active exercise for the sake of our own happiness and improvement all the powers and susceptibilities of our bodies, our souls, and our spirits. And hence we are exhorted and encouraged to work out our own salvation with fear and trembling, while God himself works in us both to will and to do his own good pleasure. Phil. 2:12, 13.

3. It is essential to our own usefulness and the fulfillment of our various obligations to society. Christ has, by his atoning sacrifice, rendered it possible for God to be just in justifying every true believer. But he has committed to us the word of reconciliation. To us it now belongs to preach the gospel to every creature, and to do good to all men as we have opportunity. Gal. 6:10. And to do this as it ought to be done will certainly require all diligence on our part.

II. Notice, secondly, the several specifications of this Divine directory, and which are to be sought after and cultivated with all diligence. These are,

1. Heroism (arete, from Ares, Mars, the god of war). This term is not equivalent to virtue in general, but it seems to include all the heroic virtues, such as courage, fortitude, manliness, bravery, and intrepidity. Every Christian must be a soldier of the Cross. As he rises from the liquid grave he enters the army of the faithful and engages in the mightiest conflict that is known in the annals of earth and time—a conflict that will never end till the last enemy, Death, shall be destroyed. Hence he has need of courage and bravery to meet danger, of fortitude and manliness to endure the trials of the conflict, and of intrepidity and vigilance so as to be always ready not only to meet the assaults of the enemy, but also to carry forward the standard of the Cross and put to flight the armies of the aliens.

2. Knowledge (gnosis); that is, the knowledge of his calling. It is very pleasant in some respects to have a knowledge of everything. But much of this would be of but little value to any one as a

means of saving himself and the world around him. "This is eternal life," said our Savior, "to know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3. It is to the study of the Bible, therefore, and such other sciences merely as will serve to illustrate its sacred pages that the Christian is required to give all diligence.

3. **Temperance** (*egchrateia*; from *en*, in, and *chratos*, strength). This term is equivalent to **self-government**. It implies that the Christian should have the mastery of all his powers, passions, and appetites. For "he that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. 16:32.

4. **Patience** (*hupomone*, a remaining). This means simply **patience endurance**. Trials are now necessary for the purpose of developing and cultivating all our virtues. Rom. 5:3, 4; 2 Cor. 4:17; Heb. 12; 5-13, etc. But it is only to those who are properly exercised thereby that they bring forth the peaceable fruits of righteousness. And hence we should labor to let patience have her perfect work, that we may be perfect and entire, wanting nothing. James 1:3.

5. **Godliness** (*eusebeia*; *eu* well, and *sebo*, to honor, worship). Under this term is embraced simply that ardent piety which keeps the heart ever glowing with spontaneous feelings of love, reverence, and gratitude to God, and which serves, therefore, to make us like him.

6. **Brotherly-kindness** (*philadelphia*; from *phila*, love, and *delphos*, a brother). The Church of Christ is a family, and all its members are related to each other as brethren. And hence they should ever cherish for each other feelings of the most tender love and affection, so that the world may ever have reason to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1.

7. **Love** (*agape*); that is, love for all men. The Christian can never be a **partisan** of any kind. He feels that he is a citizen of the world, and that it is his duty and his pleasure to do good to **all men** as he has opportunity. And hence, like the good Samaritan, he is ever ready to pour the oil and the wine of the Gospel into the wounded and bleeding hearts even of those who despitefully use and persecute him, just as God "causes the sun to rise on the evil and on the good, and sends rain on the just and the unjust."

III. Consider the many means by which all this is to be accomplished. These must be such and such only as God himself has provided and ordained for this purpose. It is not by a mere act of the will that we can increase our heroism, knowledge, power and capacity of self-government, patience, godliness, brotherly-kindness, and love to and for all men. Nay, verily. To do this we must give all diligence to the study of God's word; we must pray always; we must sanctify the Lord's Day, and never neglect the weekly celebration of the Lord's Supper; we must not forget the assemblies of the saints, as the manner of some is, but exhort one another daily, lest any of us be hardened through the deceitfulness of sin; and,

in a word, we must, like Christ, be diligent in every good work.

IV. Consider the end and result of following with all diligence the aforesaid directory. This is given in unmistakable terms by the Apostle himself. "If ye do these things," says he, "ye shall never fall: for so an entrance shall be ministered unto you abundantly into the Everlasting Kingdom of our Lord and Savior Jesus Christ." This is enough. Anything more is wholly inconceivable. An eternity of perfect bliss! Who can realize it? Who can properly paraphrase such a thought?

"O, sweet employ, to sing and trace
Th' amazing heights and depths of grace;
And spend, from sin and sorrow free,
A blissful, vast eternity!

O, what a sweet, exalted song,
When every tribe and every tongue,
Redeemed by blood, with Christ appear,
And join in one full chorus there!

My soul anticipates the day;
Would stretch her wings and soar away
To aid the song, the palm to bear,
And praise my great Redeemer there."

DESTINY OF THE WICKED

No. 1

We shall now bestow some attention to the Biblical use of the all-important words **life** and **death**. Those who teach that the wicked will cease to exist after the "second death" are wont to assume that eternal life and eternal death mean **eternal being** and **eternal not being**. In other words, that simple existence is life and simple non-existence is death. In the N. T. we have the phrase "eternal life" used forty-four times, and forty-four times only, never used to indicate mere eternal existence, but eternal enjoyment of life with God. An examination of these passages in their proper contextual circumstance certainly indicates that eternal life is only another name for eternal happiness. When the Master says to his faithful disciples that in the world they shall receive a hundred-fold more than they lose, and in the world to come, **eternal life**, can any one be so simple as to imagine that he means simple eternal existence without regard to happiness or misery? Can any one imagine that the Master, who said, "There is no one hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive an hundred fold more in this world; houses, brethren, and sisters, and children, and lands, with persecution, and in the world to come" — mere eternal existence? What an anticlimax they put into the mouth of the Master! They were promised a hundred-fold more with their existence in this life, and when promised "eternal life" in the "world to come," was it a promise of mere existence—simply the promise of living? No. No. It was more of happiness.

Now, can it possibly be that the "second death" as contrasted with "eternal life" is mere non-ex-

istence? And is it the second non-existence? How absurd! Did any sacred writer ever pen such nonsense? Are not "eternal life" and "eternal punishment" placed in contrast in the language of the Master? He says these shall go away into "eternal punishment," and the righteous into "eternal life." (Matt. 25:46.) Is it eternal non-existence and eternal existence? Nay, verily. Harken to Paul. He says: to them that continue in well doing, the Lord will render "eternal life." "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Rom. 2:8, 9.) Non-existence may be the termination of "punishment," but it cannot be the beginning of punishment. I shall give the argument the regular form, that any one disposed to attack it may immediately perceive what he has to encounter.

I. No one disposed of conscious guilt can be punished. II. Persons who have been rendered non-existent are dispossessed of conscious guilt. III. Therefore persons who have been rendered non-existent cannot be punished.

"And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.) "And the devil that deceived them was cast into the lake of fire, where the best and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels." (Matt. 25:41). "And these shall go away into eternal punishment; but the righteous into eternal life." (Matt. 25:46.) The sentence inflicted upon sinners at the ultimate judgment is not extinction of personal being, but an eternal punishment set forth under the imagery of "eternal fire," and "the worm dieth not and the fire is not quenched," which indicates a conscious existence.

Death does not signify extinction of personal being. "Let the dead bury their dead." (Matt. 8:22.) "She that liveth in pleasure is dead while she liveth." (1 Tim. 6:6.) "This my son was dead, and is alive again." (Luke 15:24) "Dead" in sins (Eph. 2:1-5; Col. 2:13) is a state of unforgiven sins. "Dead" to sin (Rom. 6:1-11; 1 Pet. 2:24) is a state of being "alive unto God." We, therefore legitimately come to the conclusion that as life and death are necessarily contrasted with each other as indicative of contrary states, we have as many varieties of death as we have of life. And the wicked are no more deprived of conscious existence in the "second-death" state than was the "son" when estranged from his "father." And that the "everlasting destruction" (2 Thes. 1:9) "from the presence of the Lord and the glory of his power," is the result of a failure to obtain "eternal life" or happiness with God.

—A. Campbell. (Selected).

"I am enclosing a dollar to renew my sub. to the O. P. A. We like the paper fine. I wish you success in the cause."—Mrs. L. C. Cage, Iowa.

GILBERT O. NATIONS ON THE "PASTOR"

Bro. Nations, who, as D. A. Sommer says, "is trying to reform the Christian Church from within, and . . . who probably knows church history better than any of us," has this to say in the Apostolic Review of July 5th, 1932, on "The Tap-Root Error":

"The one-man salaried pastor came after the first century as virtually the outstanding characteristic of incipient apostasy. Not until it is absolutely eliminated from the life and thought of the brotherhood, can the New Testament Church return. There is exactly as much authority for a Pope, a college of cardinals, an ecumenical council and an enthroned hierarchy as for the pastor or preacher of a congregation. . . . 'Our preachers' are usurpers in the pulpit of the congregations. By the way, there are no pulpits in the New Testament. As Paul and Barnabas planted churches in Galatia, they did not 'call' a preacher for each or any of them. But they ordained elders in every congregation."

Brother Nations again says (Sept. 13, 1932): "They did not preach to the saved, they taught them. But they preached to the lost. An unfortunate translation makes Luke say (Acts 20:7), that Paul preached to the disciples at Troas. But later and better renderings say he 'discoursed' to them. New Testament churches had no 'part-time preaching, or 'whole-time preaching.' They had no preaching at all."

Relative to Acts 20:7, the Revised Version reads, "discoursed with them," and "that is the meaning of the Greek" (D. A. Sommer). The Greek word here rendered "preached" or "discoursed" is *dielegeto*, "argued" or "dialogued"; and hence Paul carried out in his practice what he wrote to Corinth—"Ye may all prophesy, one by one" (1 Cor. 14:31); he took his place as a teacher along with the others.

Hear Bro. Nations again: "No New Testament church had 'its preacher.' The preacher was no part of any congregation, except that he might be a member of it. . . . Since the 'salaried pastor' has usurped the New Testament duties of the Eldership, many congregations have discarded the useless Elders and substituted 'church boards'" (July 19, 1932). —J. D. Phillips.

Send all the subs you can for the O. P. A.

J. D. Phillips, Foster, W. Va., March 8. — Spring has come, and as soon as the roads have been improved a little we can be out in the field again. I preached here last Saturday night. Was at Uneeda in the worship yesterday P. M. Bro. W. E. Doss preached a wonderful discourse at Foster last night on the necessity of cleaning up the church. We have plenty of clean-up work to do in most of the congregations in this country, as well as elsewhere. I am glad the brotherhood is gradually coming to see that we need a clean church, and that baptism does not complete (but rather begins) the Christian life. Let us clean up, brethren! "Purge out, therefore the old leaven."—Paul.

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QUESTIONS

1. Is it right to meet and worship with a congregation that divides the loaf and the cup into two or more parts in the communion service?
2. Is the Scripture found in I Cor. 11:23-26, or any part of it, a mistranslation? —J. R. R.

Ans.—1. If you mean by this the using of more than one cup and the breaking of the loaf into two or more sections, the practice is unscriptural and should not be encouraged or recognized by partaking with it.

2. I take it that you mean the King James version, which uses the Stephens text. The Revised, based on the Westcott-Hort text, which omits *kloomenon* (being broken), inserted in some of the later manuscripts by a copyist, omits "broken." The King James follows the Stephens text about as closely as any other translation I have examined. There are no words in the Greek for the words in italics. Very few Greek words have exact English equivalents, and for this reason it is not hard to pervert any translation. For example, take "for" in Acts 2:38, "for the remission of sins." "For" here is a translation of *eis*. But "for" has, among its several denotations, the meaning "on account of, because of." Now, a person could contend ignorantly or duplicitly that it is—be baptized "on account of or because of" the remission of sins. And why not? Simply because "for" here is a translation of *eis*, and since *eis* never means "because of" or "on account of," "for" here cannot denote "because of" or "on account of." We must find a meaning of "for" that comes in the compass of *eis*. What is it?—"to obtain." (See Thayer, p. 94.) Then we correctly have it—for, or to obtain, the remission of sins.

Take "baptism," a translation of *baptisma*. It is: "baptism, the immersion or sprinkling with water," in English. Why not take "sprinkling" then? Simply because it is outside the compass of *baptisma* does not mean "sprinkling," therefore baptism in the N. T. as a translation of *baptisma* cannot mean sprinkling. *Baptisma* means "immersion," Thayer, p. 94. Therefore baptism in the N. T. denotes immersion.

Take "cup." Among its dozen or more English meanings it denotes "the wine of the communion." It is a translation of *poterion*. But *poterion* means "drinking-cup." Why not take "the wine of the communion" as a meaning? Simply because it is outside the compass of *poterion*. That is, the idea inherent in "because of" or "on account of" is not in *eis*; and the idea inherent in "sprinkling" is not in *baptisma*; and the idea inherent in "the wine of the communion" is not in *poterion*.

Some of the Scripture in I Cor. 11:23-26 is very elliptical. Take verse 25: *Osautos kai to poterion meta to deipnesai legon touto to poterion hee kaine diatheke estin*. That is: Likewise also the cup after having supped the saying This the cup is the new covenant. To (the), after *meta* is not translated in the King James version. And by supplying only "he took," it gives the impression that that is all the ellipsis. But certainly not, as we see from other texts, and indicated here by *osautos* (likewise, or after the same manner, or in like manner, or in the same way, as rendered in the different translations). Now let us put in the words demanded by "likewise," and for distinction, put them in parenthesis, thus; Likewise also (he took) the cup (and gave thanks and gave it to them) after having supped the (cup), saying: This, the cup is the new covenant, etc.

This is in harmony with Matthew, Mark and Luke's "And he took the cup, and gave thanks, and gave it to them," and their "I will not drink henceforth of this fruit of the vine" (Mt. 26:29), and "I will drink no more of the fruit of the vine" (Mk. 14:25), and "I shall not drink from henceforth of the fruit of the vine" (Lk. 22:18, R. V.), each of which denotes that he had just drunk of the communion cup.—H. C. Harper.

A DIFFERENCE!

In Mark 6:41 and Luke 9:16 it says Christ "broke" the loaves for the multitude, while in Matt. 26:26 and other places it says He "broke" the communion-loaf. Some contend that since it is evident that He broke the loaves for the multitude into many pieces and the same word is used in the English of Matt. 26:26, etc., He must have done the same to the communion-loaf. Can you clear up this difficulty for me? —L. I. Gibbs, Los Angeles, Calif.

Answer

The trouble is that the English fails to give the exact equivalents of the original. In telling how Jesus broke the loaves for the multitude (Mark 6:41; Luke 9:16), the Greek is *kata-klaoo*, "to break in pieces (see *kata*, III. 4)" (Thayer, p. 331). Under "*kata*, III. 4," he says, "it denotes separation, dissolution, in verbs of wasting, dissolving, etc." (p. 329), giving *kata-klaoo* as an example. Mr. Knoch, in the Concordant Version, which distinguishes between all words that differ, renders it "He broke them up."

In telling what Jesus did to the communion-loaf, which signifies His body which was not broken up into many (or even two) pieces, the word used is *klaoo* (Matt. 26:26; Mark 14:22; Luke 22:

19; 1 Cor. 11:24), without *kata*, and *klaoo* means "to break off" (Feyerabend, Green, et al) a *klasma*, "a small piece broken off from a whole" (Thayer, Green, Feyerabend, et al).

Understand, then, that when Jesus broke the loaves for the multitude, He "broke them up" (Knoch) or "in pieces" (Thayer). But when He broke the communion-loaf, He "broke off" (Green, et al) "a small piece" (Thayer, et al).

We must learn to distinguish between things that actually differ! *Klaoo*, "to break off," is as definite in meaning as is *baptisma*, "immersion."
—J. D. Phillips.



Tom E. Smith, Box 893, Healdton, Okla., March 6.—I preached at Roscoe, near Seminole, last Lord's day. A number of brethren, from Maud, were in attendance, and we had a nice service. They have promised to continue to meet with the little congregation at Roscoe. I was very much disappointed because I did not get to meet Brother C. H. Lee, as he was gone to be with the folk, near Lindsey, over Sunday.

J. H. Howard, Council Hill, Okla., March 9. — Since my last report, I held a debate with the Baptists for four days. I believe we had the largest crowds I ever saw at a debate, and I think much good was done. Also held a mission meeting at Elsy, Mo. I am now located at Council Hill, Okla., where I preached over last Lord's day. We have a fine congregation here, who contend for the New Testament worship.

W. C. Rice, Mountain Home, Arkansas, March 3.—I left home February 22 for Colorado, making a short stop at Center, near Carthage, Mo. I spent a few days at Colorado Springs, Colo., and was invited to return. I am to preach in La Junta tonight, then to Exeter, Calif., to begin there March 7. After this I am to return to Colo., for some more work. Let us be busy in the cause of the Lord.

"The Voice of One Crying in the Wilderness" is a book recently written by me and it is now (March 8) on the press. It will be ready for delivery before this reaches you. It deals with the great apostasy and the restoration, giving a critical examination of the teaching of the Scriptures on the questions of how the loaf should be broken and whether more than one cup should be used in the Communion. Advance orders have amounted to about \$75.00 already. The price is 25 cents per single copy. Seven copies for \$1.00. Please order your copy now. A few brethren (especially Dr. A. J. Trail, deceased) have made it possible for the preachers to get a copy free for the postage (4 cents). So, preachers, write for your copy

now. Churches would do well to buy these tracts by the dozens for free distribution. Address: J. D. Phillips, Foster, W. Va.

Printers' Note: The above book has been delivered to Bro. Phillips and received this communication from him: "March 23. — Dear Bro. Laycook: The books came today, and I thank you very heartily for your prompt service. To say that I am pleased with the job is putting it very mildly. It is a neat job." —Laycook Printing Co. Jackson, Tenn.

James R. Stewart, Route 2, Clyde, Texas, March 11.—Since last report I have preached at the following places: Cedar Gap, Lytle Cove, and Wichita Falls. We had nice crowds at all places. While at Wichita Falls, I delivered four sermons and baptized one. The church there is doing fine. I was very glad to have Brother Frank Cope, of Competition, Mo., in attendance there. I expect to begin a mission meeting, near Vernon, Texas, the latter part of the month. Brethren, pray for me, that I may preach the truth just as written, and that I may lead many souls to the truth.

Homer A. Gay, Lebanon, Mo., March 19.—I was with the congregations at Claxton and McBride last Lord's day, preaching at McBride Saturday night, Sunday afternoon and night and at Claxton Sunday morning. We had nice crowds at all services. I am to leave out for Pennsylvania in April and could make one or two short stops along the way. Spending about all of the month of May in Pennsylvania, I then go back to Oklahoma, for the last of May, all of June and the first half of July, thence to Tennessee and Mississippi, and then back home for the camp meeting, after which I am to spend the month of September in Iowa.

John Bednar, Jr., Mereta, Texas, March 18.—The church here (Eola) is doing very well. We have preaching every third Lord's day of each month. Brother Howard J. Stewart, of Abilene, doing the preaching. We are expecting to have a singing school, starting around April 1, and continuing for ten nights or more if the interest should demand. Thus we hope to accomplish something worthwhile in the song service, and to be ready for the summer meeting. We are looking forward to a good meeting this year, and we pray that much good may be the result.

John L. Reynolds, Crockett, Calif., March 15. — I have not been reporting through the O. P. A., but I enjoy reading reports from others. The church in Crockett is growing in numbers and we hope in faith. All seem to be stronger since Brother Harper was here. I was with the church at Denair (Hughson) the first week in February, where Brother W. E. Murry has worked so hard to build up the cause. I am booked to hold a meeting, near Wewoka, Okla., this summer, possibly the last of July. I hope that I may meet some of the preaching brethren, while there, as I have met but few.

Homer L. King, Lebanon, Missouri, March 20. —The second Lord's day inst., I was with the lit-

the congregation at Claxton, also with the McBride brethren in the afternoon. The attendance at Claxton was fair, but not so good at McBride. Although the weather is yet a little cool, we began a mission meeting last night, in Buffalo, Mo., a town of about 800 people, without the Church of Christ. We were anxious to try out the splendid tent, secured from the brethren, in Montebello, Calif. All we need now is to keep it properly seated, heated, and filled with earnest hearers, which we hope to do. We expect to continue the tent mission work until (Bro. Gay and I) begin our evangelistic work in May. It now seems that my first will be Seminole, Okla., or Harrodsburg, Ind. Don't forget the all-day meeting, July 4, at Sulphur, Okla., brethren. As I am booked for a meeting in California in 1937, I would be glad to know if others in the state or adjoining states would desire my services, when I make this trip. If so, let me know soon. Too, I am to return to Alabama in September and October for some meetings this year, and I could make a few short stops on the way. Brethren, do not forget the O. P. A. in your work this summer. Let us push the work as never before!

PASSED ON

I. H. Wilson.—I have received word that Brother I. H. Wilson, of Hugo, Missouri, died recently in a hospital in Paris, Texas, and was buried at Idabel, Okla.

Brother Wilson was a member of the Church of Christ at Freedom, near Montreal, Mo., having obeyed the gospel about 1889. He was born, reared, and spent his entire life, in that community. As I have labored considerable with this church, I learned to know him and to appreciate his hospitable home. He will be missed by the church, home and community.

He leaves a wife, one daughter, and two sons, with many friends to mourn his passing. We wish to extend our sympathy to the bereaved ones.
—Homer L. King.

Aubrey Cloyce Cook.—Little Aubrey, son of Mr. and Mrs. Huey Cook, Wichita Falls, Texas, was born September 22, 1926; died March 18, 1936, being nine years and six months of age.

The end came after a lingering illness due to heart attack. I was wired to come, March 17, but I reached the scene too late to see him alive. This makes us realize that "a friend in need is a friend indeed." However, we believe our loss is Heaven's gain. I pray that we may all live so as to meet him on the Other Side.

He leaves to mourn his passing six sisters, Juanita, Estellene, Johnnie, Ellona Delle, Autrey, and Mrs. W. E. Lyon; three brothers, Evangelist Clovis Cook, of Lebanon, Mo., Leo, and Jiri; his parents, grandparents, and a host of other relatives and friends.
—Clovis Cook.

Brother D. F. Nichols.—After several weeks of illness, due to the flu and a heart attack, he passed on to the other side of the river, March 4, 1936.

He was a faithful member of the Church of Christ, at Siskyou St., Los Angeles, California, and was well known by the church in Montebello. He will be missed much by the church, being a pillar in the church. He was a true and devoted husband and father, and will be missed much in the home.

He leaves to mourn his passing, a wife, two sons, Carl and Lester; also one daughter, Sister Barrington; together with a number of grandchildren, other relatives and friends. We ask the brethren to remember the bereaved ones in your prayers, in this sad hour. We extend our sympathy to them.
—J. H. Sharp.

P. S. We regret very much to learn of the passing of this dear old saint. I regarded him a very true friend, loyal to the Bible way. I could always count on him to come to the rescue of the Old Paths Advocate, during any financial distress. I am sure the church in California has lost one of its most loyal and staunch supporters. Our very sincere sympathy and humble prayers are extended to the bereaved relatives and brethren, and we ask them to look to Jesus, who alone, "can rob death of its terrors and the grave of its gloom." May He comfort your hearts in this sad hour is my humble petition!
—Homer L. King.

DR. A. J. TRAIL

Bro. A. J. Trail, M. D., was born in DeKalb Co., Tenn., Feb. 23, 1860; was married to Miss Blanche Adcock October 28, 1894; baptized into Christ by Bro. Jesse Sewell when a young man; finished school in the Medical Department of the University of Tennessee in 1895; moved to McMinnville, Tenn., in 1902, after living in Bardwell, Ky.; died of a heart attack January 19, 1936. Bro. W. P. Willis, Manchester, Tenn., conducted the funeral.

Bro. Trail leaves to mourn his departure his wife and three children, W. E. Trail, Mrs. Robt. Potter, and Miss Janie Trail. Sister Janie writes: "We have lost one of the best of men. If he ever did anything that he thought was wrong I do not know it. People outside of the family do not know as we do just how good and kind he was and how we miss him."

When my former tract, "The Cup of the Lord," came from the press, I mailed Bro. Trail a complimentary copy. He immediately ordered one hundred copies to keep in his office for free distribution. We started a friendly correspondence which lasted until his death. We visited him and family in their home in September, 1934. His was a real Christian home. He gave Edith a free medical examination and enough expensive medicine for several months' treatment, and he gave me a contribution to help me in my gospel work.

I sent him part of the MS. of my present tract ("The Voice of One Crying in the Wilderness") for his examination, and he was so enthused over the prospects of its being published and circulated where it would do good that he wrote me that he would take \$15.00 worth of them for free distribution. Sister Janie has sent this amount since his death, saying, "He was so interested in this

matter that we feel sure that this is what he would have wanted us to have done." They suggest that I give the amount he contracted for to brethren whom I thought would be benefitted by reading the tract. I will give them to preachers, especially to the young preachers, as Bro. Trail once told me he thought the young preachers were the ones we should try the hardest to convert to the truth on these matters.

He and Bro. Harper once discussed the wine question, and he spoke to me of how fair Bro. Harper was and expressed a desire for Bro. Harper to visit him. Bro. Harper says, "I am sorry I did not get to meet him. He was a fine man, from all accounts. We loved him dearly.

—J. D. Phillips.

Williams.—Just as we are ready to mail out the copy for this issue of the paper, the sad news comes to us of the death of Sister Mayetta Williams, wife of Bro. J. Tom Williams, of Eldorado, Texas.

Sister Williams was born June 16, 1880; was married to J. Tom Williams December 19, 1900. To them were born nine boys and one girl. Three of the boys died in infancy. All the rest, with Bro. Williams, live to mourn her departing.

She was baptized into Christ at the age of 14, and surely lived a faithful Christian life until death claimed her, March 12, 1936.

Sister Williams had been in failing health for several years, but through all of her suffering she never complained; always trusting the Lord—having complete confidence in Him and His word. All who knew her, loved her. She had been a "mother" to wife and me, ever since we were married. The cause of the Lord was always foremost in her mind. We have never had better, truer friends than Bro. and Sister Williams.

She was buried at Eden, Texas, beside her dead children, Brother Stewart conducting the services.

Thus as our earthly friends and loved ones leave us to go and be with Christ, we continually lose interest in this world of sorrow, and long to join them in that better land.

Our deepest sympathies go out to our beloved Brother Williams and the children.

—Homer A. Gay.

ANOTHER TRACT

I am thinking of getting out a small tract on the "Atonement," as a companion tract to "Scriptural Communion," which I have been sending out for 25 cents per copy; free to all who do not have the money. I still have a supply on hand.

In the new tract, I wish to make plain, the blood shed on the cross and its purpose and the Covenant blood and its purpose. I have had some requests for this tract, and I would be glad to hear from any others, who would be interested.

Jas. T. White, Rte. 1, Bx. 88,
Georgetown, Texas.

FROM CHICAGO

We have a splendid loyal congregation, that meets out in Hammond, Indiana for worship. The few families, who are members, seldom ever miss a service. Last Lord's day every family was present, with four visitors, making a total attendance of 25.

We are saving our contributions for a meeting or some profitable work in the future. I made a suggestion to the church, that we use some of the funds to send the O. P. A. to some of the members, who are not able to subscribe. So, here are two dollars for two yearly subscriptions. I believe it is well invested in this way, as I believe loyal Christians are worthy of this much consideration.

—John Thomson, 6232 S. Vernon Ave.
Chicago, Ill.

SONG BOOKS

Order your song books from Old Paths Advocate. We are able to supply you with a good song book, "Songs of Praise And Devotion," published by the Slater Music Company, for 1936. It contains 192 pages of both old and new songs for all occasions of church and singing school services. Price, 35 cents per copy, \$3.60 per dozen, \$13.00 for fifty, \$25.00 per hundred, prepaid.

—Publishers.

THE SERVICE OF SONG—No. 4

The psalms and poetry of the Bible are of different forms. Parallelism is the most characteristic mark. Not only are the lines of the same length, but they are parallel in thought, Ps. 21: 1, 2; cf. Job 8:5. Some are progressive, each line advancing further into the theme, Ps. 23:1; cf. Prov. 29:22. Some are antithetic or opposite in character, Ps. 1:6; cf. Prov. 1:7. A few are constructive, building up by successive ideas, cf. Ps. 25:12, and some repeat what has gone before, cf. Ps. 121:3, 4; 29:8. Again the Simile is used where spiritual thoughts and desires are compared with the natural, Ps. 42:1. Also there are different systems of using a refrain or chorus, Ps. 42& 43 & 107. In Ps. 136 every other line is a repetition of the same words, "His loving kindness endureth forever." It is repeated 26 times in the one psalm. Ps. 119 is acrostic, each verse in each separate division begins with the same letter in the Hebrew. The New Testament contains many quotations from the Old Testament poetry.

The poetry of the Bible is of various kinds, and embraces many types, from the lyrical to the semi-dramatic and elegiac. Likewise the musical directions at the head indicate various manners of rendering. Psalm is prefixed to 57; song to 30; some instructions indicate "in the manner of maidens" (or soprano); some the octave lower or bass; Ps. 62 & 77 after the manner of Jeduthun, David's chief musician. Selah indicates a flourish; other instructions appear to come from the name of tunes, e. g. Ps. 22, "the hind of the morning;" Ps. 45 & 69 "Lilies; Ps. 56, "The silent dove of them afar"; Ps. 92 is a "psalm or song

for the Sabbath day"; Ps. 38 & 70 have the title "to bring to remembrance"; Ps. 100 "a song at the dedication of the house." There were also titles of authorship: "Moses," "David," "Solomon," "Asaph" etc. There was antiphonal singing, that is, one company sang one line or part of a verse and another company replied to them. Sometimes the selected skilful singers sang one line and the congregation responded. There were skilful psalms—that is those requiring greater skill in singing, and there were the simple compositions adapted to all. It takes all of these types to make a complete service of praise to God for all occasions. Boys and women also sang in the temple service. Under the Old Covenant each sacrifice had its appropriate additional item. And for each occasion there were the appropriate psalms. Since the song continued through out, there were also appropriate psalms for each part of the service. Hence we have prophecy, history, prayer and praise—all in the psalms. Since singing is incorporated in the New Covenant and we are referred to the Old Covenant for instruction, these facts are significant. I Cor. 14:34; 10:11; Rom. 15:4, etc.

Doubtless some songs that are used in worship would be better left out. However there are some which are condemned as unworthy, but are in reality not understood. Music in itself is a study that is like the word of God—inexhaustibly deep. I doubt if any one human mind can grasp either in their completeness. Sounds that seem meaningless to those who do not understand them, have as deep a significance as the words that are set to them. These sounds are an audible expression of the soul. To a lover of music, when the words fall short in their expression of the soul's desire and feeling, the vocal musical sound aids in expressing what the words fail to convey. Just as when in prayer, we know not how to pray as we ought, and the spirit maketh intercession with groanings that cannot be uttered, Rom. 8:26, so in singing: sometimes the words of the song fail to express fully the adoration of our hearts, then the music helps to make up the deficiency. The effort of a true heart toward God need never have its meekness nor humility destroyed by singing a skilful song anymore than should that of a preacher explaining some intricate scripture prophecy. Some may not be edified by either, but some always are, cf. I Cor. 14:31. All have their part, that all may be edified. What edifies one may make no appeal to another. The same is true concerning individual preachers, singers, Christians and discourses. Nevertheless, all are necessary to the completeness of the body of Christ. All make for a better understanding of the Word of God, and by study and development, all good things may be acquired. Within the realms of our given talents, let us "never say fail." By faith we will ultimately succeed.

Blessed be thy word, O Jehovah, that furnishes us completely unto every good work.

—L. L. McGill.

Don't forget to boost the O. P. A.

ROLL OF HONOR

We wish to thank all who have sent in subscriptions since February 20 to March 20, and below we list their names and the number of subs. Please, keep the good work going.

A. C. Luttrell—5; Albert LaRue—3; J. H. Sharp—2; W. A. Nelson—2; W. E. White—2; John Thomson—2; Homer L. King—2; L. I. Gibbs—1; Oscar Bradford—1; H. N. Johnson—1; Mrs. R. B. Horton—1; H. C. Harper—1; George Turnbull—1; J. T. White—1; John A. Barnes—1; J. C. Moore—1; Frank Cope Jr.—1; Loyd A. Meeker—1; W. F. Freeman—1; L. G. Park—1; John Bednar Jr.—1; O. L. Osborn—1; C. C. Rawdon—1.
Donation—John Bednar—\$1.00

Donations to Tent Fund

A. J. Bunderson ----- \$1.00
A. Neve ----- 3.00
H. O. Freeman (for church) ----- 5.00
Mrs. L. C. Asplin ----- 5.00

Donations to Mission Work in Ozarks

A. Neve ----- \$ 3.00
Irvin R. Boss ----- 10.00

Brother J. H. Sharp, Montebello, Calif., reports \$5.00 sent to Brother Harper, by the church there.

Thanks a lot to all for these nice donations, and we assure you that they will be used as you suggested and will be greatly appreciated, especially the donations for mission work.

—Homer L. King.

WORDS OF ENCOURAGEMENT

"I am paying for four three-months subscriptions. I'd like to do more, but maybe when they read it, they will want it longer."

—Hazel Edwards, Illinois.

"I became acquainted with your paper through a friend while in Phoenix, Ariz. I liked it fine, so I subscribed."

—Osie Callaway, New Mexico.

"I have always read your paper with great interest, and have wished to visit with some of your leading men sometime."

—Wm. Freeman Jones, Missouri.

"Send me the O. P. A. for another year. My time was expired, but I was so glad you sent me the February issue, for I surely wanted it."

—A. W. Fenter, Texas.

"The January and February issues of the O. P. A. came this morning. I thank you for them."

—J. Madison Wright, Ohio.

"We get some wonderful lessons from the Old Paths Advocate. We just cannot do without it."

—A. C. Luttrell, California.

"I am sorry I overlooked my renewal, not sending the money sooner, but I am still strong for the paper and appreciate the many articles, you brethren give us for study."

—John Bednar Jr., Texas.

"Yes, brother, as long as your paper stands as it has been, I want it. Please, pardon me for not sending in sooner."

—W. C. Rice, Arkansas.

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 9

LEBANON, MISSOURI, MAY 1, 1936

No. 6

SUFFERING FOR CHRIST

There is probably as much said in the scriptures on this subject of suffering, as on any other theme, and in our day possibly less taught about it than any other. Is it because there is less suffering for righteousness' sake, or is it because the thought is unpleasant to the human mind? Jesus, the Apostles and the Early Church, all suffered for doing good, and if we would follow their steps, we also must suffer. Jesus said, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." Matt. 5:10-12. The apostles rejoiced that they were accounted worthy to suffer for Jesus, why should not we? Acts 5:41.

The heroism of suffering has its reward, and the greatest rewards are not to the swift, not to the strong, not to the mighty in this life, but to those who in obedience, suffer most. Doubtless the poor widow, who cast the two mites into the treasury suffered, for she gave all her living, Mark 12:41-43. Jesus said she had done more than all the others. God's way of reckoning is not like man's. The rewards in the end are not to be given for the greatest visible accomplishments, but according to how we have suffered for righteousness sake. Wherefore, "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. I Peter 4:12, 13.

Visiting the sick of the Lord's people, helping those in distress, comforting the suffering, every usefulness—all Christian works may bring with them persecution and suffering. Nevertheless, there is the comforting assurance of eternal recompense. Mary Magdalene was obedient to the word of God, and she loved to sit at Jesus' feet and hear his words. Moreover her love for Him caused her to do more than duty alone would demand. She anointed him beforehand in prophetic expectation of his coming death. When others found fault with her, Jesus said, "Let her alone, she hath wrought a good work on me, she hath done what she could," cf. Mark 14:3-9. Peter said, if ye are reproached for the name of Christ, blessed are ye; because the spirit of glory and the Spirit of God resteth upon you." Once more we see that

Heaven's rewards are not for those who make the best showing in the eyes of men, but for those in obedience who do what they can. The simple acts of human kindness, the fellowship and communion of a humble kindred spirit, the glowing appreciation of a fellow-mortal—how precious to the soul of even Jesus. And, "Blessed are they that have been persecuted for righteousness' sake; for theirs is the Kingdom of Heaven."

There is suffering in which Christians ought not to be found: "For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if a man suffer as a Christian let him not be ashamed; but let him glorify God in this name." Wherefore we see a distinction made in what men suffer for.

In suffering let us pray, James 5:13, and persistence in supplication is necessary to bring an answer; also we ought to remember that those who cause us suffering are the losers in the end. Some day the tables will be turned. Jesus spake a parable to his disciples, that men ought always to pray and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city: and she came oft unto him, saying, avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and night, and yet is he slow to punish on their behalf? (margin). I say unto you he will avenge them speedily.

"Vengeance is mine, I will recompense, saith the Lord."

"For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the Gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God, commit their souls in well-doing unto a faithful creator," I Peter 4:17-19.

Patience in suffering also has its reward. "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; * * * Forasmuch then as Christ also suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin." Our Father made Christ perfect through suffering, Heb. 2:10. Conse-

quently why should he not have good in view in our suffering for righteousness sake? And in the end we shall hear him say, "Well Done."

"Well done ye faithful servants,
How graciously the word,
Of loving commendation,
From Jesus Christ our Lord;
Worth while were all the suff'ring,
That we might hear him say,
'Now welcome to a mansion,
Your own it is today'.

"Well done my worthy brethren,"
The words He will repeat,
While we in adoration,
Shall worship at His feet,
The mem'ries of earth's trials,
Shall swiftly pass away,
Or linger but to sweeten,
That bright eternal day.

"Well done for all the labor,
For patience, toil and care,
Of ev'ry friend and neighbor,
Of mine you helped back there,
For when my other foll'wers,
Have needed ought of thine,
You cheerfully have given,
And thine was ever mine."

"So now to you I proffer,
A bright eternal home,
A place midst pleasures vernal,
A white robe and a crown."
While near in consternation,
The wicked stand aghast,
And hear their condemnation,
Eternally to last.

—L. L. McGill.

VIEWS AND REVIEWS

By H. C. Harper

"To emphasize too much either the material or the spiritual is erroneous. For example, to argue, as some do, that there can be no connection between water baptism and remission of sins on the ground that water is material and sins are spiritual is virtually to argue that God cannot deal with one side of man's nature through the other." —N. L. Clark in C. M.

Yes, they would have Naaman (2 Kings ch. 5) "dipped" (v. 14) because he was already cured of his leprosy; and the dying Israelites, bitten by serpents, to look upon the God-appointed "brazen serpent" (Num. 21:8, 9) as a sign that they were healed. But such reasoners evidently are "fools and slow of heart." God is in his appointments. Yes, I said his; and for this reason man's appointments are of the devil. "There were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed, but Naaman the Syrian" (Lk. 4:27). Had God told Naaman to "jump over a broomstick," he would have been in his appointment as well, and cured Naaman; but if Naaman had then done something else or nothing, his leprosy would have remained upon him, just as it would have done, had God told him to "dip"

(2 Kings 5:14, baptizo in Greek as Jesus used in his command), and he sprinkled. God is in his appointments, making them all spiritual.

"I fear that we sometimes fix our attention so exclusively upon the form or manner of eating the Lord's Supper that we miss its spiritual significance entirely. In such case, it is a short step to where the bread and wine and even the vessels containing them become to the worshippers a kind of fetish or charm, in fact an idol. We should be extremely careful to draw lines between the material and the spiritual exactly where Divine wisdom has drawn them."—N. L. Clark in C. M.

It is too bad that Brother Clark did not draw these lines here, that we might see them. It is of little use for a man to know that he is sick. He needs to know the cure, as well. It seems that churches do not know when they are sick, and "keep going" until it is too late to save some. "And for this cause many are weak spiritually and sickly spiritually among you, and many sleep, are spiritually dead and beyond remedy." (1 Cor. 11:30.) Death, either physical or spiritual, is referred to in Scripture as "sleep."

I ask Brother Clark to please draw these "lines between the material and the spiritual exactly where Divine wisdom has drawn them." If he does, I know he will not go outside "Where the Bible speaks" to speak "Where the Bible is silent." (This is the motto of the C. M.) If he doesn't volunteer to do this, I am going to dare him to. He set the stakes; now run the lines. I do not wish to anticipate him, but I wish to say a few things in this connection. Is a man a "materialist" (that is the term he uses) who draws these lines exactly as commanded and exemplified in this institution? Is a man a materialist who draws these lines on "the material" exactly where they are drawn by "Divine wisdom" in kind, number, and what? "Divine wisdom" says one cup and one loaf ("a cup" and "one loaf," Mt. 26:27; 1 Cor. 11:17, "a" being from the Old English one). If man's wisdom can make it cups, can not it make it loaves, too? If man does not have to drink in this institution "what" Divine wisdom put in, can he not, then, use water in it? Did "Divine wisdom" use in this institution both fermented and unfermented wine? —"what" then? Fermented and unfermented bread? —"what" then? If man can change this institution with impunity, can he not change from baptism (Gr. baptisma) to sprinkling (rantismos)? Run the lines, now, as "Divine wisdom" has staked them. Dare you do it? Be quick, for some, now "weak and sickly," may soon "sleep."

God is in his appointments. Remember Cain (Gen. 4:3-5). Remember Nadab and Abihu (Lev. 10:1, 2), and many others who thought a little change in God's appointments makes no difference. Read Heb. chs. 3 and 4, and 1 Cor. ch. 10. And it won't be out of order to take a look at Jas. 3:1, in the Revised. And let me repeat: Hell is a hot place to be headed for! Mt. 10:28 and 25:41 to 46.) "A word to the wise is sufficient."

DESTINY OF THE WICKED

No. 2

Perhaps one of the greatest incongruities of the King James translation is the rendering of the three words — *hades*, *tartarus*, and *gehenna*, — words that do not mean the same thing—by the word *hell*. Note: The Revised version has corrected this by translating *gehenna* "hell," so that where "hell" is found in the N. T. of that version the reader may know the original is *gehenna*. They use *hades* in that version where it is found in the original, because the English language has no word having that meaning; and since *hades*, through that version, has come into the English language, it is given in English dictionaries with its meaning. And *tartarus* is given in a footnote on the text where it is used in the original but once, namely, 2 Pet. 2:4: and it denotes the place where the wicked angels are "reserved unto judgment (Jude v. 6; 2 Pet. 2:4), awaiting "everlasting fire prepared for the devil and his angels" (Matt. 25:41) "when the Son of man shall come in his glory." Matt. 25:31.

The Master says, "And fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy *apollumi*, "to devote or give over to eternal misery: Mt. X 28."—Thayer, p. 64. both soul and body in (*gehenna*) hell." Matt. 10:28.

Gehenna and *hades* do not represent the same idea. The former is the receptacle of the wicked with the devil and his angels after the resurrection of the dead; the latter is the common receptacle of the spirits of both good and bad. The spirit (or soul in the meaning of Matt. 10:28) of Christ did not go into "hell." (Acts 2:3) It is *hades*. *Hades*, "The common receptacle of disembodied spirits." —Thayer, p. II. Certain it is, then, that two words so dissimilar in meaning should not be represented by the same word in English. *Hades* occurs eleven times in the N. T. Greek, and is rendered "hell" in the King James translation, rather mistranslation, except in I Cor. 15:55, where "grave" was used. And this is equally bad. The term *grave* with us denotes the mere receptacle of the body, and the place of departed spirits is *hades*. Although the term *sheol*, or its representative *keber*, may, in the Hebrew idiom, sometimes express this sense, yet this is not the sense of *hades* except in this idiom, sometimes found in the Septuagint.

There are three distinct states of human spirits, the first being in the human body. This is terminated at death. The second is that in which the spirit is separated from the body. This begins at death and is terminated at the resurrection, *hades* being then rendered extinct. The spirit is then given an incorruptible body (I Cor. 15:35, 44, 54), and of the wicked it is said, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. 25:41), "both soul and body" (Matt. 10:28); and "These shall go away into everlasting punishment" (Matt. 25:46). Hence, we read, "But unto them that are contentious, and do not obey the truth, but obey un-

righteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Rom. 2:8, 9.) This is *gehenna*, hell. We find this word used twelve times in the N. T. Greek; seven times in Matthew; three times in Mark; once in Luke; and once in James; and every time, except the last, it is given from the lips of Jesus himself. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels (Matt. 25:31; Jude v. 14) in flaming fire taking vengeance on them that ignore God and obey not the gospel of our Lord Jesus Christ: who shall be punished with eternal ruin from the presence of the Lord and the glory of his power when he comes to be glorified in his saints" (2 Thes. 1:6-10).—A. Campbell. (Selected).

23 REASONS FOR BEING BAPTIZED

1. For the remission of sins Luke 3:3; Mk. 1:4; and Acts 2:38.
2. To get into Christ, Matt. 28:19; Rom. 6:3, 4; Gal. 3:27.
3. To be saved Mk. 16:15, 16; I Pet. 3:21.
4. To wash away sins, Acts 22:16.
5. To get into the one body—the Church, I Cor. 12:13.
6. To justify God, Luke 7:29.
7. So as not to reject the counsel of God Luke 7:30.
8. To show one's repentance, Matt. 3:8.
9. To flee the wrath to come, Matt. 3:7.
10. To get into the death of Christ, Rom. 6:3.
11. To be cleansed, Eph. 5:25, 26.
12. To be born of water and the Spirit, Jno. 3:5.
13. To obey the form of doctrine, Rom. 6:17, 18; and I Cor. 15:1-4.
14. To fulfill all righteousness, Matt. 3:15. I Pet. 2:21.
15. To put on Christ, Gal. 3:27.
16. To take the bath of regeneration, Titus 3:5.
17. To have our bodies washed with pure water Heb. 10:22.
18. To be sanctified, Eph. 5:25, 26.
19. To arise with Christ, that we might walk in newness of life, Rom. 6:4.
20. To become new creatures, II Cor. 5:17; Gal. 3:27.
21. To be translated into the Kingdom of Christ Col. 1:13.
22. To be circumcised in spirit, Col. 2:11-13.
23. To answer a good conscience toward God, I Pet. 3:21.

Grover White, Long Bottom, O.

SPRADLEY-STEWART

Brother Gillis Spradley, of Eola, Texas, and Sister Anna Belle Stewart, daughter of J. R. Stewart, of Clyde, Texas, were united in matrimony, March 31, 1936, at the bride's home; the writer officiating.

—James R. Stewart.

OLD PATHS ADVOCATE

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DID MCGARVEY SAY IT?

A reader asks: "How could Bro. McGarvey consistently oppose mechanical music in the worship (if he did) and at the same time claim it is Scriptural? (See his "Standard Bible Commentary" on Paul's Epistles, p. 534)."

Answer

The Scripture commented upon is Rom. 15:9: "Therefore will I praise Thee among the Gentiles, and sing unto Thy name." The comment: "'Sing' (psaloo) means, literally, 'strike the harp to Thy name.' This quotation argues that the use of that instrument, as a means of divine praise, is innocent and permissible."

However, this is not the language of Bro. McGarvey (the senior editor of the Commentary), but of Bro. P. Y. Pendleton (the junior editor) who, at the time, believed in the use of mechanical music. That this is the language of Pendleton, and not of McGarvey, is shown by the fact that at the end of the comments on the 8th chapter of Romans Bro. Pendleton wrote the following in a footnote:

"At this point the work on Romans was discontinued on the 16th of July 1908. Since then (in October, 1911) Bro. McGarvey went to his rest and reward. Now, June 15, 1914, I resume the work alone, and shall miss him" (p. 372).

Everything, therefore, from the end of the comments on the 8th chapter of Romans to the close of the book, was prepared by Bro. Pendleton, without the aid of Bro. McGarvey. So McGarvey had nothing to do with the comment on Rom. 15:9.

But the important question is: What does psaloo mean? If Paul commands us to play on a mechanical harp, let us obey the command! We must "do His commandments" (Rev. 22:14). Bro. McGarvey, not long before his death, answering a query from Bro. J. H. Moore (now deceased) on this very question of the meaning of psaloo, says: "It does not authorize instrumental music in the worship. Only pretenders to scholarship claim

that it does." In his "Short Essays on Biblical Criticism," Bro. McGarvey says any one who believes that Paul, by the word psaloo, authorizes instrumental music in the worship, "is a smatterer in Greek who can believe anything he wishes to believe. When the wish is father to the thought, true exegeses is like water on a duck's back."

Thayer says of psaloo: "in the N. T., to sing a hymn, to celebrate the praise of God in song" (Lexicon, p. 675), citing Rom. 15:9 as an example. This is true, for "it is the strings or chords of the heart, and not of a (mechanical) instrument, that are to be touched" (R. Milligan: "Scheme of Redemption," p. 381).

"... it was only in Old Testament worship that these (musical instruments) were used: not in the New Testament, nor in the Primitive Church. Basil, Ambrose, and Chrysostom all speak in panegyrics on music, but do not mention instrumental music. Indeed, Clement of Alexandria, forbade the use of the flute in the Agape, though he permitted the harp. Basil condemns it, and Justin Martyr expressly says that it was not used in the Christian Church" (Bullinger: "Figures of Speech," p. 334).

Hence, "I presume that, to all spiritually-minded worshippers, such 'aids' would be as a cowbell in a concert" (Alexander Campbell: "Millennial Harbinger"). —J. D. Phillips.

"THE VOICE OF ONE CRYING IN THE WILDERNESS"

Brother Phillips sent me a copy of the above tract, and I have just completed a brief investigation of the information presented on its pages, and I can conscientiously commend it to the readers of the O. P. A., as a master piece on the subjects discussed.

If you are undecided on the manner of breaking the loaf in the observance of the Communion, or of how many cups we may use in the Communion, by all means, send for a copy of this tract. It is brimming full of valuable information, backed by the Word of God, and the scholarship of the world. You need not be in darkness or ignorant on the vital subject of Scriptural Communion. I fully believe that all people, who have "honest and good hearts," can see the light after a careful, unbiased investigation of this splendid tract. It will be an invaluable treasure to lovers of truth, but a "thorn in the flesh" to the innovationist.

I thank you, Doug, and appreciate your able contribution of light on the subjects presented in this tract, and may God richly bless you in your timely efforts to save the church from digression and to lead the honest hearted out of the "wilderness" into the "marvelous light"!

—Homer L. King.

What Others Say About It

"I received "The Voice of One Crying in the Wilderness," and the booklet is SUPERB! The teaching you have given on these two vital issues goes directly to the point, and sets forth full and

correct answers to the questions involved." — R. M. Koonrod, Ind.

"A neat little book, and you have covered the grounds well. I think it is irrefutable." — Thomas J. Shaw, Penna.

"I am well pleased with them. You may use the money I sent you for sending the tracts free to preachers. I told a brother here over a year ago that if Christ had intended for the loaf to be broken into pieces (as some claim) the word used would have been kata-klaoo instead of klaoo. I am now backed up in what I said by good authority, and the opposers are challenged to defend their practice." — Irvin R. Boss, Ind.

"I like the tract fine. I am sure it will do a great deal of good. I am mailing them out to brethren whom I think will profit by reading them." — W. E. Doss, W. Va.

"A very strong tract. We ought to manage some way to get it before the public." (Dr. A. J. Trail, deceased, who read part of the MSS. before I decided to publish it.—J. D. P.)

"A very fine tract." — H. O. Freeman, Texas.

ACKNOWLEDGMENT

When I began to contemplate publishing "The Voice of One Crying in the Wilderness," I wrote to about a dozen brethren seeking advice as to whether I should undertake the venture, and asking for advance orders in order to make the publication possible. The following brethren have our sincere thanks for their prompt and liberal assistance. We give opposite the names the amount given: Irvin R. Boss—\$7.50; church, Pekin, Ind., by I. R. B.—\$30.00; church, Harrodsburg, Ind., by J. T. Chambers—\$10.00; church, Munday, Texas, by W. F. Cates—\$5.00; church, Unedda, W. Va., by G. W. Price—\$5.00; church, Commodore, Pa., by T. J. Shaw — \$3.00; A. C. Luttrell, Calif. — \$2.00; Lawrence Bee, Pa. — \$1.07; Mrs. C. C. Coble, Mo.—\$1.00; Mrs. Anna Lee Stewart, Texas—\$2.00; R. M. Koonrod, Ind.—\$1.00; John Bednar, Jr., Texas — \$1.00; John L. Reynolds, Calif. — \$1.00; Dr. A. J. Trail, deceased—\$15.00 (sent by Miss Janie Trail).

Dr. Trail and the churches at Pekin and Harrodsburg, both in Indiana, and the church at Munday, Texas, requested me to send about a dozen copies of the booklet to each, and give the rest away. I am giving them to preachers. So, preachers, send postage for your copy; a 2-cent stamp will take it anywhere in the U. S. A.

Purchase price, per copy, postpaid, 25 cents; six copies for \$1.00. Order from

J. D. Phillips, Foster, West Virginia.

SONG BOOKS

Order your song books from Old Paths Advocate. We are able to supply you with a good song book, "Songs of Praise And Devotion," published by the Slater Music Company, for 1936. It contains 192 pages of both old and new songs for all occasions of church and singing school services.

Price, 35 cents per copy, \$3.60 per dozen, \$13.00 for fifty, \$25.00 per hundred, prepaid.

—Publishers.



W. V. Reynolds, Kinston, Ala., April 17.—The church at Lowery is getting along very well. One confessed his faults today. We extend best wishes for a successful year for Christ.

De E. Stone, Rivers, Calif. — The Montebello church is in a working and growing condition. Bro. Sharp is a fine teacher, and is getting better all the time. But, we need some evangelistic work done. So, we have arranged with Bro. J. D. Phillips, who has labored so much here, to be with us a few months beginning, we hope, not later than October.

Roy M. Koonrod, 35 Ashland Ave., Terre Haute, Ind.—We are starting the true worship in Terre Haute. Our place of meeting is in a hall at South 17th and Hullman streets. With the cooperation of the brethren at Brazil and Seelyville, we hope to accomplish great good in the name of the Lord.

J. D. Phillips, Foster, W. Va.—Last night (April 5) I closed a two weeks' meeting at Stop 12, St. Albans interurban line, Spring Hill. I did the preaching that started this work, and the Mallory Chapel brethren furnished the finance, over a year ago. There have been many hinderances to the work. But I think practically all hindering causes have been removed, and all now understand that their walks must be circumspect if they continue in fellowship here. Six confessed faults, three of whom had fallen by the wayside. Bro. U. G. Bays is to be commended for furnishing so nice a place to meet and at so nominal a cost. As I am to return to Calif. next fall, I shall be glad to hear from brethren in N. Mex., Ariz., and Calif., who may want me for a meeting as I return from there in the winter or spring. If any brother who reads this contemplates going to Calif., write me and I shall gladly put you in touch with the churches there.

M. F. Pruett, Kniman, Indiana, March 29.—The church here is doing nicely. While we are few in numbers, yet we meet regularly to do the Lord's will in His own appointed way. Success to the O. P. A. and all the loyal brethren.

Grover White, Long Bottom, Ohio, April 13. The cause at Red Brush is prospering very well. We are facing Jerusalem, gaining in knowledge, and stepping up to it. We are looking for Brother Gay to stop off for a short visit en route to Pennsylvania about the 22nd, inst. The writer con-

ducted the funeral of Brother Peter Grate, at Danville, Ohio, April 10. He would have been 85 years of age, the 14th, inst. His entire life was spent in the vicinity of Danville.

Tom E. Smith, Healdton, Oklahoma, March 28.—I preached at the Baum School house the 15th inst., to a large and attentive audience. This is a mission point, located about 40 miles north of Healdton. We were assisted in the services by a number from Wilson and Healdton. The first Lord's day in April Brother Fred Kirbo and I expect to visit the congregations at Sulphur and at Dougherty.

Homer A. Gay, Lebanon, Mo., April 20th.—Beginning Friday night, April 17th, we had a short, but enjoyable, meeting at Lees Summit Church, closing last night. This was to be the last time that Bro. King and I would be with the home church until fall. Brethren Robertson, Cook, Cope, Chester, and Homer L. King, and myself, all, had part in the preaching. I leave tomorrow for Long Bottom, Ohio, Commodore and Cherry Tree, Pennsylvania. I hope to meet Bro. Phillips and wife on this trip, also, a goodly number of the brethren over in the East, whom I have not met before. If the brethren will work as hard and sacrifice as much, in their meetings this year, as I hope to, I am sure that the Lord will bless us with a harvest of souls. I hope that all will be ready for their meetings.

T. F. Thomasson, Mountainair, New Mexico, April 18.—Please, notice the change in my address from Derry, N. M., to the above. I have just moved here, and shall do all I can to assist the brethren to build up primitive Christianity in this part. I wish the O. P. A. force much success, and I am praying God's blessings on its publisher.

P. S. We are glad to get this word from our beloved Brother Thomasson, with whom I have labored and learned to love and appreciate so much. I consider him one of our very best preachers and singers and a man of sterling worth to the cause of Christ. I am delighted to know he has moved to Mountainair, where he is so much needed. The cause of righteousness has always prospered under his able leadership. I heartily commend you to my friends and brethren in New Mexico, Brother Thomason, and may the Lord abundantly bless your every effort to do good.

—Homer L. King.

C. C. Rawdon, Lawrenceburg, Tenn., April 9.—The congregation here has continued to meet each Lord's day for worship, in spite of the rough winter we have had. We are looking forward to a great harvest of souls this year, when Brother Homer A. Gay holds his meeting here, beginning about the middle of July. We are very anxious to hear him. There are some prospects for a debate with the S. S. and cups brethren in this part. Let us work and pray for the cause of our Lord.

Frank Cope, Jr., Competition, Missouri, April 1.—Since my last report to the O. P. A., I have visited my home at Electra, Texas. While there I was permitted to hear Brother J. R. Stewart preach again. I preached at Carter, Oklahoma over one Lord's day, where I met some fine brethren, among whom are some fine young men, which is very encouraging. I preached at Wichita Falls the fourth Sunday in March, and was greeted by a large audience, among whom was my dear old pal, Clovis Cook. I was pleased to hear him deliver a fine sermon that night. En route to Missouri, I stopped off at Seminole, Oklahoma, and preached over the fifth Sunday. It was encouraging to find this little band interested in rebuilding the spiritual walls of Jerusalem, and they have increased some in numbers. They are blessed by having Brother and Sister Lee with them. I am to begin a series of meetings at Mt. Carnie, near Competition, soon. Pray for me.

W. C. Rice, Compton, California, March 31.—I am to begin here tonight. Closed at Exeter last Lord's day night, after continuing over four Lord's days, preaching 30 sermons. Two were baptized and four confessed faults. The meeting, it seemed, was much better than last year. We have some strong talent there, that should be developing in the work of the Lord. We expect to have an all-day meeting at my home congregation (Mountain Home, Ark.) the 5th Sunday in May, and we are expecting Brother Homer L. King to preach there then. All are cordially invited to attend.

James R. Stewart, Rte. 2, Clyde, Texas, April 1.—The mission meeting, near Vernon, Texas, is now a matter of history. We baptized one and two were restored. We have a small congregation there, but it seems they have never studied the Communion question very seriously. Some were willing to accept the Bible way, while others were not. The Fancher brothers and families were much help in this meeting, and they showed much zeal in having the truth preached at this place. We were much assisted by the many, who attended from Wichita Falls, Texas; also the brethren from Carter, Oklahoma. The third Lord's day in March I was with the congregation at Eola, Texas. They plan to have me hold a mission meeting at Vancourt. I am making a sacrifice to get to such places before I begin my evangelistic work in May.

Homer L. King, Lebanon, Missouri, April 20.—I preached at Claxton over the second Lord's day inst., but due to sickness in the community, the crowds were not so large as usual. Brother Frank Cope, Jr. has returned to that place, and will be of much assistance to the two mission points in that section. Brother Frank is rapidly developing into one of our very best preachers, and congregations that have not as yet arranged with a preacher for a meeting, will make no mistake in calling him. By the time this reaches you, I expect to be in a series of meetings at Harrods-

burg, Ind., beginning the 26th inst., and continuing over three Lord's days. All within reach are cordially invited to attend. I anticipate a very enjoyable meeting there, and expect to meet many of my old friends. I go from there to Greenup, Ill., for a brief stay; then to Seminole, Okla. about May 17; to a place, near Mountain Home, Ark., for the fifth Sunday in May; then to a place, near Oklahoma City, for the first two Sundays in June; then to Texas for two meetings. Will announce other work later. I hope all will be ready, having advertised well the meetings. Do not expect much out of a meeting if you put nothing into it, brethren. **Be prepared!**

WORDS OF ENCOURAGEMENT

"You will find one dollar enclosed to renew my sub. to the O. P. A. I hope you may have great success in your work."—Mrs. L. M. Pond, Calif.

"I wish that I could be there to help you and Bro. Gay on the paper. I would be glad to have some samples of the paper when you can spare them."—James R. Stewart, Texas.

"The January number of the O. P. A. was fine. I enjoyed very much the articles, 'The Home,' by Bro. Elston; and 'My Trip To Bethany,' by Bro. Phillips."—Jo James, Texas.

"May the year 1936 be a great one for the Old Paths Advocate and its editors, in the advancement of the cause for which our Savior died."—A. H. Pinegar, Tennessee.

"Enclosed you will find five dollars for my renewal, and you may send me four other copies each time, so that I may hand them out."

—B. F. Wetsel, Oklahoma.

"Here is my renewal to the paper. I was sorry to be without it, as I think it is the finest paper of which I know. You all contend for just what the Book teaches." Mary E. Satterfield, Arizona.

"I am sending two more subs. to our dear little paper. It seems that I have a very poor chance to do anything for it, but I think you know I try to make good of every opportunity I have. I feel certain I could do more if I had the chance of some of the preachers. I am continuing to pray for the good it may do. Oh, how I wish it could come twice a month! I pray for you and your family in everything you need. Pray for me."

—Mrs. G. A. (Donie) Trott, Texas.

"Brother King, preach the word. May the Lord bless you and the children. I am sending my renewal to the O. P. A. I wish I could donate it to someone."—J. C. Moore, Texas.

"Please, renew my subscription to your paper. May the Lord bless you and all the faithful brethren in upholding the blood-stained banner of the Prince of Kings."—H. N. Johnson, Texas.

"Thanks very much for the samples. Here is a sub. for the O. P. A. Much success to you brethren in your evangelistic campaign."

—J. H. Sharp, California.

Send all the subs you can for the O. P. A.

ROLL OF HONOR

Many thanks to all who have sent in subscriptions from March 20 to April 20, as listed below. Please accept this as our knowledge for receipt of same. All efforts to assist in the circulation of the O. P. A.—the paper with a mission, are very much appreciated by its editors and contributors.

M. F. Pruett—7; Mrs. H. L. Hogland—2; J. J. Reece—2; J. E. Spear—2; Mary J. Stirman—1; John T. Chambers—1; Irvin R. Boss—1; L. M. Morgan—1; W. C. Rice—1; W. H. Gill—1; Miss Walkaneet Cook—1; A. C. Luttrell—1; Donie Trott—1; Anna Lee Stewart—1.

DONATION TO TENT FUND

Ralph Kitson ----- \$1.00

Brother J. H. Sharp reports that the Montebello Church sends \$5.00 to assist Brother Harper in his illness.

NOTICE TO DELINQUENT SUBSCRIBERS

Due to postal regulations, we are compelled to discontinue your name on our mailing list after your subscription expires. Therefore, we must notify you of the expiration, and if you fail to renew or notify us to continue your paper with a promise to pay later, we have no alternative, but must drop you from our list. Please, do not consider the notice as a dun, but just a kindly reminder. Most brethren appreciate the notice, but some seem to misunderstand. When you renew, why not ask others to renew or subscribe with you? If the paper comes to you in a wrapper, you may know that you are the only subscriber at your post office, and you should try to induce others to subscribe. Possibly, you can send it to a friend for a year. —Publishers.

FRUITS OF EVILS

"By their fruits ye shall know them." Matt. 7:20.

Drunkenness from excessive indulgence in intoxicants has always proved a curse to all men and nations indulging in it. The Bible record and profane history alike testify.

Lot's two daughters, who escaped the destruction of Sodom's fire with their father, made him drunk and produced Ammon and Moab, two of the earth's most wicked and troublous nations of ancient times. Gen. 19.

Ancient Israel rejected God and built the high places of Tophet, to burn their sons or daughters on the fire. It was called the valley of slaughter and beasts and fowls preyed upon their dead bodies. Also marriage ceased and joy failed. Jer. 7.

The farmer can tell what kind he sowed or planted, at harvest time. "Whatsoever a man (or woman) soweth, THAT shall he also reap!" Gal. 6:7.

Solomon had learned that child-training is at the bottom of all safe human society, hence entreated parents, "Train up a CHILD in the way

he should go." Prov. 22:6. Paul says, parents ought to lay up for their children. 2 Cor. 12:14. Are our children being fortified against today's evils? — W. F. J. (In Log Cabin).

WE NEED YOUR HELP

We kindly request all of our readers to help us circulate the *Old Paths Advocate*. With very little effort any one can get a new subscriber. The paper can do good only as it is read, and those who help us get it into the hands of the people have a very important part in the work accomplished. Begin the work now. Think of some one among your relatives and friends who do not read the *Old Paths Advocate*. Show them your copy and ask them to subscribe. No one can overestimate the good that comes from having a good religious journal, especially one that "hues to the line" like the *Old Paths Advocate*, come into the home. Preachers and church leaders, by publicly making this suggestion, can easily make up a good list of subscribers in their congregations. We hope that they will find it in their hearts to do so. As subscriptions alone will not pay all expenses incidental to getting out the *Old Paths Advocate*, donations must be made to assist in the work. Make your donations "as the Lord has prospered" you (1 Cor. 16:2) and help in the good work of restoring primitive Christianity. Send all subscriptions and donations to the *Old Paths Advocate*, Lebanon, Mo.

—J. D. Phillips.

VIEWS AND REVIEWS

By H. C. Harper

"Else what shall they do which are baptized for the dead, if the dead rise not at all? (Then is not Christ raised) Why are they then baptized for (into) the dead (His death)?" Seeing such baptism would be vain, if Christ be not raised. How simple when we let God's word explain itself! —G. W. P. in O. P. A. of Nov., '35.

But this explanation doesn't "explain," at all. "The dead" here is plural (Hence can't be Christ), as shown by the Revised, which reads: . . . "why then are they baptized for them?" (1 Cor. 15:29.), making "the dead" to mean all the dead. And by what authority does the critic make "for (into)"? The preposition is *hyper*, which never means *into*. Thayer gives its meaning here to be "on behalf of" (p. 94, also see p. 638). This, too, shows his error.

The apostle here makes an argument to show a future resurrection of "them," "the dead." Each person is baptized "for (*hyper*, on behalf of) them," "the dead" (1 Cor. 15:29), because he, in obeying this form (*tupos*, type, mark, brand, token, symbol—see Thayer, p. 632) of doctrine (Rom. 6:17, 18), burial and resurrection in baptism (Col. 2:12, 13; Rom. 6:3, 4), symbolizes a future resurrection, which must be attained to get the benefit from what he now has undergone,

as a *tupos*, symbol of, making it an argument by illustration. The statement of fact is in 1 Cor. 15:21, 22. There is no such *tupos* in sprinkling or pouring; hence this argument of the apostle for the resurrection of the dead, becomes indirectly one of the strongest arguments that baptism is immersion, a burial and a resurrection "in baptism" (Col. 2:12, 13).

THE LORD'S DAY WORSHIP

The Sunday worship consists of "singing" (Col. 3:16), "teaching, fellowship (contribution), breaking the loaf and prayers" (Acts 2:42). It is fitting that we "come before His presence with singing" (Psa. 100:2). We should sing "psalms, and hymns, and spiritual songs" (Eph. 5:19), "with the spirit and with the understanding also" (1 Cor. 14:15). We should "sing praises unto" God (Heb. 2:12). The "teaching" should be done by the "men" (2 Tim. 2:2) speaking "one by one" (1 Cor. 14:31), while "the women learn in silence with all subjection" (1 Tim. 2:11), keeping "silence in the church" (1 Cor. 14:34). Unlike "that woman Jezebel" (Rev. 2:20), the women should neither "teach, nor usurp authority over a man" (1 Tim. 2:12). "Each one" should "lay by in store, as he may prosper" (1 Cor. 16:2). The "breaking of the loaf" should be observed as "delivered unto" us (1 Cor. 11:23), "all partaking of the one loaf" (1 Cor. 10:17) and of the one cup (Matt. 26:27), partaking of both "in remembrance of" Christ (1 Cor. 11:24). The "prayers" should be led by the men (1 Cor. 14:35) and should be "fervent" (Jas. 5:16, 17).

These items, observed as "it is written" (Matt. 4:7) and "in spirit and in truth" (Jno. 4:24), will meet God's full approval. Why, then, should we argue about a matter so clearly taught and enjoined as is the worship of the "churches of Christ" (Rom. 16:16)?

"Ascribe unto Yahweh the glory due unto His name; worship Yahweh in the beauty of holiness" (Psa. 29:2).

—J. D. Phillips.

LIKES OUR SONG BOOKS

Dear Brother King:—I enclose the money for one dozen of "Songs of Praise and Devotion." I have examined this book carefully, and I think they are as good for church services as any I ever saw.

—W. V. Reynolds, Kinston, Ala.

Remarks

The above is one among many who have written us that they are well pleased with the above book. Song books must be pretty good to please the brethren around Kinston, for they know good songs, when they see them, and they can sing them, too.

—Homer L. King.

"I became acquainted with your paper through a friend while in Phoenix, Ariz. I liked it fine, so I subscribed."

—Osie Callaway, New Mexico.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, JUNE 1, 1936

No. 7

HOME

In contrasting home in its real meaning with homes of the 20th century, it is necessary to picture in our minds first of all a scene that would be unquestionable as compared with our definition in last month's article on home. The definition according to the Anglo-Saxon, we learned came to mean more than just a place to live, for it denotes an endeared dwelling as the scene of domestic love and a happy cherished family life. To this we add that there is a book which gives a very vivid picture of the family that dwells in this place of restful and peaceful habitation, and that Book is The Bible. So my friend, brother, sister, look on this picture as it is outlined in this Book of all Books.

First, we look upon the head of this family, husband and father. He is a Christian, a man who fears and reverences his Creator by doing the things God has commanded him. He loves his wife and is not bitter against her. He does not provoke his children to anger but brings them up in the nurture (to nurture includes careful mental and spiritual training with something of love and tenderness) and admonition of the Lord. He makes ever effort to provide for those in his care.

—We see the wife and mother a Christian woman in subjection to her husband, a keeper at home, loving her children, her husband and her home.

Now we see the children (yes, Webster says a family is a group comprising immediate kindred, especially of parents and children) obeying and honoring their parents.

We picture this group with bowed heads at the giving of thanks and asking of blessings from God day by day. They are contented when they have food and raiment, because God commanded them to be so. Finally, because of their reverence for God and the Church the family that makes this home as described above is a blessing to a community—to the country in which they live.

Christians, let us strive to make our homes such. Fathers, teach them God's Word, talk of God and His goodness early and late. Mothers—be keepers of the home and train those whom God placed to your care from infancy to love home, and not to roam the streets. While young and tender they can be trained, but beware lest they grow up too soon. Parents, let me urge you to take (not send) your little ones to church.

Children, if you obey and honor your parents, parents, you will never regret it.

The other picture is contrasted as we see first the husband-father (provided there are children

there) head (?) maybe so. He is a professed Christian. He keeps the commandments of God so long as he does not have to make any sacrifice on his part. Friends, you will agree with me that the average head of the house today does not even read God's Word for his own good especially, not to mention his children. He is willing for his wife to leave the home and help to do the part allotted to him. Thus she does, not keeping the home, but refusing to keep it. If there are children they are neglected, for what is home without a mother?

We see the group, if at the fireside listening to the radio, reading magazines, dailies and so on. We see them leaving for the dance, movies, automobile riding and occasionally for church. We see them, father, mother, son and daughter, drunk on pleasure—hurrying on and on, unheeding God's command to not love the things of the world.

Yes, there is great difference between the home contented with the things God has promised those who love him, just the necessary things of life, and the home where there are luxuries and God is not revered.

Where is the man, the woman, the child of yesterday? Has God done for us (because of our wickedness) what He said he would do in Isaiah's day (Isa. 3): Taken away the stay of bread (man), the mighty man, etc., and placed women and children instead?

To you who profess to know God I would say: Men, please be men; women, take your place and stay there; children, hearken to your parents. "Shall I not visit them for these things? said the Lord: shall not my soul be avenged on such a nation as this?" Jer. 9:9.

—A Subscriber.

(Selected from Log Cabin.)

QUESTIONS

Will you please turn to page 120 of "Questions and Answers," and answer this in O. P. A. for me and others?—G. A. R.

Ans.—This is a plea for man's way in the communion in opposition to God's word. It makes one think of a sectarian pleading for sprinkling as "a mode of baptism," or digressive purring for "the organ."

He says, "God teaches nothing on the subject of whether there should be one loaf or cup or more."

He stole a dollar. Does not that teach just how many dollars he stole? "A lamb for a household" (Ex. 12:3) teaches how many lambs. "And he took a cup" (Mt. 26:27) teaches how many cups. And "partake from one loaf" (1 Cor. 10:17) teaches how many loaves. "This cup is the new

covenant" (1 Cor. 11:25). Cups make it: These cups are the new covenant, a plain falsehood. There was one "new covenant," and one cup containing the fruit of the vine emblematical of it (See Thayer, p. 15, and the scholarship on this in "The Cup of the Lord" by J. D. Phillips, Bronte, Texas).

He says "There is nothing taught as to whether one cup or more, one loaf or more, was used." Then he puts right in to show that cups were used, saying: "The abuses that grew out of the Supper show that they did not all drink of one cup. . . . Some got drunk which they could not have done, if all had to partake of one cup. . . . Each seems to have brought his own bread and wine and plates and cups."

But the fatal part to the cups contention here is, it was "his own supper" (1 Cor. 11:21), and not "the Lord's supper" (v. 20). They may have had beefsteak and gravy, bottles and brandy, too. When people get drunk, they have no respect for the word of the Lord, especially those "drunk" on the wine of Babylon's "fornication" in religion (Rev. 17:2). He cannot see the inspired record of the "Supper," where Paul says it was "the cup" (v. 25), and Matthew says "a cup." He grabs at a perversion of the "Supper" because it "seems" (to him) they had cups, when the Bible is as silent as the grave about cups here, and neither could he prove "some got drunk." (See Campbell in L. O.: "filled;" Fenton, "gorged," and Emphatic Diaglott.)

But he says: "To bring in these untaught questions is to disturb the peace of the church. . . . Disputations over these questions are forbidden."

Why did he not take his own medicine, then, and keep quiet. Like the organ man, he wants us to keep quiet and let him "speak where the Bible is silent." Even his "seems" failed him. The Bible is absolutely silent on cups in the communion. He is on digressive ground.

He tried to find cups, but got no farther than "seems" and "his own supper." And how does he treat "them"? He says of them: "They, as a rule, are good, morbidly conscientious men who, to say the least, are like some of whom the Savior speaks, who 'tithe, anise, mint and cummin, and have left undone the weightier matters of the law.'"

And so said another man of him when he opposed the organ, on which the Bible is silent—a gross insult thrown by a man who has no Bible to defend his practice. Grant that we are "morbidly conscientious," we are backed in our contention against the cups by scholars that soar above him and other cups advocates as eagles above the plain. (See "The Cup of the Lord" by J. D. Phillips, Bronte, Texas.)

He says, "It is difficult to tell how to treat those who exalt such whims into matters of faith."

But "Where the Bible speaks," is not a "whim."

He says, "When Jesus speaks of this cup, 'this fruit of the vine,' he does not mean that special cup before him."

Nobody contends for using the same cup they used; it is like things used for the same purpose,

including "one loaf" and the "thanks." Yes, all pertaining to the communion he bound "till he comes." Can he use the same "fruit of the vine" they used? No. He uses (or should use) "the fruit of the vine," (Mt. 26:29), as they used; and "a drinking-cup" (potion), as they used (Mt. 26:27). No law of language will permit the use of cups, and that use to be metonymy "drink the cup." It is "drink the cup," in speaking of the communion (1 Cor. 10:21; 11:26, 27). Hence "a cup," as the record says, Mt. 26:27 and Mk. 14:23), and not cups, was used in the communion. The fixtures of language and the meaning of words will not permit the use of sprinkling or pouring as baptism; neither will these permit cups to be used in the communion. And if the sprinkler would be honest and come clean and tell the people we have no Bible for our sprinkling; but we will use it for "convenience," for "decency," for "sanitation," etc., it would not be so bad; and so of the use of cups. But each must find Bible for his practice "to make it take with the people"—Protestants take the Bible, you know? Neither practice was introduced because it was thought to be a Bible practice; and all subterfuges put forth to connect either practice with that of the New Testament church have been hatched up after the practice was in, as after-thoughts, to try to give it New Testament standing. We have seen here that it was first claimed that the Bible is silent on the number of cups used; but he knew this would not stand, for nothing in the Bible is plainer and more definite. So he picked up a drunken, or filled, feast at "his own supper" where it "seems" (to him) they used cups in the communion. Did any sprinkler ever beat this! He takes a passage where the Bible is silent as to cup or cups, and is "his own supper," and ignores the Bible when it speaks as plainly as can be, saying, "cup," "cup," "cup," time and time again in "the Lord's supper" (1 Cor. 10:16; 11:20, 25), or communion (Mt. 26:27; Mk. 14:23; Lk. 22:20).

We do not expect to stop all this digression; the broad way is full; but we sound a warning: Hell is a hot place to be headed for!

Cain tried God out (Gen. 4:3). Nadab and Abihu tried God out (Lev. 10:1, 2). And our testing time is coming, sure (2 Cor. 5:10)

—H. C. Harper.

PRAY OR SING FIRST? — WHICH?

By J. D. Phillips.

There has been a great deal of controversy over the public worship of the churches. We are now concerned with the first item to be engaged in, when we meet for worship on the first day of the week. Practically all congregations begin their worship by singing. The So. 15th and Park streets church, Waco, Texas, begins its worship by engaging in prayer. They base their contention on Paul's "first of all, prayers" (1 Tim. 2:1). Acts 2:42, mentioning four acts of the Lord's day worship, mentions prayers last. A careful study of 1 Tim. 2:1, both in the Greek and in the various versions, will lead to the conclusion that

Paul was not talking about the Sunday worship. Prayer is not, therefore, the first thing to be engaged in when we assemble for worship, but it is the first in importance at all times. A Christian's mind is (or should be) constantly in a prayerful mood.

In 1 Cor. 14:26, Paul, talking of the worship, when "the whole congregation has come together into one place," mentions the singing, first; then, the teaching—"has a psalm, has a teaching." So far as I am able to learn, the singing in the Christian worship is the same as in the Jewish worship, except that a change in dispensations and laws requires a change in the nature of the songs. The Jewish songs harmonized with their law; Christian songs must harmonize with the new "law of the spirit of life."

"Make a joyful noise unto Yahweh, all ye lands. Serve Yahweh with gladness: Come before his presence with singing" (Psa. 100:2).

Enter into his courts with thanksgiving and into his gates with praise" (Psa. 100:4). Here we have a Hebrew parallelism or repetition. "Courts" here is from *gdah-tzer* in the Hebrew, and is used of "the court of the tabernacle" (Lev. 6:26), "courts of the house of Yahweh" (1 Chron. 28:12), etc. "Gates" is from *shah-gar*, and this word is used of "the gates of Zion" (Psa. 87:2), "the court gate" (Exod. 38:15, 31), "gate of the court" (Exod. 38:18), etc.

The word rendered "thanksgiving" (*toh-dah*) occurs many times in the Hebrew Scriptures, and is usually rendered "thanksgiving"; but the word also means "praise," and is so rendered many times, as, for example, in Psa. 42:4; 50:23; 56:12; Jer. 17:26; 33:1, etc. So, in Psa. 100:4, "thanksgiving" and "praise" both mean the same.

They entered "into his courts" by going through "the gates of the courts. So, entering "into his courts . . . and into his gates" mean entering into the Lord's house. To enter it "with thanksgiving (*toh-dah*, thanksgiving, praise) . . . and with praise (*thil-lah*)" they must needs enter it with "songs of praise and thanksgiving" (Neh. 12:46). The "thanksgiving" was in the songs. "Sing unto Yahweh with thanksgiving" (Psa. 147:7). Christians are taught the same thing—"Singing with grace (*charis*, gratitude, thanksgiving) in your heart to God" (Col. 3:16).

It is both natural and Scriptural for us, as it was for Israel, to "come before his presence"—to "enter into his gates" and consequently "into his courts"—"with singing" (Psa. 100:2, 4). "In the midst of the congregation I will sing praise unto Thee" (Heb. 2:12). "In psalms, in hymns, in spiritual songs, singing with gratitude in your hearts to God" (Col. 3:16).

Grover White, Long Bottom, O., April 29.—We enjoyed Brother Gay's brief visit very much. He was with us two nights. The cause here is moving along slowly. I conducted the funeral of Peter Grate, at Danville, April 10. He was 84.

WILL HE COME ALL THE WAY?

Gustav Winter,
Minister Church of Christ,
Rt. 1, Johnson City, Tenn.

May 4, 1936.

Dear Brother Phillips:

Your letter of April 28th, together with April 1st issue of the OLD PATHS ADVOCATE has come to hand and is truly appreciated. It is over a year since I left the "digressive" so-called "Christian?" church and have encountered some strong opposition from those so-called "Christian?" church preachers. They have resorted to under-hand, under-cover tactics, been instrumental in having some of my best Institute appointments canceled, and looks like they have me black-listed in all their "digressive" churches in Eastern Tennessee and clear over into Virginia, almost 75 to 100 miles beyond Bristol. However, am trying to carry on in the face of their persecution and opposition, under very great handicaps. Am still practically unknown to the loyal brethren and loyal churches of Christ, and we have but very few loyal churches of our order (CONSERVATIVE) in this section.

If you feel that you can conscientiously do so, would appreciate your inserting a brief notice in the OLD PATHS ADVOCATE about my four type-written lectures, along the line of inclosed notice. I also inclose a sample of my Bible Institute program and if this meets with your approval, could you list some of my best subjects in the next issue of the O. P. A. with an encouraging word and suggestion that loyal brethren use me in this great service. This will be truly appreciated and will gladly use the first dollar I get through favorable notice in the O. P. A. to pay for a year's subscription.

You suggest that I submit articles for publication. Believe you would like my article on "Which Is the True Church? or the New Testament Church Identified" and if you so desire, will gladly submit same along with my article, "Why I Am a Christian Only, or the Remarkable Story of a Remarkable Conversion," for your consideration. Shall I send these directly to you or to H. L. King of Lebanon, Mo., your publisher?

Am spending this week end and preaching this Lord's Day at Lime Stone Cove, six miles from Unicoi, in Unicoi County, Tenn., where there is a Christian Church that does not use the musical instrument in worship and where I am planning to hold a full Bible Institute this summer. Hope I can get them back into the OLD PATHS and reorganize the work here in such a way that they will carry on as a real NEW TESTAMENT CHURCH. We have just one loyal family from near Saltville, Va., living about 3 miles from L. S. Cove, whom I helped to locate on a farm there. Asking for an interest in your prayers and assuring you of my earnest desire to co-operate with you and all loyal brethren for the furtherance of the gospel and the building up of the Church of Christ, believe me to be in Jesus Name,

His humble servant, and yours,
Gus. Winter.

Subscribe for the O. P. A.

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ORDER OF WORSHIP

Our excellent and much esteemed Bro. Emmons, in his tract called "The Voice," (one or two numbers of which only ever reached my eye), and also in some other publications, perhaps in this also, has based an outline of the order of Christian worship in the public congregation on the arrangement of the words in Acts 2:42. "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Luke, he endeavors to prove, set down these things in the order in which they were observed, and distributed all the worship of the congregation on the first day of the week into these several parts and order. Our beloved Bro. Emmons is a great lover of good order, and is precise in all points to a scruple; and therefore an effort for a perfect system of order comes as naturally from him as light from the sun. It may be our own misfortune, but so it is, and we may acknowledge it candidly, never to have had a single prepossession or conviction in favor of this arrangement. And yet I do not like to differ—nay, I am scrupulous of myself when I do differ much from the good sense of my good Bro. Emmons. But in this, notwithstanding all my leanings, partialities, etc., etc., I must dissent from him. I have no evidence whatever of the truth, reason, or authority of such an arrangement, and regard all that I have read from him on Acts 2:42 as wholly illogical, inconclusive, and unsatisfactory. But I must give reasons:

1. Bro. Emmons takes for granted that Luke is describing the worship of the Jerusalem church on the first day of the week in full assembly met. This is a pure assumption, and incapable of proof. It is much more likely that it had respect to their "being daily in the temple praising God," as stated in vs. 46, 47, or a general description of the way and manner in which they religiously employed their time when together.

2. It would give to the Christian worship a liturgy, a ritual form like the Jewish, wholly incompatible with the genius of Christ's religion, and would make its meaning and utility to depend es-

entially upon arrangement. This, to my mind, would be an intolerable idea, and hostile to the spirit and scope of the evangelical economy.

3. It would, with the stamp of divine authority, condemn the worship of every Christian community among us, as the temple "divine service" reprobated on the pain of the divine displeasure any innovation or change. To ascribe to any arrangement of items a divine appointment is to make every departure from it positively sinful and unacceptable to God. For if all these things be done in the most perfect manner and with all the devotion of the heart, if they be numerically wrong—if the first should be second, and the second first, the whole worship is an innovation upon divine authority, rebellion against the Lord, and not to be tolerated.

But, 4th. It is all founded on the most capricious circumstances—upon premises singular, anomalous, and wholly unprecedented—upon the mere collocation of the four words in verse 42. Has the divine authority for any arrangement of things ever before been gathered from such a source! I say, never; never from the mere arrangement of words in a sentence has the arrangement of any religious observance, or its divine authority, been instituted so far as I have read the Bible. Let us have only a parallel in all Holy Writ, where, without command, the mere numerical order of the words of a historian established the divine authority of any order of divine worship. It cannot be done. I say a second time, it cannot be done—so far from it, that the simple order of words in a sentence proves neither the order of things in time, nature, or importance. For example, when Paul says even in a way of exhortation, "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men"; does any one conclude that in every public address, or in any particular address to the Throne of Grace, that we are numerically to place supplications first; then prayers, or deprecations; then, third, intercessions; and end in the fourth place with giving thanks! And this is a much stronger case than the passage in Acts (2:42); for there it is the order of a historians arrangement of words; but here it is the arrangement of an apostle in tendering an exhortation concerning public worship, and the most important part of it. I conceive, then that the order of words in Paul's exhortation is much more didactic and authoritative than Luke's narrative. And yet whoever thought that Paul commanded us in all public worship to have first supplications, then deprecations, then intercessions, and finally thanksgivings for all men, etc.!

Now in giving commands it is natural enough to do that first which stands first—as, "Repent and be baptized"; "Repent and pray to God," says Peter to the baptized sorcerer; "He that believeth and is baptized shall be saved," etc. But can any one imagine that because this is so, and ought to be so, that in all narratives, exhortations, and descriptions, the things must stand in time, nature, or importance, as the words happen to be arranged?

For example: "Add to your faith, courage; to courage, knowledge; to knowledge, temperance; to temperance, patience; to patience, Godliness; to Godliness, brotherly kindness, and to brotherly kindness, love." Must this addition proceed numerically in this order because of time, nature, necessity, or importance?

Again: "The wisdom that comes from above is first pure, then peaceable, (primarily so), gentle, easy to be persuaded, full of mercy and good fruits, without partiality and without hypocrisy." Do these, attributed, etc., follow in this order by force of time, nature, or importance?

Again: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance," etc. Does nature or time make them thus dependent?

Once more: Paul describes the Christian state thus: "You are come to Mount Zion the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the First Born enrolled in heaven, to God the Judge of all, and to the spirits of just men made perfect, to Jesus the mediator," etc., and to the blood of sprinkling," etc. Is this the order of time, nature, importance, etc.?

So little is to be confided in the mere arrangement of words, or even of facts in sacred writings, that uniformity in descriptions and narratives, even amongst the historians, is not to be expected. Moses, in describing the plagues of Egypt, sets them down thus: 1. The conversion of water into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrian. 6. Biles. 7. Hail. 8. Locust. 9. Darkness. 10. Destruction of the first born. While David, in the 78th Psalms, puts them down, blood, flies, frogs, locusts, hail, etc., and in Psalms 105 he sets them down darkness, blood, frogs, lice, hail, locusts, etc.

The order of events, as connected in the death, burial, and resurrection of Jesus, is not the same in Matthew, Mark, Luke and John. Why, then, found the order of Christian worship upon the casual notice of Luke, Acts 2:42, and claim for this order the warrant of a "thus saith the Lord." —!—?

The Jews and Christians entered God's courts with praise as all ancient tradition saith — an item, by the way, omitted altogether in Acts 2:42. David says, "Enter his courts with praise"! Surely Christians have as good a reason on Lord's day morning to enter Christ's house with praise, as the Jews to enter the temple or the synagogue. And as the social prayers are of primary importance, why should they be last in the worship of the Lord's day, and why should our thanksgivings be at the close of our prayers?

Why should we tie up ourselves to formularies when the Lord has left us free as to the time of day or night when, the house or place where, the meeting shall be held? What we ought to do is not left to our own option. We are to continue steadfast in the apostles' teaching, fellowship, breaking of the loaf, prayers, praises; but as the Lord has left it discretionary with us whether we shall meet at sun-rise, noon, or sun-set — under

an oak, in a garret, or in a synagogue—whether we shall begin with singing, praying, reading, teaching, etc.,—whether we shall stand or sit in singing,—whether we shall kneel or stand in praying—whether we shall sit around one table or in our pews while we partake of the loaf — whether we should have a chest fixed in some part of the house called the "Lord's treasury," or whether we should have reserved a plate or book, etc.—I say, while it is obviously left without either a single precept or precedent in all the New Testament wholly discretionary with us, why should we seek to impose any form upon all the churches as essential to the acceptability of their worship—as of divine authority?

It is pleasing, indeed, to see the brethren freely unite in one harmonious and general outline of worship in public assemblies, as is now generally practiced; such as singing, reading, thanksgiving, teaching, singing, exhortation, praying, blessing, breaking the loaf, contributing to the Lord's treasury, preaching the word, etc., as the occasion may require. But that all things may be done decently and in order, it devolves upon the elders of the congregation and the brethren to have an understanding upon the time and place for everything; and then to have everything in its proper time and place. The localities of particular communities, as to country, village, or city residence, etc., must be taken into account in the arrangements that are most for edification, sanctification, and comfort; which, indeed, together with our usefulness to the world, are the supreme ends and objects of the Christian institution.

So much we offer in reply to sundry questions upon the subject of order.

Alexander Campbell in Millennial Harbinger, June, 1838.

THAT CAMP MEETING

Are you planning to attend the camp meeting, at the Bennett's Spring State Park, 12 miles west of Lebanon, Missouri, August 21—30, embracing the 4th and 5th Sundays? If so, here is some information for you to remember.

You had better bring your tent, or house trailer, and equipment for camping right on the ground. There are two hotels and some cabins in the park, but it will be taking a chance to depend on them. You see, the park is about 20 miles from my home congregation, and there is no congregation closer—it is a mission point. We propose to have three services daily—morning, afternoon and night. Hence, you will need to camp right on the ground in order to get the greatest good from the meetings and to enjoy the association of the many good Christian people from various states. Won't that be just a little foretaste of Heaven!

Lebanon is the gateway to this park, unless you should come from the Northwest, in which case it would be Buffalo, but when you reach either of these towns you are within 12 miles of the park, with a good highway leading to it. Notice the O. P. A. for other information about this meeting.

—Homer L. King.

"INSTITUTE LECTURES" BY AN ISRAELITE

Dear Christian Friend: At the urgent request of interested brethren, I am publishing the following INSTITUTE LECTURES (typed) at 25c per lecture:

1. Why I Am A Christian Only (Story of my conversion to Christianity).
2. Which Is the True Church? (N. T. Church identified).
3. What Is the Mark of the Beast? (Based on Rev. 13).
4. Who Is the Scarlet Queen of Rev. 17 & 18?

Every cent of every dollar received from the sale of these lectures will enable me to continue in the greatly needed and worthy work I have carried on for nearly seven years without salary from any board, society or human organization, and without guarantee from any church or individual. Hopefully and prayerfully awaiting your response, in Jesus' Name, I am

Your brother and co-worker in Christ,
Gus Winter.

R. F. D. 1, Johnson City, Tennessee.

ANNUAL ALL-DAY MEETING

It has been the custom of the brethren in and around Healdton, Oklahoma, to spend July 4, in an all-day meeting of preaching and singing, but during the last three or four years other congregations and individuals have joined in this religious get-together meeting. Last year the brethren, from Sulphur, asked that the meeting be held with them, and it was granted. As I am to be there in a series of meetings at that time, we cordially invite all to attend, at Sulphur, Okla.

—Homer L. King.

ROLL OF HONOR

We want to express our thanks and appreciation to you, who have sent in subscriptions or donations to the O. P. A., the paper with a mission. Below we list the names of those who have sent in subs. from April 20 to May 20. Please, accept this as our acknowledgement.

Homer L. King—12; Wm. I. Holler—2; J. R. Stewart—2; Ervin Waters—2; Maye Mullen—1; J. D. Perkins—1; Mrs. J. L. Nichols—1; J. D. Elmore—1; Clyde Penner—1. Hazel Edwards—2.

Brother J. H. Sharp, Montebello, Calif. reports \$5.00 sent to Brother Harper, by the church at Montebello. He also reports that Brother Harper is in a critical condition. We ask the prayers and assistance of the friends of the O. P. A. in his behalf.

—Publishers.

NOTICE TO PREACHERS

Now, that you are out in the field among the brethren, do not forget that the O. P. A. has carried your reports, announcements, articles, etc., assisting you to get before the brotherhood and into their homes. Now, don't you think you should put the paper before them, and assist to get it into their homes? Show your appreciation, then, by sending us a nice list of subs. "Actions speak louder than words," you know.—Publishers.



Ervin Waters, 1118 S. 27th St., Temple, Texas. —I have preached during the last month at Shiloh, Temple, Live Oak, and at Eola. I hope to preach at Robert Lee over next week end. Pray for me.

James A. Stewart, 1850 Alice St., Whiting, Indiana, April 27.—We are trying to get loyal brethren to meet with us for worship, and if any should be within reach of us, we invite you to our place of worship at 5141 Homan Ave., Hammond, Indiana. Services from 10:30 to 12:00 o'clock each Lord's day, conducted according to the New Testament.

W. C. Rice, La Junta, Colo., May 13.—Since I left California, I have preached twice at Gilbert, Arizona, and held a mission meeting, near Cottonwood, Ariz., baptizing two young men, and leaving a fine interest with the few brethren, who live there. They plan to arrange for a house, in which to meet, and for meetings next year. I have much work in Arkansas and Missouri between now and cold weather.

Mrs. John L. Nichols, Route 1, Outlook, Washington, May 12.—I know of no loyal congregation in this part, nor of individual Christians near me. If anyone knows of a loyal congregation or of loyal Christians in this state, I will appreciate it if they will let me know where to find them.

Ervin Waters, Temple, Texas, May 15.—Since my last report, I have preached at Robert Lee, where Bro. H. O. Freeman and others meet for worship; also preached at Temple, May 10. Am now with Bro. Stewart in a meeting in Waco. I am a young man (18 years of age), and this with above is my first time to report to the O. P. A., but I hope it will not be the last. Pray for me that I may contend for the Truth at all times.

(Note: Ervin has been with me some, and he has ability to preach.—H. L. K.)

Thomas Shaw, Commodore, Pa., May 13.—Brother Homer A. Gay has just closed a very good meeting at this place which resulted in six baptisms and seven restorations. Brother Gay did some excellent preaching here, and is liked by all brethren of this place. I was not privileged to attend all of the meeting, but surely did enjoy what I did. Bro. Gay is now in a good meeting with the East Ridge congregation, near here.

James R. Stewart, Clyde, Texas, May 15.—I began a meeting at Waco, Texas the 10th inst., and expect to continue until the 24th. We are having good crowds, considering the rainy weather. We were delighted to have brethren from Troy, Tem-

ple and other places visit us. Too, we are glad to have Brother Ervin Waters with us. He is one of our young preachers, and I believe he will do some good work soon. Plans are for my next effort to be at Temple, then to Axtel for a mission meeting; then to Shiloh and to Ramsy. I expect to be in Oklahoma for the month of August. If you want me for meetings in the fall, write me now.

Mrs. C. C. Coble, Rte. 2, Moberly, Missouri, April 20.—We lived at this place for a year, without having a loyal congregation, with which to worship; when finally Brother Elmer Meeker and family, also Brother Harold Meeker and family moved into Moberly to make their home. We now have the worship each Lord's day in my home at 2:00 p. m. We invite all loyal Christians who may be in reach of us to worship with us. We use one cup and one loaf.

Fred Kirbo, Wilson, Okla.—The church at Wilson is in much better condition than it has been, though, of course, there is always room for improvement. I preach every Lord's day somewhere. Have recently preached at Sulphur, Orr, Wilson, and Healdton, Okla. At Healdton, the church is progressing nicely with the Lord's work. Sulphur is waking up to more spirituality. I recently baptized one there, and there are others, who are interested in Christ. I preached at Daugherty, Oklahoma, one Lord's day, and the brethren there agreed to worship God as the Bible directs. I do not think that I will have time to hold any meetings out of Oklahoma this summer, though I plan to be with Bro. Gay in the meetings he is to hold in this part, and also I am counting on being on hand at the camp meeting in the Ozarks in August. Pray for me that I may live and teach as I should.

Geo. L. Hogland, Albuquerque, New Mex.—I am always glad to receive the O. P. A., not as a spiritual guide, for the Bible is that guide, but rather as a medium of communication from the brotherhood, as to what they are doing. If at all possible, we expect to be at the camp meeting in the Ozarks this summer.

Clyde Penner, Vanzant, Mo.—Here is our renewal to the O. P. A. We surely do enjoy reading the paper. If any of you loyal brethren are passing this way we will be glad for you to stop over with us. The "New Field Stone Church," east of Vanzant six miles, is near enough completion that we can have the gospel preached in it any time now. The worship is doing nicely.

(Note: I have preached a great deal for this congregation and have learned to love them dearly. They are few in number, but have made the sacrifice and have built this nice stone house, in which to worship God. They are to be highly commended for their zeal for the Lord. They are indeed a light in that part of the country. Homer A. Gay.)

S. J. Gay, Mountainair, New Mex.—Bro. T. F. Thomasson has recently moved here, and will be a great help to us in the church work. I have been sick most of the winter, but am about well now. The church here is doing very well. I intend to make a trip back to Texas this summer, in July or August.

Homer A. Gay, Cherry Tree, Pa., May 12. — Leaving home April 21, I came to Long Bottom, Ohio, where I had a pleasant visit with Bro. Grover White and the fine brethren there. Bro. White is a splendid man, known to all of our readers as a splendid writer. He should be out in the field preaching all the time that he can spare. Leaving Bro. White's April 24, I came by Columbus, Ohio, where I was met at the depot by brother J. Madison Wright. We had a very pleasant visit together. I was much impressed with Bro. Wright's splendid and sincere disposition. He seems to be a fine, God-fearing, humble, sacrificing, preacher of the gospel, who, like us, is seeking a closer walk with God. I reached Commodore, Pa. April 25, and spent two weeks with the very splendid congregation there. I had a nice home there with Bro. Hale Lydic. It was also a pleasure to be associated in the gospel work with Bro. Thomas Shaw, who lives there. He is a good loyal gospel preacher and one of the sweet singers of Israel. While at Commodore, I was visited by Bro. R. Bennie, with whom, I had a friendly discussion of the bread question. Also Bro. Paul Mackey spent one afternoon with me. He is also seeking the "old paths," and is a preacher and a writer of much ability. I think we may be hearing some good news from Bro. Mackey and the work, which he is doing, from now on. I began at the East Ridge Church of Christ, near here, May 10, and expect to be here two weeks. This is a fine congregation, started through the efforts of our good brother and co-worker, Jas. R. Stewart, about two years ago. By the time this reaches the readers I shall have, the Lord willing, passed back by home and on to Equal Rights, Okla., where I am to begin May 30th. From there to Healdton, Oklahoma to begin June 12, thence to Pike City, Oklahoma, to begin June 29, from there to Lawrenceburg, Tennessee, to begin July 18, and from there to Wesson, Mississippi, beginning August 1st, then back to the Ozarks for the camp meeting, and on and on. I hope that all will be ready for their meetings and that much good may come of our work. I would love to meet all the brethren in reach of these places.

J. D. Phillips, Foster, W. Va., May 6. — The work here is getting on a firmer basis. There are traditionalists here, who are far more zealous for "the traditions of the elders" than they are for "that which is written." But most of the brethren "have a mind to work" and to get back to the old landmarks of Christianity. I think the brethren plan to put Bro. W. E. Doss, Uneeda, W. Va., in the field to devote his entire time to preaching the gospel, when we leave, in August. The work in the Spring Hill section is progressing nicely.

Two baptisms recently. We plan to begin at Uneeda, May 21st. From there to Smith Creek, near Spring Hill. We hope to get to Lebanon, Mo., in time for a few services during the camp meeting, in August. From there, to West Fork, Ark., for a meeting. Then to DeRidder, La., where Brethren Ben J. Elston and Dr. Forecade have worked so hard to build up the cause. I might have time to "wedge in" a meeting between Louisiana and California, if brethren will write me early. I now have some time open for meetings during the early summer of 1937. Write me.

Ben. J. Elston, R. 2, DeRidder, La.—Bro. Berryman closed a 17-night series of meetings here recently. One married woman baptized. He is a good man and preacher, we think. Sickness and weather hindered some. We are few and some really trying:

Bro. Gus. Winter, who came over from the "Christian" church over a year ago, has time and is anxious to hold some meetings this spring and summer. The following are titles of some of his sermons: "What Is a New Testament Church?" "Who Are Qualified to Serve as Preachers?" "The Tabernacle, a Type of the Church," "The Terms of Admission into the Church," "Jesus, Our Only Savior, Lawgiver and Prophet," "In What Name Should We Glorify God?" "The Oneness for Which Jesus Prayed," "The New Testament Basis of Unity," etc. Address: Gus. Winter, R. 1, Johnson City, Tenn.—J. D. P.

Clovis Cook, Lebanon, Missouri, May 20—I have just recently closed a series of meetings, at Wichita Falls, Texas. Two were baptized, one restored, and one placed membership with the church from another congregation. While we did not have overflowing crowds, yet the interest was good throughout. The congregation there is steadily growing. Four were added by baptism on Lord's day preceding the beginning of the meeting, and I left others "almost persuaded," whom we expect to obey soon. En route to Fittstown, Oklahoma, to begin a series of meetings tonight, I stopped off at Seminole, where Brother King is in a meeting, and heard him one night. I am to begin a series of meetings at Floresville, Texas, June 13; at Stockdale, June 22; at Center Point, July 2; at Kerrville, July 15; at Claxton, Mo., first ten days in August; then to the camp meeting, near Lebanon. I hope that all will be ready.

Homer L. King, Lebanon, Mo.—May 20. — I closed a series of meetings of two weeks duration, at Harrodsburg, Indiana, May 10. Considering the busy season, the crowds and interest were good throughout. We baptized five, restored two and one placed membership from another congregation. It was a pleasure to be associated again with the good congregation at this place. We have one of the finest bands of brethren, with whom I have ever labored here. It had been about six years since I had been with them, but they have made a steady advance until we have a very fine congregation here. I may return this fall for more

work here and other points around Harrodsburg. There was but one sad feature during the meeting. I was called upon to conduct the funeral of old Brother Thompson, of Unionville, Brother Otis Young's father-in-law. He had been a faithful member of the Church of Christ, at Unionville for years. We were assisted much by the attendance of brethren, from Unionville, Spencer, Bloomington, Pekin, Bedford, and possibly others I do not recall. I am now in a mission meeting, at Rasco, Oklahoma, near Seminole. Began last Friday, and we expect to continue over next Sunday, et least. The attendance and interest are good, and we have baptized one to date. This is where Brother C. H. Lee lives, and he is a real co-worker in the Vineyard of the Lord. We were delighted to have Brother Clovis Cook with us one night, en route to his meeting at Fittstown. Also, we have been surprised to have Brother C. R. Nichol, "pastor" of the S. S. church in Seminole, with us for two nights. My work is as follows for the future: June 7-14, near Moore, Okla., or about 15 miles southeast of Oklahoma City; for the last half of June, Eola, Texas; first half of July, Sulphur, Okla.; last half of July, Atlanta, Texas; first half of August, Mountainair, N. M.; last two Sundays in August, the camp meeting, near Lebanon, Mo. May all be ready.

TRIUMPHANT SONGS

Is the title of our new revival song book, compiled by Will W. Slater, and is now ready. This book contains 96 pages, 112 songs, especially adapted for use in Lord's Day worship and revival meetings. Many of the songs from the greatest composers, songs that have stood the test of time, songs in general use, songs we all know and love. You used our first revival book, "CHURCH AND REVIVAL SONGS," more than 20,000 copies were sold. You know what it was. You are now using our second revival book, "SONG EVANGEL," 22,000 sold to date. "TRIUMPHANT SONGS" is our third, and "triumphs" over all. We have profited by the mistakes made in our former books. We have had a far greater list of songs from which to select. The best from our other books have been used, and we can truthfully state that we now have, by far, the greatest revival book we have yet produced. One that, in our honest judgment, cannot be excelled. "TRIUMPHANT SONGS" is bound in the "Cardwain," a durable binding, one that is nice and neat in appearance, and will last three or four years. We do not send free samples, but will gladly send a returnable copy for your inspection. You owe it to yourself, and to your church, not to buy a revival book until you have examined this one. 96 pages, 112 songs, shape notes, price: 20c per copy; \$2.00 per dozen; \$7.75 per fifty; \$15.00 per hundred, prepaid. Satisfaction guaranteed or money refunded.

Send all orders to Old Paths Advocate, Homer L. King, Lebanon, Mo.

SONGS OF PRAISE AND DEVOTION

Our 1936 all-purpose song book, compiled by Will W. Slater, is the fastest selling song book we have ever published. Ten thousand copies first four months. Letters of praise and commendation are reaching us from many states. Nearly 100 new and later popular songs, the very best we could get, good, soul-stirring gospel songs. Nearly 100 of the finest hymns and standard songs that have stood the test of time, songs that everybody knows and loves, a far greater list of old songs than the average church will ever use, even though you do not sing new songs. This book is suitable for every phase of church work and worship, singing schools, etc. It will likely be years before we will, or can, produce a better book. 192 pages, 201 songs, bound in "Cardwain," a durable binding that will last three or four years. Price: 35c per copy; \$3.60 per dozen; \$13.00 per fifty; \$25.00 per hundred, prepaid. Satisfaction guaranteed.

Send all orders to Old Paths Advocate, Homer L. King, Lebanon, Mo.

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

OLD PATHS ADVOCATE

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

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

Vol 9

LEBANON, MISSOURI, JULY 1, 1936

No. 8

CULLINGS AND COMMENTS

By J. D. Phillips

"Atlantic City, N. J., Dec. 28.—The old Biblical idea that the earth, the heavens and stars were created all at once in one mighty action, instead of condensing piecemeal from a 'nebula,' was given official sanction tonight before the American Association for the Advancement of Science."—The Associated Press.

So, instead of demonstrating, as half-baked "scientists" (?) claim, that "the old Biblical idea" that "in the beginning God created the heavens and the earth" (Genesis 1:1) is a myth, it has demonstrated that "science falsely so-called" is a romance and that the Bible is true—so true that he who says "there is no God" (thus showing himself to be an Atheist) is truly "a fool," as Solomon has said. It will take science a long time to catch up with the Bible. However, every well-established scientific law contributes it mite toward proving that the Bible is true.

* * *

"Columbus' error (thinking he had reached India—J.D.P.) has been perpetrated to our own day in the name of the group of islands girding the Caribbean Sea. The term 'West Indies' is a self-contradictory one. It means literally 'the western lands of the east'." (David Saville Muzzey, professor of History, Columbia University, in "The American People," p. 16).

It is no more self-contradictory than is the silly expression "individual communion cups"; for "individual" and "communion" are "self-contradictory terms"—each means the very opposite of the other. You cannot go west and east at the same time. There cannot be, in truth, "the western lands of the east." You cannot go into a house and out of it at the same time. Neither can you have "individual communion." The idea of "individual communion" is unthinkable to any one who has even the crudest conception of the meaning of words.

* * *

"I myself was for years opposed to the use of more than one vessel in the communion, yet I would have been stranded if called on to tell what the significance of the vessel. Of the fruit of the vine, Jesus says, 'This is my blood of the covenant, which is poured out for many unto the remission of sins'; but He attaches no significance to the vessel, either to one or more" (Ira C. Moore, Editor, Christian Leader, 1936).

If Bro. Moore will listen to Jesus and let Him be the teacher, he can soon see "the significance of the vessel"; for the same Jesus who said of the fruit of the vine, "This is my blood," says also, "This cup (potecrion, a drinking vessel) is the New Covenant in my blood which is poured out for you" (Lk. 22:20; 1 Cor. 11:25); meaning, "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant" (Thayer, p. 15, article haima). So, as "the fruit of the vine" in "the cup" signifies the "blood" by which the covenant has been ratified, "the cup" containing the wine signifies the "New Covenant" ratified by Jesus' blood.

* * *

"Possibly Bro. Lowery, who has meditated upon the question so long and intently, can tell what the significance of the vessel is, and how the use of more than one destroys that significance, and can afford us some scripture proof for his contention" (Ira C. Moore, Ibid).

We have already shown "the significance" of the cup—shown that the "cup is the New Covenant." There is but one New Covenant. "A new covenant" (Heb. 8:13). "A" here signifies one only. "Because there is One Loaf, we, the MANY, are One Body; for we ALL partake of the ONE Loaf" (1 Cor. 10:17). As the body is one, and the "one loaf" signifies the "one body"; so the covenant, being one, is signified by the one cup. Therefore, "the use of more than one (cup) destroys that significance."

* * *

"Humanity, governed by prejudice, cuts some mighty queer 'capers' to carry a point. He who sincerely declares that 'it makes no difference to the Lord what order is observed in the Lord's day worship' relative to 'the Apostles' teaching and fellowship, the breaking of the loaf and the prayers' of Acts 2:42, should not raise any trouble with any congregation if they observe them in the order named. He who teaches that immersion is baptism, as well as sprinkling and pouring, should not object to nor argue with one who prefers to be immersed" (Ira C. Moore, Leader, May 5, 1931).

Good! But let us not apply this manner of reasoning to the order of worship and baptism only. What about the cups? If our brother would be as careful to regard the conscientious scruples of our brethren on the matter of the number of cups in the communion as he is on the order in which the items of the worship are observed, there would

be no confusion in and around Charleston over the cup question. So far as I know, all the congregations in and around Charleston observe the four items of worship mentioned in Acts 2:42 in the same order in which they are set down by the Holy Spirit. Here we can stand together in unity. No one, so far as I know, questions the scripturalness of it. But what about the cups? About half of the congregations in the Charleston section use the individual cups. The others use what can be read from the Bible—"a cup." Why not discard the individual cups and substitute "a cup" in each congregation, and thus let us "dwell together in unity" on this matter also? It would be very kind of Brethren Moore, Lucas, and Covert to do this. Most of the trouble in Kanawha County, W. Va., would be a thing of the past, if they would do this!

* * *

"I have been told that even in the staid city of Nashville, some of the brethren, at times, have permitted a piano to be brought into the church house for wedding ceremonies" (F. L. Rowe, Publisher, Leader, March 31, 1936).

And why not? The churches in that "staid city," while fighting "the Vine Street Christian Church" for using instrumental music in the worship, now have their Sunday School institution, their "our minister" or "pastor," their "individual communion (?) cups," etc., and have, for many years, been leading their sister church—"the Vine Street Christian Church"—a merry chase on their mad rush back to Babylon. They have all the machinery necessary to introduce mechanical music into the regular worship of the churches. They now permit "a piano to be brought into the church house for wedding ceremonies." How long will it be until the piano and other musical instruments will be used in the regular worship? Truly, "one departure from the N. T. calls for another." As Brother Tant truly says, "Brethren, we are drifting, drifting, drifting, and will soon be like the churches around us." But some will not drift. Some have turned their backs on Babylon and are facing Jerusalem. Let us get back to Jerusalem!

* * *

"In my early Christian life I believed that baptism was essential to salvation" (J. Frank Norris, Editor, in The Fundamentalist, Jan. 31, 1936).

"This is scripturally impossible" (A. Reilly Copeland, Bulletin, March 9, 1936).

"Scripturally impossible," indeed! Jesus says (Jno. 3:3-5), "Except a man be born again" — yes, "born of water and the Spirit, he cannot enter into the kingdom of God."

Peter says, "Be baptized for (Gr., eis, into, unto, in order to) the remission of your sins" (Acts 2:38).

Ananias says, "Arise, and be baptized, and wash away thy sins" (Acts 22:16).

Paul says, "As many as have been baptized into Christ have put on Christ" (Gal. 3:27).

Peter says, "Baptism doth also now save us" (1 Pet. 3:21).

These and many other Scriptures show clearly

that "baptism is essential to salvation," as the Editor of the Fundamentalist, in his earlier life, "believed."

Copeland says the doctrine that baptism is essential to salvation, is "scripturally impossible." "Scripturally impossible"—when the Scriptures clearly show that baptism is essential!

Mr. Copeland refers, as proof, to 1 Cor. 1:14-30. But his proof-text fails him. When Paul says, "Christ sent me not to baptize but to preach the gospel," there is the ellipsis of the word "only" — "Christ sent me not to baptize only, but to preach." This is shown by the fact that he did baptize (1 Cor. 1:14, 16). He thanked God that he had baptized but few, "lest (for fear) any should say I baptized in my own name" (v. 15). Others were there to do the baptizing, so that Paul could truthfully say he was glad he did not do the baptizing, except in a few cases.

* * *

"I have not the space to discuss your tract (*"The Voice Of One Crying in the Wilderness"*) in which you play John the Baptist, but will say that as I read a borrowed one, I could not help thinking of the Irishman who undertook to shear the hog, and of what he said, namely, 'Fath, and there is more fuss than wool'" (Ira C. Moore, Senior Editor of the Christian Leader, Letter, April 16, 1936).

Well, brother, get Bro. Rowe to give us space in the Leader, and we will furnish space in the Old Paths Advocate, and we will separate the "wool" from the "fuss." I think the readers can all see that most of the "fuss" will be on the cups side and the "wool" is all on the one-cup side of the question. Give us a "shearing" with "the sword of the Spirit, which is the word of God," if we have not the truth. In the meantime, let the reader send me 25 cents for a copy of the tract, and read it carefully.—J. D. Phillips.

CHURCH RUIN—CITY RUIN

("Ye are the salt of the earth")

"The mills of God grind slowly, but they grind exceedingly small."

The teachings and warnings given by Jesus and His Apostles were not heeded by many of the hearers. Consequently, those who would not listen had to suffer. Physical suffering came upon some, cf. Acts 13:11, etc., and where the word of God was despised and where stumbling was caused, eventually physical destruction. God is long suffering, and "willeth not that any should perish but that all should come to repentance and live." Nevertheless, if men continue in their own stubborn course, the Lord destroys. "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart may be forgiven thee," Acts 8:22.

God means what he says and says what he means. "Because sentence against an evil work is not executed speedily, the heart of the sons of men is fully set in them to do evil." Ecc. 8:11. "But if a man turn not He will whet His sword"; Psalm 7:12. Jesus' prayer, "Father, forgive them; they know not what they do," was of avail only to

those who turned. Wherefore turn ye, O turn ye, for why will ye die, O house of the Lord?

Think of what happened to the places where the good word of God came and was rejected or was accepted, but the people turned again to serve their own lusts and desires!

Where now is proud Capernaum, where Bethsaida, Chorazin, Phillipi, Ephesus, Laodicia?

Where are those ancient cities, Of hillside vale and plain, Where Jesus and his foll'wers, Were wont to pass again? Wherein love's labor languished, Where faithful men had taught Where Christian foes were vanquished, And mighty battles fought? O Phillipi, the faithful, Who time and time wast spent In helping Paul the zealous, To God the means were lent. But now thy lofty places, In ruins bleak laid low, Tell how some fateful errors, Were made there long ago. Where once thy labor prospered, No light is shining now, What evil there was fostered To bring thee down so low? Alas, that some should falter, And turn the just away, For ruin marks thine altar, That once was living day. When Paul, the mighty soldier, For Jesus Christ the Lord, Wrote and thee commended, How precious was the word! And we who live long after, Assurance have that they, Who labored in the beginning, Were perfect made e'e'. Without thy city limits, The faithful must have flown, And left thee to corruption, Of lust and sin full grown And those, who of thy number, Had fallen by the way, And failed to wake from slumber, But with the wicked lay, Now sleep the sleep of anguish, From which the waking time, Brings not the bless of Heaven, But endless shame for crime. Alas, that thou the zealous, From glory art brought low, And liest with the rebellious, As blackened columns show. And thou rich Laodicea, That city of renown, To bleakened desolation, The earthquake has brought down. In thee the Lord's cause prospered, But earth's wealth laid thee low, Because thy gold was fostered, Your vain life a mere show, And selfishness with glory, Of pride and lust are dead, All now in history pictured, Fulfilled as Jesus said. But Antioch in Syria, Whence Barnabas and Paul, Set out to preach the Gospel, Is fairest of them all. It stands as yet a pillar, To love and justice plight, Thou like the light of Heaven, Wast shining through the night, Where "Christian" first was spoken, Where light of love hath glowed, And whence to darkened millions, The love of God hath flowed.

L. L. McGill.

RESERVATIONS

If you are sure that you mean to attend the camp meeting, at the Bennetts Spring State Park, near Lebanon, and that you will want a tent or cabin, you had better notify me by August 1, as I think I can make the arrangements for you, since I am in touch with the authorities, who have them.

—Homer L. King.

Subscribe for the O. P. A.

THE TWO COMMISSIONS

The cause of much confusion in religion is due, no doubt, to a failure to understand that Jesus gave two commissions to His Apostles. The first or limited, was given while the Law of Moses was in effect, hence before the New ushered in. The second, or great commission, was given just before the church was established, but was not to take effect until after the Apostles were endued with power from on High, which was accomplished on Pentecost, about ten days after the ascension (Acts 2:1-4).

The first was to be preached to the Jews only; they were not to depart from the house of Israel. The message was: "Repent, for the kingdom (reign) of heaven is at hand." Christ said, "The kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). Mathew gives it: "preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. 10:5-8). Luke gives it: "He sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2). Christ also sent the 70 to preach the same thing (Luke 10:1-16). If we will compare the following scriptures we shall see they refer to the first commission; showing that Christ, John, the baptist, the apostles, and the 70, all preached under it: (Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18; Matt. 10:5-15; Mark 6:8-11; Luke 9:1-6; 10:1-20; and Mark 1:15).

Some will take Mark 1:15, "Repent and believe the gospel," and try to apply it to the great commission, and become confused. Others try to make it appear in connection with Jno. 3:16; Acts 8:37, etc., that we are saved by "faith only"; but Jas. 2:17 says, "faith without works is dead." Hence, we show our faith by our works.

Under the great commission the message is the gospel, and was to be preached to all creation, every creature under heaven, to all nations. This commission is recorded in Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47; Jno. 20:21-23. The first was to cease and the second began at Pentecost. The first, including the baptism of John, was made void after Pentecost. See Acts 18:24; 19:1-7. Hence, the second, or great commission, began then and is still in force.

—Grover White.

ROLL OF HONOR

Below we list the names of those, who have sent in subscriptions since May 20 and up to June 20. With each we give the number of subs. sent in. Please, accept this as our acknowledgement of receipt of the same. We thank you all for your interest in the paper with a mission, and your assistance in increasing our reader list.

S. J. Gay—9; Donie Trott—2; Mrs. M. A. Nicholas—2; James T. White—2; James A. Stewart—2; Homer L. King—2; Clovis Cook—1; Ryan Bennett—1; J. D. Phillips—1; C. F. Everett—1; Homer A. Gay—1; D. L. Stewart—1; Mary J. Stirman—1; Mrs. M. L. Henson—1; Carlos B. Smith—1; W. F. Cates—1; R. S. Trimble—1.

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JOTTINGS AND JOLTS

"The penalty of disobedience was death; and death is something that can come only to mortal beings."—Adventist in P. T. M.

1. Yes, death can come only to that which is mortal. (Admitted)

2. Death comes only to the *body* of man. ("And fear not them that kill the body; but are not able to kill the soul" (Mt. 10:28). "For as the body without the spirit is dead, even so faith without works is dead" (Jas. 2:26).)

3. Therefore, only the *body* of man is mortal.

1. Again: Only the *body* of man is mortal. (Proved, and witnessed by Rom. 6:12—"your mortal body;" Rom. 8:11—"your mortal bodies;" 2 Cor. 4:11—"our mortal flesh.")

2. Only that which is mortal can die. (Admitted).

3. Therefore, only the *body* of man dies.

Again: 1. "The last enemy that shall be abolished is death" (I Cor. 15:26).

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

3. Therefore, every corruptible, mortal body of man will put on incorruption, immortality.

* * * *

"Man's mortality is stressed frequently and strongly. So true is this that in I Tim. 6:15-16, we find the Apostle Paul ascribing to God as "the blessed and only potentate, the king of kings, and Lord of lords; who only hath immortality." —Adventist, in P. T. M.

Yes, man has a "mortal body," and he cannot be said to have (before the resurrection) immortality only or alone. In this text monos, only or alone, is an adjective, and modifies the substantive. And the reference is to Christ. And it is his *epiphaneias*, appearing, advent, coming, which will show who is the blessed and only Sovereign, the King of kings and Lord of lords, who hath immortality only or alone. I repeat, This refers to Christ, not to the Father.

And on this passage the author of the Concordant version well says: "Christ Jesus is the only one who has been vivified. Immortality is his exclusive possession."

Man now has a "mortal body," and can not be said to be immortal; but when "this mortal shall have put on immortality" (I Cor. 15:54), then immortality will be his exclusive possession. "It is sown in corruption; it is raised in incorruption. . . . It is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44). The "spiritual body," then, is the incorruptible body.

If "who only hath immortality" means that no other being has immortality, then God, the Father, is mortal. But this is not true; and the interpretation is, therefore, false. But Christ now does have immortality *only* or alone.

The Son took a mortal body (Heb. 10:5-7; Heb. 2:14-18). After his resurrection, he had immortality *only* or alone, that is, no mortality.

Question: Can those who can kill the *body*, also kill the *soul*? Again: If the *soul* dies when the *body* dies, do not those who kill the *body* also kill the *soul* in so doing? Again: I will affirm—The Scriptures teach that the *body* of man is mortal. Question: Will you affirm—The Scriptures teach that the *soul* of man is mortal? Will you?

* * * *

"Many church people seem to believe what the serpent told Eve: 'Ye shall not surely die'; contradicting God."—Adventist. But "Things are not what they seem." To some people the ends of the rainbow "seem" to rest on the earth. But this is an optical illusion, while yours is a mental illusion.

Jesus said, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24). But if the germ of the grain died, there never would be another grain from that one. All parts do not have to die, to make it proper language to say the grain dies. And so, "man dies," for as James says, "the body without the spirit is dead" (2:26). When a man's "body" is killed, the man is said to be killed. Jesus says, "And fear not them that kill the body, but are not able to kill the soul" (Mt. 10:28). We would all say he then killed the man; but he did not kill the soul. So Adventists are good at "contradicting God."

* * * *

"The Bible says the 'saints'-living and dead—will, at the end of these four great kingdoms of Daniel seven, 'take the kingdom, AND possess the kingdom forever, even forever and ever.' (Dan. 7:18)." —Adventist.

Where does the Bible say such a thing? I fail to find it so in the Bible. These "four great kingdoms" are: Babylon, Medo-Persia, Greece, and Rome, represented in Daniel two as successive parts of a great "image" in human form, and in Daniel seven as four great beasts. And the kingdom "set up" by the God of heaven, in Daniel two, is the same as the kingdom "received," in Daniel seven. But it was not "at the end," but "in the

days" of these. The stone, which represented it, smote the image upon its feet. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:35).

Interpreting this, Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." v. 44).

It "smote" the last of "the four great kingdoms," which had embraced the three before it, and thus did it "break in pieces and consume all these kingdoms" when Rome went down. Hence, this kingdom was not "set up," that is, "received," "at the end" of these, but "in the days of these," and it "break in pieces and consumed all these kingdoms." "The Decline and Fall of the Roman Empire" has long since been written; and it was before this fall that this kingdom represented by the stone was "set up" or "received." In fact, to be exact, it was in the days of Tiberius Caesar on the First Pentecost after the resurrection and ascension of Christ, when thousands were "delivered from the power of darkness" and "translated into the kingdom of God's dear Son, in whom we have our redemption, the forgiveness of our sins" (Col. 1:13).

1. Those who have forgiveness of sins are in the kingdom of Christ. Col. 1:13.

2. People obtained forgiveness of sins when Peter used the "keys of the kingdom" on the First Pentecost after Christ ascended. (Acts 2:38)

3. Therefore Christ's kingdom has existed since the Pentecost first after he ascended.

—H. C. Harper.

REPORT OF DEBATE

I recently attended a discussion on the marriage question, by Brethren J. A. Dennis and J. P. Watson. Dennis affirmed:

"The Scriptures teach, that an alien sinner, who has more than one living companion, is a proper subject for baptism, without quitting the present or last companion." Watson affirmed:

"The Scriptures teach, that under the gospel age, whoever (alien) puts away his or her companion, and marries another, while the first companion lives, commits adultery: that such alien must repent of this, even as other sins, to be a Scriptural subject for baptism."

Dennis argued that the marriage laws were given to God's people only, and that God does not join alien sinners together in marriage. Watson asked him if he and his wife were members of the church, when married. He answered, "No." Watson asked, "Did you get married after you obeyed the gospel, or did the Lord join you together when baptized?" Dennis did not answer. Watson pressed him on the question, "If God does

not recognize the marriage of aliens, when do they get married—after they obey the gospel? But he did not answer.

I consider Brother Dennis a very unsafe teacher, not only on this question, but on the cups, also. I may have the pleasure of meeting him on the marriage question, when he returns from his trip to the West. Brother McAllum, of Atlanta, Ga., who stands with Dennis on the marriage question and the cups, promised to furnish a man to meet me on the cups and a place for the discussion. I would guess that Dennis is the man, as McAllum would not debate. I am looking forward to this with pleasure.

The most of my work for the summer is mission work. I am to hold a mission meeting about seven miles from Samson, in a community where the gospel has never been preached. Too, I am wanted for two meetings in Houston County, but I have done so much of such work, mostly at my own expense, that I do not see how I can get to all, unless the brethren will come to my rescue and help bear the expenses. As Brethren Harper, King, and Phillips, will tell you, I am the only preacher in southern Alabama, who does not endorse an innovation of some kind. Remember me when you pray.

W. H. Reynolds, Kinston, Ala.



Wm. Freeman Jones, Iberia, Missouri, May 19.—(Too late for June issue.—Publisher). I have been preaching at Hopewell and Saline Valley (Miller County), at New Paydown (Maries County) and at Cable Ridge (Camden County), within the past few months; besides conducting several funerals. Am preaching the gospel in love, with large attentive hearings, leaving the results with the Lord. All praise to the Lord!

C. H. Lee, Bowlegs, Oklahoma, June 3.—Our meeting, which was held four miles south of Seminole, was a success in more than one way. We had been meeting here every Lord's day since last November, with just a few members. Then we had Brother King, of Lebanon, Mo., to assist us in a series of meetings, which closed May 27, embracing two Lord's days. Nine were baptized, and the seed sown, which we trust will be gathered soon. Brother King is forceful and logical in manner of presentation. I think he did some of the finest preaching I ever heard. To God be all the praise!

James D. Carson, Westover, Pa., May 27.—We have just closed a series of meetings at East Ridge, with much good done. Brother Homer A. Gay did the preaching, baptizing three, and the true seed sown. He labored hard in the interest

of the church here, and we all were saddened by his leaving. May God bless him and all the good brethren, who are leaving their homes and families, in order to carry the good word to others. I long to see the time, when I shall be able to be out in the field with them, helping to carry the load.

John B. Hall, Rte. 8, Box 185, Oklahoma City, Okla., June 15.—Our meeting, at the Boston School house, about fifteen miles southeast of the City, closed last night. We were well pleased with the splendid lessons from the word of God, delivered by Brother Homer L. King. Three were baptized, and we believe more good will be manifested in the future. May he not falter in going forth, declaring the word of God in its fulness, is our prayer. We meet each Lord's day at the above place to worship God, "in spirit and in truth," free from innovations of any nature. We cordially invite all, who may be in reach, to be with us.

H. E. Robertson, Phillipsburg, Missouri, June 15.—Brother Frank Cope and I have just closed a series of mission meetings, at the Flat Woods School house, near the home congregation. One was baptized and one restored. I consider Brother Cope one of our very best young preachers. We feel certain that brethren will not be disappointed if they call him for meetings. The younger preachers should be encouraged by calling them for meetings.

W. H. Hilton, Galena, Missouri, June 15. — Since last report, I preached a week at Vanzant, Mo., where I found a fine band of brethren. I expect to move there in August. I expect to go to a place, near Dora, Mo., for my next meeting, then to Washington, Okla., in July. I hope to be at the camp meeting, for a part of it, at least. I thought the last issue of the O. P. A. was certainly fine.

John L. Reynolds, Crockett, Calif., June 11. — I closed a series of meetings at Greenfield, Sunday night, June 7. I also preached at Eureka where we baptized a fine young man. We are booked to begin a series of meetings August 8, at the Butner High School, near Wewoka, Oklahoma. All are cordially invited to attend.

J. B. Lasater, 315 S. 22nd, St., Temple, Texas, June 10.—We were very much pleased with the results of the meeting, recently closed, at this place, by Brother James R. Stewart. We found him to be a real worker, not only in the church, but also in the home and outside. Due to the busy season, the crowds were not so large as we expected, but we feel that much good was accomplished. The visible results were seven baptized and twelve confessed their faults. We were pleased to have brethren in attendance from Waco and from Shiloh.

James T. White, Lometa, Texas, May 25.—I am now visiting the little congregations at Gof and at Stag Creek, near Sidney, Texas. I have labored with them for about fifteen years, and I usually

hold a series of meetings for one of them each summer, which I expect to do this summer. I am to begin a meeting at Stidham, Okla., July 19. If others in that section would like to have a meeting, while I am in that part, I would be glad to hear from them. I have been receiving some response to my proposed tract on the "Blood of The Atonement." If others are interested in its publication, I would be glad to hear from them.

James R. Stewart, Clyde, Texas, June 10.—The meeting at Waco closed with one baptized and three restored. We were hindered some by the rains throughout. I went from there to Temple for a series of meetings, which is being reported by Brother Lasater in this issue. We have a fine band of brethren at both Waco and Temple. I shall probably return for another effort in the fall. I am now at home for a few days, as my wife is quite sick, and I may be called away from my work sometime. The doctor says she may have to undergo an operation before getting well. My next meeting is at Axtell, a mission point. Then to Shiloh, Ramsy, Texas; Davidson and Wilson, Oklahoma. When you approach the Throne of Grace, remember us.

Clovis T. Cook, Lebanon, Missouri, June 16.—The meeting at Fairview, near San Antonio, Texas, starts off with the best crowds and interest, they say, in years. We have restored one and two are to be baptized to date, and we anticipate a great harvest in this meeting. However, we are encountering much opposition from the camp of the enemy, being presented with many questions, but we are preaching the "truth in love." Brother Sam Finto is to be commended for his zeal and persistent effort to build up the Apostolic order here, and it seems that his efforts are being manifested in results.

Frank Cope, Competition, Missouri, June 14, 1936.—Brother H. E. Robertson and I have just closed a mission meeting at Flat Woods. We had very good attendance, considering everything. The results were one baptized and one restored. Brother Robertson is making a sacrifice to preach the gospel in such places. I am now back in Competition, and I am glad to have with me Brother Billie Modgling, of Seminole, Okla., who is to assist me in some mission meetings in this section. I am expecting to be present at the all-day meeting in Sulphur, Okla., July 4, and remain a few days with Brother King in his meeting there.

Homer L. King, Lebanon, Missouri, June 21.—I enjoyed the mission meeting near Seminole, Okla., reported in this issue by my old friend and co-worker, C. H. Lee. My next was with the little band, near Oklahoma City, which is reported by Brother John B. Hall. It was a pleasure to be associated with him and to note his godly life and manner. I was benefitted by the "Mutual faith." The fifth Sunday in May, I was with the home congregation of Brother W. C. Rice, of Mountain Home, Ark. It was my first time to meet Brother Rice, and to meet with that congregation. I was

glad to be with them, and to note their simple and humble manner. I hope that I may get better acquainted with Brother Rice in the near future. I was favorably impressed with his manner and seeming sincerity. While we might differ slightly on a few points, I think we shall be able to iron them out satisfactorily. I am now in a series of meeting at Eola, Texas, which began the 18th. inst., and we expect to continue over next Lord's day. The attendance is starting off encouragingly in spite of the busy season. En route here, I preached three nights at Wichita Falls, baptizing two. I left them much encouraged and talking of building a larger house to take care of the increased attendance. I go next to Sulphur, Okla. July 3; then to Atlanta, Texas. On with the good work!

(Crowded out last issue—Publisher.)

Frank Cope, Jr., Competition, Missouri, May 12 —I closed a series of meetings May 3, at Mount Carney (an old Christian Church congregation), near Competition. We continued two weeks, with 24 baptized, and it seemed most of the members taking a stand with the Bible way. However, the last Lord's day, we had a preacher of that type present, and he wanted to have the Communion (?), using his man-made innovation, "individual cups". As it was his time (although the congregation wanted him to give over to me), he spoke for a short time, then proceeded to use his innovation in the communion; then turned the services to me. I waited on the table in the Scriptural manner, using but one cup, and the majority of the congregation participated in the Scriptural Communion, after which I preached a short discourse on the Communion. All the brethren seemed to back me up in this, and the preacher left in the after-noon. I began a meeting last night at Winnipeg, Mo., not far from the above place. This also is an old Christian Church, but they seem to be tired of the man-made system, and it seems want the Truth. May God help me to give them just that, and much good may be the results. Brother Paul Triplett assisted in the first meeting.

(Note: Frank is the young man, who was with me last summer, and he is but 18 years of age, but he is demonstrating the courage and ability of those many years his senior. May God bless you, Frank; just keep the good work going! —H.L.K.)

Homer A. Gay, Healdton, Okla., June 17, 1936: Since my last report I held a short meeting at Equal Rights, near Ardmore, Okla., where we have a small loyal congregation under the leadership of Brethren Abe Smith and Noah Hooven—two fine Christian men. Two were baptized into Christ and one was restored, and the brethren were encouraged to do more for the cause of the Lord. I have promised to go back there for a longer meeting with them in November of this year. The last Sunday of the meeting there we had an all day meeting with dinner on the ground and a number of splendid short talks from brethren on mission work, including a wonderful talk from

our beloved brother Walter W. Bray. I am now in a meeting with the good folks at Healdton. The accident and death of brother Bray has caused us all much grief, but we have had good crowds at all services thus far, and one has been restored to the fellowship of the church. We are working for a great harvest of souls here. I am looking forward to my wife and children meeting me here next week, to "be with me in the remainder of this meeting and through all the meeting following this one which will be at the Bit Shop, eight miles north of Healdton. The good brethren at Healdton are making it possible for my family to come to me here, for which I am very thankful. They have been with me and helped me in so many meetings until I surely do miss them when they are not with me. It now looks as if Bro. King and I will follow the camp meeting in Missouri with another mission meeting right in the town of Lebanon, Mo., the first of September. Brethren, if you will help us to hold these mission meetings we believe that much good can be accomplished. The harvest is white and the laborers are few.

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BROTHER WALTER BRAY PASSES

Brother Walter W. Bray was born at Healdton, Okla., Feb. 13, 1898 and departed this life June 15, 1936, following an accident of being caught in a pulley in the power house where he worked, near Healdton.

Bro. Bray was married to Miss Bessie Simrell April 22, 1916. Four children were born to them, three boys and a girl; the girl having died in infancy.

Bro. Bray obeyed the gospel under the preaching of Bro. H. C. Harper, in 1928, and soon began to preach the gospel, continuing to preach and to live as God's word directs. He was solid on every issue that ever came up to trouble the church, and was one of the best workers, in the church, that I have ever met. He was a friend to all and was loved and respected by all who knew him.

Funeral services were conducted by Bro. Tom E. Smith and the writer, at the Church of Christ, in Healdton, June 16, after which his body was laid to rest in the Healdton cemetery. One of the largest crowds that I ever saw at a funeral was at

this one,—thus showing the standing, which he had where he was born, reared, obeyed the gospel, preached, and lived all of his life.

Bro. Bray leaves to mourn his departing his good wife and three boys, Raymond, Glen and little Donal. Also his father, step-mother, several half brothers and sisters, and a host of other relatives and friends.

The cause of Christ has lost one of its best and most willing supporters and defenders. He was a loyal and true friend to the Old Paths Advocate, and appreciated the fight that we are making for the right. We will all miss him so much. Our hearts go out to Sister Bray and the boys. May God bless them!

—Homer A. Gay.

Walter W. Bray, As I Knew Him

I was present when Bro. Bray made that good confession, and saw him buried with his Lord in baptism, and have been very closely associated with him ever since that time. I stood by him and held his hand as he was drawing his last breath, hence I feel that I knew him and was acquainted with his life.

Bro. Bray presented his body a "living sacrifice" (Rom. 12:1) from the time that he became a member of the church until his death. He sacrificed for the cause of Christ, for his family, for the widows and orphans—always going out of his way to help some one. He never forgot the aged, nor did he ever forget the little folks. No one needing help ever thought of passing Walter Bray. The road was never too rough or muddy, the night never too dark for him to go and help in time of sickness or need.

He was also a good loyal gospel preacher. He and I have worked side by side in many a mission meeting, and he has baptized a number of persons, who still live to see that "his works do follow" him. He was willing to make a sacrifice to preach the gospel and to help others preach it. He served as a deacon in the church at Healdton and was better qualified for the position than any one else in the congregation. He was always willing to make a sacrifice in order to discharge his duty as a deacon. He always thought of others before himself.

His mind was constantly on the Word of God. He talked it and lived it in his home, while at his work, at church, and it never left his mind, while he was conscious; while in the hospital, suffering great pain, when the nurses and doctors would do some deed of kindness to him he would tell them "that reminds me of a certain passage of scripture," and quote one to them that was be-fitting. They all knew that he was a Christian and not afraid to die.

He said to me: "Bro. Tommie, I am not afraid to die, but I hate to leave Bessie and the boys."

I have lost one of the best friends that I ever had. I may have as good friends as Bro. Bray, but I never expect to have a better.

I have lost my old pal and co-laborer in the gospel work. I pray that God will help us to imitate his splendid Christian character and his sunny, lovable disposition.

—Tom E. Smith.

I have known Bro. Walter W. Bray since even before he obeyed the gospel, and from the time he became a member of the church until his death we were associated in the work of the church. He served as deacon while I served as an elder, and Bro. Bray was always willing to do more than his part. We have no man in the congregation, who can take his place. But while this world is so dark and gloomy without him, Heaven is brighter than ever before, and we long to meet him over there.

Our deepest sympathies go out to Sister Bray and the boys. May God's richest blessings rest upon them, and may we all live so as to be as well prepared to go as was he is my prayer.

—O. C. Mathews.

Note: I was so stunned and hurt by the above report, which reached me just before services last night (June 19), that I could hardly preach. It came as a complete surprise to me, as I had not heard of the accident, until the sad news of his death reached me. All that I can think to say, is that we have lost a tried and true friend and brother; the brotherhood, a loyal gospel preacher; the Healdton church, one of its best and most useful men; the family (Oh, what a tragedy!), a devoted husband and father. We shall all miss him, but only they, who have suffered such a loss, can realize what a load of grief the dear family must carry. May you look to Jesus in this sad hour, for He can "be touched with the feeling of our infirmities" and can "bind up the broken-hearted."

—Homer L. King.

PASSED ON

Vinoy Faye Rippey, daughter of Brother and Sister L. O. Rippey, of Mountainair, New Mexico, 11 months of age, passed on June 15, 1936; due to after effects of whooping cough. Interment was in the Mountainair Cemetery, June 16.

The writer spoke words of warning to those present, also such words of encouragement as our Savior alone can give to mankind.

While the parents have been in this part but a short time, yet the church has learned to love them dearly for their loyalty and faithfulness. We think they are making preparations to spend eternity in Heaven with little Vinoy Faye. Our prayers are for them.

—S. J. Gay.

PASSED ON

John Leonard Hilton was born September 27, 1856, near Scholten, Missouri (Barry County). Departed this life May 14, 1936; aged 79 years, 7 months, and 17 days.

He was married December 25, 1877, to Nancy Katherine Williams. To this union were born 15 children; 10 of whom survive. He leaves 40 grand children, 20 great grandchildren, and a host of other relatives and friends, to mourn his passing.

He obeyed the gospel at the age of 36, thereby becoming a member of the Church of Christ, living a faithful Christian life to the end, hence we feel that he is an heir to the promises of God.

—H. E. Robertson.

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 9

LEBANON, MISSOURI, AUGUST 1, 1936

No. 9

VIEWS AND REVIEWS

By H. C. Harper

"We do not use instruments of music in our worship, neither do we have societies through which to do our work. Paul said, '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). To do anything in the name of Jesus is to do so by his authority, and we have no authority from him to use instruments of music in the worship, or societies."—Tract by J. L. Hines put out by C. L.

Hines is "Minister" of the "Church of Christ, Shelbyville, Tenn." And in "Lord's Day Services" we see "Bible School 9:45 A. M. Worship 11:30 A. M." Now since "Bible School" is before "Worship," can they by "authority from him" have "instruments of music" in the "Bible School"? If not, why not, Hines being the witness in the case? And if the "Bible School" is not a society, what is it? He says again; "To sing without the instrument and to work through the church is infallibly safe." Is the "Bible School" the "church"? If so, do you call "Bible things by Bible names" having a "Bible School"? Does it have any unbaptized members as a "Bible School"?

And is not this "Minister" just the plain "Pastor," such as we find in his functions in the Christian Church? If not, where is the difference?

This tract is one of the most self-condemning pieces of literature you can find put out by any of the churches of Christ. It shows they are not only "drifting," as Tant points out, but are already drifted on the rocks of humanism, and have left the "infallibly safe" course. "Physician heal thyself." It is such that the Lord will spew out, as plain as day in the light of "Matt. 7:21-27," cited by Hines himself. And this shows they are blind in not seeing it. It is a plain fulfillment of 2 Tim. 4:4—"after their own lusts shall they heap to themselves teachers, having itching ears."

"Brother S. W. Baker, pastor Paducah Christian church, in joint meeting with the church of Christ yesterday took definite stand with churches of Christ resigning as pastor of the local Christian church of two hundred members. . . . Brother Baker and his wife have considered this matter many months. . . . Efforts toward unity of the two groups are being made."—F. F.

Well, when a man can "resign as pastor" in one of these "two groups" and "take up local work" as "the pastor" in the other, they, the "two groups," cannot be far apart, and when the hind foot gets

enough "sanctified common sense" to do away with "Where the Bible speaks, we speak, and where the Bible is silent, we are silent," thus catching up with the fore foot, the animal surely is one, and should be so branded. It is a shame to burn two lights when both on this "broad way" (Mt. 7) use one—"sanctified common sense,"—and go to "destruction," as the Master points out.

* * *

"If a congregation anywhere should desire to locate one of the best local church workers in the brotherhood Brother Wallace may be secured. . . . He is too modest to make known he might be had for local church work."—F. F. The College set have the "brass," though; and they get the "dough." But this is Foy E. Wallace, Sr., one of the few old preachers remaining, and he does not seem to know how to catch onto this new-fangled thing in the churches of Christ, for he with others fought "the pastor" system in the Christian church "digressive" ranks to a finish many years ago; hence he needs a little coaching, you see, by Brother Nelson, another old-timer, who has caught on as to how the college-bred set boost one another to the best-paying jobs. And what Christian would envy them their place, for as Jesus said to just such material when he was here, "Verily, they have their reward, the reward of unrighteousness" (2 Pet. 2:13).

* * *

"Easter is the day in the year upon which Christ arose from the dead. . . . The word Easter occurs in the Bible only at Acts 12:4. The Revisers translate it Passover."—F. F., 7-9-'35.

If this were from some sectarian, it might be let pass with the rest of the "junk" they have dragged in from the pagan world. But a Christian should have a better understanding. "Easter" is not "in the Bible" in any place. The word in Acts 12:4 is pascha, passover, and those who put "Easter" in the King James version did not translate at all; but stuck in the word "Easter." Easter is from Eastre, meaning "the goddess of spring."

Christ was crucified on a pascha, passover, not resurrected, then. Your "Easter" goes with the rest of the "junk," "Good Friday," etc., drug in by "the Mother of harlots" and her daughters.

* * *

"I have never found the time nor had the inclination to meet any man who did not have enough confidence in his doctrine to defend it. I am wondering if they have a man anywhere who has."—F. F. (Report of Bonneau-Price Debate

by N. D. Jackson)

Plenty of 'em, brother, and if you fellows had the same confidence in your doctrine, you would not compel a man to affirm a negative proposition or have no debate. I call this cowardly.

By the way, the Editor of the F. F. has been invited to open its columns and give equal space with this paper for the publication of a proposition setting forth this doctrine he advocates; and we are wondering if he has "enough confidence in his doctrine to defend it." When he says so, we will let you know.

* * *

"Have signed propositions with D. N. Jackson for a debate in Dodsonville this fall."—Bonneau in C. M. for June.

There! I told you so, brother. "De woods am full ob 'em." Let us now keep it going. Have you "enough confidence," Brother Jackson?

* * *

"We all partake of the loaf and thereby become qualitatively, as it were, a part of it, as it is of us; and even thus we become members of Christ's one body which it represents."—McGarvey on I Cor. 10:17.

These standing monuments, as it were, "one loaf" and "a cup," as set forth in the New Testament, are witnesses against all division. And any church that uses loaves or sections of a loaf perverts the witness of God.

"The cup of blessing which we bless. Not the cup which brings blessing (though it does that), but the cup over which blessing is spoken, the cup consecrated by benediction."—His comment on v. 16.

Yes, "it," cup, not cups; a witness of God. And how dare you use cups and thus pervert the witness of God? It is presumptuous, a sin of the worst kind. There is but "one faith" (Eph. 4:4) or covenant, as there is "one body" (v. 4). And to this God's monumental witnesses bear testimony, just as Thayer's lexicon (p. 15) notes it: "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood and emblem of the new covenant." What is the emblem, token, or witness, of the new covenant?—"This cup containing wine," "the cup over which blessing is spoken." What is the emblem of the blood?—"Wine," "the fruit of the vine" which was in the cup, as set forth in Mt. 26:28, 29. And how can any church "hold fast" the instructions, or ordinances, "as delivered" (I Cor. 11:2) and pervert God's witnesses by using loaves or sections of a loaf or cups? Who can tell us?

CULLINGS AND COMMENTS

By J. D. Phillips

"In general it (Freed-Hardeman College) endorses the great principles of the Restoration Movement as taught by the 'pioneers,' but believes that the church as a whole has departed more or less from these principles and that there is in some respects, at least, need for a restoration of the Restoration" (N. B. Hardeman, President, in Christian Leader, July 7, 1936).

We are glad to know that Bro. Hardeman can see that "the church as a whole," and not just "the Christian Church," "has departed more or less from these (Restoration) principles," and has, therefore, headed herself into sectarianism. Bro. Tant is right: he says, "Brethren, we are drifting, drifting, DRIFTING, and will soon be like the churches about us." Bro. Hardeman speaks out in terms not doubtful. We hope that he will begin at once to help lead the church back, in both theory and practice, to "the great principles of the Restoration Movement." If he will do this, he, with his far-reaching influence and ability, will be able to lead many of the churches of Christ to discard many of their "Babylonish garments" with which they have been so heavily loaded they can barely function as churches.

* * *

Continuing his article about the work of Freed-Hardeman College, Bro. Hardeman says, "Courses in such subjects as . . . 'Sunday School Work', . . . together with other subjects that might be desired," will be given to preachers. When F. W. Emmons wrote Alexander Campbell criticising him for his bitter denunciation of the Sunday School, the missionary society, the mite society, etc., Campbell replied that he had taken his stand on "the Bible and it alone" and that such institutions were "not so much as once mentioned in the Bible." It would be interesting to read an article from the versatile pen of Bro. Hardeman showing how the Sunday School work—the "work" of a human institution "not so much as once mentioned in the Bible"—can be in harmony with either the Bible or "the great principles of the Restoration Movement" from which he truthfully says "the church as a whole has departed more or less."

* * *

Where in the Bible and in "the great principles of the Restoration Movement" can anything be found to lend any support to the practice of the so-called "Bible Colleges" of begging hundreds and thousands of dollars from the churches and individual disciples to build and maintain human institutions—institutions "not so much as once mentioned in the Bible"—and thus rob sacrificing gospel preachers of the support that God has ordained that they should have? Where in these principles can "our pastor" be found? Where "the Sunday School"? Where the plurality of cups? Where the customs that set aside "the ancient order of things" in the worship (1 Cor. 14:40) of the churches? Echo answers, Where?

* * *

"While they tried to defend instrumental music, they seemed glad to close the discussion and to leave the matter alone. I shall not have a debate in New Zealand. I don't believe there is a man strong enough to meet me. And they will not risk a discussion because they stand to lose by it. And they know this" (John Allen Hudson, Leader, July 7, 1936).

For the same reason Brother Hudson and others will not meet us on the "our pastor" and "the Sunday School" and the "cups." "They stand to lose by it," you see. "And they know this." So "they

will not risk a discussion." "Murder will out," they say.

* * *

Our Qualifications for the Work of Completing the Restoration.—Our qualifications for such a work are; that we have their (the reformers') labors before us—an ordinary knowledge of the languages—access to the most recent improvements—an acquaintance and correspondence with men of reputation—a small degree of mental independence—a little common sense—and some veneration for the oracles of God. We stand on the shoulders of giants, and though of less stature, we can see as far as they; or, like the wren on the back of the eagle, we have as large a horizon as the eagle which has carried us above the clouds."—Alexander Campbell.

"**QUERY.**—On whose 'back' and 'shoulders' does he stand, who has attentively read and carefully considered all the publications of Mr. A. Campbell?"—F. W. Emmons.

"**QUERY** No. 2.—And on whose "back" and "shoulders" does he stand who has attentively read and carefully considered all the publications of both Bro. A. Campbell and Bro. F. W. Emmons? Both were "giants," intellectually.

MODERN SCHOLARSHIP AND THE FORM OF BAPTISM

By A. T. Robertson,

Author of *Grammar of the Greek New Testament in the Light of Historical Research.*

The history of baptism is now well known by modern scholars. If anything in the New Testament is clear, it is evident that the New Testament baptism is the immersion of the believer. The purpose of this tract is not to give the history of the change from immersion to sprinkling after New Testament times, but rather to show how unanimous modern scholarship is in favor of immersion as the meaning of baptizo and the New Testament teaching and practice. There was a time when scholars were not so frank and clear on the subject, when a few scholars, and even lexicons, dared to claim affusion or pouring as a possible meaning of baptizo. But that day has gone, never to return, as a result of the Baptist protest (since the work of Carson and Conant) on the subject and as a mark of the liberty of real scholarship which refuses to be shackled by sectarian bonds. When one quotes an antiquated and partisan lexicon in favor of sprinkling, he should be sure to give the date. No modern Greek lexicons give any other meaning for baptizo than dip. Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant. A man today who argues that baptizo means to sprinkle or pour throws suspicion on his scholarship and is on the defensive.

I. Greek Lexicons.

I do not propose to quote a single Baptist scholar. In fact, no Baptist has made a Greek lexicon. The standard Greek lexicon for the world for ancient Greek is that by Liddell and Scott, the two

Church of England schools. It is entitled "A Greek-English Lexicon," and is the eighth edition and dated 1901. It says, "Baptizo, to dip in or under water."

Sophocles, a native Greek, has produced a "Greek Lexicon of the Roman and Byzantine Periods" (date 1870), covering precisely the time when the New Testament was written. He says, "Baptizo, to dip, to immerse, to sink." He gives numerous examples and adds, "There is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

The modern Greek is in use today, and the word baptizo is given by Contopoulos in his "Modern Greek and English Lexicon" (date 1869) as meaning "to wet, to immerse, tinge." As is well known, the modern Greeks practice immersion only and use baptizo for the act. They are supposed to understand their own language.

The standard lexicon of the Greek New Testament is by Thayer, of Harvard University, entitled "A Greek-English Lexicon of the New Testament" (date 1887). He says, "Baptizo, 1. Properly to dip repeatedly, to immerse, to submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water."

Cremers' "Biblico-Theological Lexicon of New Testament Greek" (date 1892; ninth edition in German, 1912) is the standard lexicon for theological terms and the work of a famous German scholar. He says, "Baptizo; immerse, submerge."

There are one or two new lexicons of the Greek New Testament by German scholars that are not translated into English. One is by Preuschen under date of 1909, and is entitled "Vollständiges Griechisch-Deutsches Handwörterbuch zu Schriften des Neuen Testaments." He says that baptizo means "ins wasser tauchen," "to dip into water." The most recent of all New Testament Greek lexicons is by Ebeling under date of 1913. It is entitled "Griechisch-Deutsches Wörterbuch zum Neuen Testamente." He makes baptizo mean "tauche ein, unter," "I dip in under." It is useless to quote dictionaries that are out of date. Those quoted above are the latest, and the best in the world, and they are unanimous and conclusive.

2. Bible Dictionaries.

If we turn to Bible dictionaries we shall find a similar story. The Bible dictionary longest in use was edited by Smith. The article on baptism is written by Prof. Frederick Meyrick, of Trinity College, Oxford University, a Church of England scholar. It says, "Hence baptism, properly and literally, means immersion."

The Bible Dictionary (five volumes, 1889-1904) in most frequent use today is that edited by Hastings. The article on baptism is written by Alfred Plummer, the famous scholar of the Church of England. It says, "A death to sin was expressed by the plunge beneath the water, and rising again to the life of righteousness by the return of light and air; and hence the appropriateness of immersion." Dr. Plummer, however, it should be said, argues against the necessity of immersion today

(Continued on page 5)

OLD PATHS ADVOCATE

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A LIVE CHURCH

For a church to be alive spiritually it must not mix up with the world. James teaches "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Jas. 1:27. The above when fully understood and applied with involves just about the whole duty of a congregation. And when obeyed will put life into a church and cause it to live the spiritual life. Yes, we will be helping the needy, visiting the fatherless and widows in their affliction and not be messing around in and with politics, lodges, shows, card parties, dancing, prize fighting, marrying out of the Lord, attending base ball games, and all other worldly entertainments. In short for a church to "keep itself unspotted from the world" it is to be "led by the spirit of God." Ro. 8:13-14. "The spirit of God" will not lead a church or person to or into the above named things and places, therefore a congregation that is "keeping unspotted from the world" (and they are very few) is a live to God through Christ. "The pure religion" is nothing more nor less than obeying the teaching or doctrine of Christ. Thus we are taught, "whosoever goeth onward 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 Jno. 1:9. Then as long as a church "abideth in the teaching of Christ" it will be alive or living unto God. So "if any one cometh unto you and bringeth not this teaching receive him not into your house, and give him no greeting." Verse 10. This course pursued a congregation will live spiritually. The above teaching is confirmed by the following: "Be not unequally yoked with unbelievers for what fellowship have righteousness and iniquity? Or what communion hath light with darkness?" Or "Concord with Belial?" (lovelessness) Or "what portion hath a believer with an unbeliever?" 2 Cor. 6:14-15. A church is to "exercise itself unto Godliness." 1 Tim. 4:8. Heb. 12:11-7. And be "living stones (not dead ones) built up a spiritual house, to be a holy priesthood to offer up spiritual

sacrifices, acceptable to God through Jesus Christ." 1 Pet. 2:5. When this instruction is observed a congregation will then "have grace whereby we may offer service well pleasing to God with reverence and we." Heb. 12:27. All should live and walk in the way so we may be "found clothed and not naked." "Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and High Priest of our confession, even Jesus." Heb. 3:1. Then all should "look unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Heb. 12:2.
—Joseph Miller.

ROLL OF HONOR

Below we give the names of those who have sent in subscriptions from June 20 to July 20, and opposite their names the number of subs. We wish to thank all who are helping to increase our reader list and to get the O. P. A. into new homes. Please, keep the good work going by sending us all the names you can.

Clovis T. Cook—5; Homer L. King—5; Ervin Waters—2; J. D. Phillips—1; J. F. Thompson—1; J. B. Lasater—1; C. L. Williams—1; J. H. Sharp—1; Harry L. Roberts—1; Lawrence Bee—1; Mrs. L. C. Asplin—1; A. E. Cogburn—1; D. A. Jones—1; O. B. Johnson—1; Jim Kirbo—1; Paul J. Willhoite—1; J. C. Moore—1; James R. Stewart—1; J. A. Moore—1; W. T. Riffe—1.

Donations To The O. P. A. Fund

D. A. Jones\$1.00
A. E. Cogburn50

BROTHER HARPER'S CONDITION

Sneads, Fla., July 9, 1936.

Dear Brother King:

We received your letter several days ago, and was glad to hear from you.

Mr. Harper has been seriously ill since March 19. At present he is able to walk in the house by holding to the furniture, etc. He has no use of his right arm and cannot talk. His vocal organs seem to be greatly affected. We are hoping he may soon be able to overcome his infirmities.

Your Sister in Christ,

Mrs. H. C. Harper.

PASSED ON

James Carroll Rickard was born in Alabama, March 18, 1850, departed this life July 4, 1936, being 86 years, three months, and 15 days of age.

In 1874 he was united in matrimony to Nancy Russell Brewer, who preceded him in death, about 14 years ago. To this union was born 11 children, 8 of whom survive. Brother T. L. Rickard, of Davis, Okla., being one of the 11, and with whom he made his home at time of his death.

Brother Rickard obeyed the gospel at an early age, thereby becoming a member of the Church of Christ, and he continued faithful until death. He was a member of the congregation at Sulphur.

The funeral services were conducted by the writer, being assisted by Brother Frank Cope. Interment was in the cemetery at Davis, Okla.

We wish to extend our heartfelt sympathy to the bereaved children, grandchildren and other relatives.

—Homer L. King.

THE CAMP MEETING

It now appears that we will have a record crowd of brethren, from various sections of the U. S., in attendance at this meeting in the State Park, around the Bennetts Spring, one of the largest cold water springs in the world. Remember the date of beginning, Friday night, August 21, continuing until over the 5th Sunday, with three services daily. Brother Gay and I, together with a number of other preachers, will be looking for you on the opening day. So, do not disappoint us.

Whether you come from the East or West, follow highway number 66 to Lebanon, then turn west on the Park road to the spring, which is 12 miles from Lebanon. Have you written me, asking that a tent or cabin be reserved for you? If not, do so at once. Bring "Songs of Praise and Devotion" if you have them, as we expect to use this book in the song services.

—Homer L. King.

Modern Scholarship and the Form of Baptism (Continued from page 3)

on the grounds of convenience and expediency. On the contrary, in Hastings' "Dictionary of Christ and the Gospels" (2 vols., 1905-1908), Dr. Marcus Dods, late principal of New College, Edinburgh, the leading New Testament scholar of Scotland and Presbyterians, says in the article on baptism, "To use Pauline Language, his old man is dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

3. Commentaries.

If we turn to the modern commentaries, we find the same result.

Among Methodist scholars, let us take the following: It is proper to quote John Wesley ("Notes on the New Testament" on Romans 6:4), since he is the founder of Methodism. Wesley says, "We are buried with him. Alluding to the ancient manner of baptizing by immersion."

Prof. G. G. Finlay is one of the foremost Methodist scholars of England, and writer on First Corinthians in the "Expositor's Greek Testament" (1900). In explaining how the Israelites were baptized unto Moses in the cloud and in the sea (1 Cor. 10:2), he says, "The cloud shading and guiding the Israelites from above and the sea making a path for them through its midst and drowning their enemies behind them, were glorious signs to our fathers of God's salvation; together they formed a *loutron palingenesis* (Titus 3:5), inaugurating the national covenant life; as it trod the miraculous path between upper and

nether waters, Israel was born unto its divine estate." (Note: *loutron palingenesis* is Greek, meaning "bath of regeneration." J. D. P.)

Prof. A. S. Peake, another great British Methodist scholar, writes on Colossians in the "Expositor's Greek Testament." In the comment on Colossians 2:12, he says, "The rite of baptism in which the person baptized was first buried beneath the water, and then raised from it, typified to Paul the burial and resurrection of the believer with Christ."

Presbyterian commentators are equally explicit. Calvin, in his commentary on Acts 8:38, says: "Here we see how baptism was administered among the ancients; for they immersed the whole body in water."

Principal James Denney of the United Free Church College (Presbyterian), Glasgow, writes on Romans in the "Expositor's Greek Testament". On Romans 6:4, he says, "Therefore we are buried with him (in the act of immersion), through that baptism into his death—burial being regarded as the natural sequence of death and a kind of a seal set to its reality."

Prof. A. B. Bruce, also of the United Free Church College, Glasgow, wrote in the same series on the "Synoptic Gospels." On Matthew 3:14 he merely alludes to the symbolic significance of the rite as denoting death to an old life and rising to a new.

Finally, let us hear some of the great Episcopal (Church of England) commentaries. Lightfoot, almost the greatest of all commentators, in his "Commentary" (1890), on Colossians 2:12, says: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; he emerges thence, he rises regenerate, quickened to new hopes and a new life."

Prof. H. B. Swete, of Cambridge University, in his great "Commentary on Mark" (1898), says on 1:9, "With the added thought of the immersion, which gives vividness to the scene."

Let us conclude with Sandy and Headlam ("Commentary on Romans," 1895), on Romans 6:4, in the "International Critical Commentary." Prof. Sandy is the leading Biblical scholar of Oxford University, as Swete is of Cambridge University. He says, "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ:

"Immersion—Death.

"Submersion — Burial (the ratification of death).

"Emergence—Resurrection."

A Settled Question

With this showing of modern scholarship, Baptists properly claim to have won their contention beyond the shadow of a doubt.

In confirmation of all this it is perfectly natural to find *baptizo* used in the Septuagint in 2 Kings 5:14, "And Naaman went down and dipped himself in the Jordan seven times." And also Josephus uses *baptizo* for the dipping and drowning

of Aristobulus (Antiquities, Book XV, chapter 3, section 3).

Every passage in the New Testament is intelligible with the meaning of immersion. No instance has ever been found in any Greek writing where baptizo means to sprinkle or to pour. It always means to dip either literally or metaphorically.

The New Testament uses rantizo for sprinkle and eccheo for pour, but neither of these occurs in the New Testament for the act of baptism, but always baptizo is used, which means dip.

Remarks

The article given above is a verbatim copy of a tract put out by the Southern Baptist Convention, and written by Prof. Robertson, concededly the greatest living New Testament Greek scholar. I pass it on to you because of its unanswerable evidence in favor of immersion of the believer as the baptism commanded by Christ (Mt. 28:19) and obeyed by all primitive Christians (Ac. 2:38). The verb baptizo, as he has shown, has but one New Testament meaning—to dip. The noun form—baptisma—likewise has but one New Testament meaning, which is, as Thayer says, "immersion, submersion." A copy of this article should be filed by every subscriber for future reference, and one should be sent to each friend who believes sprinkling or pouring will do as well as immersion.

—J. D. Phillips.



Tom E. Smith, Healdton, Okla., July 11.—Since my last report, I have preached at Baum, Equal Rights, Sulphur, Daughtery, and Wilson. One confessed faults at Daughtery and one at Wilson. I expect to begin a mission meeting at Stauntin School house, near Healdton, the first of August.

Lawrence Bee, Cherry Tree, P.—The Church at East Ridge is doing nicely. We meet on Wednesday nights for song practice. Bro. T. J. Shaw preaches for us, and is a great help to us. We have secured the use of a School house four miles from East Ridge, where we are to begin a mission meeting, using home talent, Sunday, July 5.

Tom E. Smith, Healdton, Okla.—The meeting at Healdton came to a close Sunday night, June 28th, with two baptisms and thirty-four confessing their faults. We had splendid attendance throughout the meeting, and as good preaching as I have ever heard. Bro. Homer A. Gay did the preaching, and all who know him understand why I make the statement. Brethren Frank Cope and Billie Modgeling were with us for a part of the meeting. Bro. Cope preached one time. He is a splendid young man, and if nothing happens to him, he will soon be one of our best preachers. Bro. Gay is now in a meeting at the Bit Shop, a

good congregation eight miles out from Healdton. Large crowds are hearing him each evening.

Homer A. Gay, Lebanon, Mo., July 16.—I closed at the Bit Shop, in Oklahoma, Sunday night, July 12, with seven restorations and seven baptisms. I was glad to be associated with the good brethren in those parts again. Bro. Tom E. Smith was with me for the most of the meetings, also Fred Kirbo was with me some. I go next to Lawrenceburg, Tenn., then to Wesson, Miss.

T. F. Stewart, care, Mrs. H. F. Bowman, Tuscola, Texas, July 5.—I expect to spend the summer in New Mexico, Arizona and California. We hope to do much good for the Lord in His vineyard. May God bless all the faithful. Address me as above.

Clovis T. Cook, Lebanon, Missouri, July 15.—After the Fairview meeting, I went to Kerrville, Texas, where I found some good brethren, who were wanting to establish a congregation. I preached over two Lord's days, and left Brethren Trapp, Brewington, Halsell, with about two other families from the S. S. church, to keep house for the Lord. They plan to build a house in which to meet. Any Christians passing this way, will find a hearty welcome. Both the above places asked me to return next year. Should others desire my services for 1937, please, write me now.

L. L. McGill, Lacombe, Alberta, Canada, June 30.—Please note the change in my address from Estevan, Sask, Canada. We are 700 miles from Estevan. This part of the country is very fruitful and very beautiful. Besides Sister McGill, H. E. Garrison and his sister, Lola, came with me. I have not had time to do any writing lately, but hope to get at it again soon. If anyone knows of members of the church in this part, I should be glad to get in touch with them. Pray for us.

J. C. Moore, Rte. 6, Waco, Texas, July 14.—The church here is doing fine. We had a good meeting, but was hindered some by the rains. We, also, had a good meeting at Axtell. Brother Stewart is in a meeting at Shiloh, but as I didn't get to attend much, I do not know the results.

Frank Cope, Jr., Competition, Missouri, July 15.—I accompanied Sister Gay and the children, also Brother Billie Modgling, to Healdton, Oklahoma, where Brother Gay was in a meeting. We attended the latter part of it, and was much strengthened by the strong preaching. Here I met Brethren Tom Smith and Fred Kirbo, gospel preachers. Brother Kirbo and I plan to work together in some mission meetings in Missouri this winter. I enjoyed very much the all-day meeting in Sulphur July 4, where Brother King was in a series of meetings. I remained with him over Sunday, when I went to visit my parents at Electra, Texas, for a few days. While there, I preached four sermons at Wichita Falls, baptizing two and restoring one. I am to assist in a series of meetings there next spring. I go next to a mis-

sion point, near Sulphur, Oklahoma, then back to Missouri for more meetings.

James R. Stewart, Rte. 2, Clyde, Texas, July 14.—The mission meeting at Axtell closed with a good interest and three baptized. We were assisted much by the Waco brethren, also by some, from Temple. My next was at Shiloh, near Troy. The meeting was fine, considering the rains and an opposition meeting by the Holiness. However, we baptized two, and the church seemed to be strengthened. I enjoyed working with the good brethren here, and they want me for another effort. I go next to Ramsey, then to Oklahoma for the month of August. Then, I want to hold a number of mission meeting, if able financially. Let us keep the good work going.

Ervin Waters, Temple, Texas, June 18. — I preached once in the meeting, which Brother Stewart held in Waco, and to hear him in a series of meetings in Temple. I preached once there, also. My next was at Live Oak, where I preached several times, and much interest was shown, two being restored. I plan to hold a series of meetings there in July. I expect to preach some for the Sand Grove church, also. Pray for me that I may preach the Truth at all times.

(Note:—Brother Ervin is a young man, but he shows much ability in his work. I know him personally, and I have reasons to believe that he is strictly loyal to the Book, and has taken his stand with the O. P. A. on the issues troubling the church today. I hope the brethren will call him out, and give him all the encouragement they can. —Homer L. King).

A. W. Bush, Route 1, Wheatfield, Indiana, June 22.—About a year ago my father died, leaving his work in the church here in my hands. He and Brother Pruett, were the main leaders in the congregation, but now the burden rests upon Brother Pruett and me. Brother Pruett's wife is in very bad health, and she is in the hospital. This makes the burden greater. I would like for the brotherhood to pray for Sister Pruett and the cause here. I have been leading the singing and preaching some, and it seems that some are getting interested, and we trust we may be able to baptize some in the near future. As my mother, Mrs. Henretta Bush, takes the O. P. A., I am an interested reader of the paper. Pray for us.

Homer L. King, Lebanon, Missouri, July 20. — We closed a series of meetings with the loyal brethren in Eola, Texas, June 28, without visible results, but all seemed to enjoy the services in spite of the busy season. From here, I went to San Antonio for two days, visiting in the home of my friend and brother, Jesse E. James and family. It was a treat to visit them again. Then, I went to Temple, for a short visit, preaching one night. I was greeted by a very nice crowd of earnest listeners. I was glad to see so many of my old friends here and to learn that they are carrying on according to the Bible way. My next was a

series of meetings at Sulphur, Oklahoma, July 3-12 inclusive, where we baptized 5 and 42 confessed their faults. We left them very much encouraged and with a greater determination to carry on the work, especially in an effort to put into practice church discipline. This was my fifth effort with them and I enjoyed it in the main very much. I was assisted much by our young preacher, Brother Fred Kirbo, of Wilson. It was my first time to be associated with Brother Fred, but I learned to love him and to appreciate him very much. Too, I was delighted to have our dearly beloved Brother Frank Cope with me for a few days in this meeting. I am now in a series of meetings with the good congregation, near Atlanta, Texas. This is my fourth effort with them, and I am enjoying the meeting very much. I go next to Mountainair, New Mexico for the first half of August, then home for the camp meeting August 21-30. Then to the city of Lebanon for a mission meeting with Brother Gay, the first half of September, and for the last half of September to Littlefield, Texas, then to Alabama for three meetings in October and November.

LOYALTY ON THE MUSIC QUESTION

By Wm. S. Irvine

There seems to be an idea prevalent among many of us that religious loyalty consists of opposition and nothing more. Accordingly, the "loyalty" of a congregation is measured by its opposition to unscriptural practices and teachings, regardless of whether it is actually doing and teaching "every word that proceedeth out of the mouth of God."

A congregation may fail to meet regularly, contribute liberally or sing with the spirit and the understanding but if it opposes the use of instrumental music in the worship, we heartily endorse it as a "loyal" congregation. We have made opposition only the basis of loyalty.

Real loyalty to Christ, however, comprehends true faithfulness and allegiance to all of His principles. He has established positive principles as well as negative. They are of equal importance. The very passages of Scripture upon which we depend to support our opposition, in many cases condemn us as well as that which we oppose.

When questioned as to music in the worship, we glibly quote Colossians 3:16, explaining that God herein tells us just what kind of music (singing) to use in His worship, thereby excluding all other forms. This is absolutely true. But do we really obey this exhortation, our old reliable proof-text? Let us study it for a moment.

Paul here says, "In all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs." Do we actually endeavor to teach in song? Do we employ wisdom in our selection of the songs to be sung, that the proper lesson be taught in the proper manner at the proper time? Do we confine that selection to "psalms and hymns and spiritual songs"? Are we not sometimes, yes, many times, guilty of selecting songs by tune rather than by the sentiment expressed? Do we not many times use them as fil-

lers rather than admonitions? And once in a while we teach false doctrine in song and never notice it. At other times, we rapturously declare that "Not a step will I take without Jesus" when we may have all plans laid for participation in a wild party just as soon as that service is dismissed. And then again we will clearly carol that "I want to be a soul-winner for Jesus every day" when possibly the total amount of time and money we have ever expended in that noble endeavor would not amount to a day and a dollar. All liars will go to hell, whether the lies be simply told, sworn to, preached or sung. May we be loyal in our teaching and testimony in song.

Our "proof-text" continues: "Singing with grace in your hearts unto God." In Ephesians we read "singing and making melody with your heart to the Lord." And again in I Corinthians "I will sing with the spirit and I will sing with the understanding also." Do we sing and make melody with our heart when that heart is engaged in figuring my last week's expenses or next week's probable income? Are we singing with the spirit and the understanding with our mind on the cute baby nearby or Sister So-and-So's new hat? A song mechanically sung is no more spiritual than a tune mechanically played.

Let us stand firmly for New Testament principles in our worship. Let us oppose all unauthorized innovations. But let us sing psalms, hymns and spiritual songs, praising God and teaching man, always with the spirit and the understanding. Let us practice right as well as oppose wrong. He will help us. —The Profitable Word.

BREAKING BREAD

Mt. 26:26; Mk. 14:22; Lk. 22:19; Acts 2:42, 46; Acts 20:7; I Cor. 10:16; 11:24.

Klao—"used only with *artov* (loaf, bread), to break bread, in the ordinary meal; or in the Lord's Supper."—G. R. Berry, Ph.D., Professor of Semitic Languages, Chicago University.

Klao—"to break off; in the New Testament to break bread."—Green, p. 101.

Klao—"to break; used in the New Testament of the breaking of bread."—Thayer, p. 348.

Klao—"to break off."—Feyerabend, p. 222.

Klasma—"a piece broken off, a fragment."—Green, p. 101.

Klasma—"a fragment, broken piece."—Thayer, p. 347.

Klasma—"Fragment, morsel."—Feyerabend, p. 222.

Fragment—"a part broken off, a small detached portion."—Webster.

Morsel—"a little bite or bit of food."—Webster.

"Does 'he broke' mean that Jesus broke and ate?" "Yes."—Robert H. Pfeiffer (Harvard University).

"Does 'he broke' mean that Jesus broke and ate?" "He also ate."—Carl H. Krealing (Yale University).

"He broke. This language implies that Jesus himself partook."—A. T. Robertson, Louisville, Ky., in Word Pictures, Vol. I, p. 210, "latest and

most authoritative work," — "a real scholar and able to give an authoritative answer."

"We shall not have another opportunity of eating this bread and drinking this wine together, as in a few hours my crucifixion shall take place." —Adam Clark on the Communion.

"Our Lord Himself partook of wine. He blessed the wine, saying, 'Take, drink; this is My blood—the blood of the vine.'—Clement of Alexandria (Peadag II. c. 2).

Jesus drank at the Communion. (See Bible in Question and Answer by Rowe and Klingman).

"Each breaking a piece from it for the purpose of eating, is their voluntary reception of His life to be embodied and reproduced in their own."—Hurt's Commentary.

"It means to break off and eat, Acts 2:42; 20:7."—Greenfield (Author of N. T. Lexicon).

Break bread means to partake (See Bullinger in Figures of Speech, p. 839). H. C. Harper.

"THE FRUIT OF THE VINE"

"It will be of considerable consequence to ascertain what this cup contained. Wine is not specifically mentioned, but what is tantamount to it is, viz., what our Lord terms *genema tes ampeleon*, the offspring or produce of the vine. Though this was the true, and proper wine, yet it was widely different from that which now goes under that name. The *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the Romans, meant simply the expressed juice of the grape; hence it was termed among them *perce heggephen*, the fruit of the vine, and by our Lord in the Syriac, his vernacular language, *yalda dagephetha*, the young, or son, of the vine, very properly translated by the Evangelists *genema tes ampeleon*, the offspring, or produce, of the vine. When only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes."—Nature and Design of the Eucharist, page 57, by Adam Clark.

* * *

"It is perfectly correct to use the expression 'unfermented wine.' In the New Testament Greek there are two words meaning 'wine,' and in certain versions, at least, of the Lord's Supper, the Greek word which meant *unfermented* wine was employed."—A. G. Baker, President of G. & C. Merriam Co., Webster's New International Dictionary (Letter Dec. 28, 1931).

—H. C. Harper.

God, in the beginning created all things; but God placed in both animal and vegetable kingdom, the law or seed of reproduction. This is true of the Church—the Spiritual Kingdom. The "seed" is the word of God.—Lk. 8:11; 1 Pet. 1:23.

Let us go back to the Bible in all things and the church will fill the earth.

Brethren, don't forget to say a good word for the O. P. A. as you go along. You need it and it needs your support.

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

OLD PATHS ADVOCATE

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

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

Vol 9

LEBANON, MISSOURI, SEPTEMBER 1, 1936

No. 10

DIVINE SYSTEM OF TEACHING

This is a subject of much importance, which has no doubt been both neglected and abused, but for lack of space and ability, we shall not attempt to exhaust the subject in this short article, but shall briefly suggest a few points.

This subject may be divided into some five phases or classes, viz: 1. Teaching children. 2. Alien sinners. 3. Teaching Christians all things commanded. 4. Teaching the way of the Lord more perfectly. 5. Teaching the younger women.

We have no desire to tear down the systems established by man, without offering something better in their stead. We propose to offer the system found in the Bible.

To do this we go to the types and shadows of the Patriarchal and Jewish dispensations, then to the New Testament system, the great anti-type.

Under the Patriarchal everything was administered through the family, while under the Jewish the work was divided between the two divine institutions, the family and the church; as it is under the Christian dispensation.

The first phase of the teaching to every person is child training. We wish to keep before the reader the different phases of teaching. But let us see how the Jewish children were taught in the types. Read Deut. 11:18-20. To conserve space we shall ask the reader to turn and read this passage. You will see that the parents were responsible for the teaching of their children, at their homes and on their premises. It was a constant duty (See Deut. 6:6-9; 4:9, 10). Without referring to the New Testament, we would conclude from a study of the types, that teaching the children was to be done by the parents, at home. But since Christians are priests, the anti-type of the Jewish priests, we may learn something by a study of the work in the tabernacle. Study it carefully, but you will find the Bible as silent as the tomb on teaching children in the tabernacle and temple. Since this is true, and since Christians priests are the anti-type of the Jewish, we would conclude that no child teaching, or training is provided at the church, the "heavenly" or "holy place"; as it was not provided in the type.

Now, let us notice the public teaching under the type. In Deut. 31:11-13, Moses told Joshua how to teach the assembled Jews—men, women, and children who know not anything. Laws were to be uttered and read by one male, speaking to a mixed multitude (Read Joh. 8:34, 35). Thus you will see that Joshua did as commanded. This be-

ing the type, if we had nothing more, we would conclude that in the anti-type, public teaching should be done by one male teacher at a time, before an undivided or mixed audience.

The teaching commanded in Matt. 28:19, 20, is just as clearly revealed as the baptism commanded. "Train up a child in the way he should go, etc." "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Let the younger marry, bear children, etc." "If she have brought up children." From these and like quotations, it is clear that it is the duty of the parents to give their children religious training. Timothy is an example of such training, especially, by his mother and grandmother, who were praised for this training (2 Tim. 3:15; 1:5).

Some parents are ready to say, that they are not capable of training their children, and must shift the responsibility to someone else. When you brought your children into the world, you realized you had obligated yourself to feed and clothe them, did you not? But you should have also realized that you obligated yourself to feed their souls with spiritual food, for surely the soul is of more consequence than the body. You are just as responsible for their soul's needs as for their body's.

If you are not now able or capable, possibly, you could become so. The Jews did. They were to lay the words of the law up in their hearts, so they could teach them to their children. We are commanded to "study to show ourselves approved unto God" (2 Tim. 2:15).

Parents are responsible for the religious training of their children until they reach the age of accountability, or when they can comprehend the gospel preached. Then the church steps in to do its work. Each of the divine institutions plays a part. The first, the family, brings children into the world, and trains them for the population of the church. Then the church takes possession of them, and trains them for Heaven's population.

Two kinds of teaching are done by the church, viz.; teaching accountable sinners how to become Christians, and teaching Christians to observe all things commanded by the apostles.

Child training and teaching the younger women is done outside of the church, corresponding to the Jewish court. Two kinds of teaching are done in the church, the "heavenly." Teaching the way of the Lord more perfectly may be done

in the world, or under certain limitations may be done in the church.

Since, whatever is not of faith is sin, any system of teaching not found in the word of faith, would be sin. The Scriptures furnish us with all good works, but do not furnish us with the man-made systems of teaching. The inspired Scriptures furnish all things pertaining to life and godliness, yet the modern man-made systems of teaching are not found therein.

—Grover White.

"AVOID THEM"

"Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you" (1 Thes. 5:12). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily (privately) shall bring in damnable heresies * * * And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:1, 2).

From the above and such like quotations, it is plain to be seen that the Lord foreknew the danger of unfaithful, disloyal, unsound teachers, hence gave us plenty of warning, that we might avoid many troubles and divisions. However, in the face of all these plain and solemn warnings—yea, commands, many of the so-called loyal churches are continuing to encourage, sanction, receive and employ unsound and disloyal teachers and preachers. This has been and still is one of the greatest handicaps, with which the sound brethren have to contend, in restoring and maintaining the Apostolic Order in the work and worship of the church. If the so-called sound churches, especially the leaders and elders of those churches, would co-operate with the sound preachers as they should, much of the maintaining work and troubles could and would be eliminated. Thus making it possible for the evangelists to devote all their time to the noble work of restoring the Ancient Order and of sowing the "seed of the kingdom" into new fields.

One of the most discouraging and vexing experiences of my evangelistic work, has been, after I have warned the brethren of the danger of using and allowing unsound men to take an active part in the work and worship of the church, to be called upon to come to their rescue to, if possible, and settle and straighten out, the troubles, divisions, and difficulties as a result of allowing unsound men to teach in said church. "Experience is a dear teacher, but some will learn by no other," it seems. Surely, these words are in order here: "My people are destroyed for lack of knowledge" (Hosea 4:6). "Where there is no vision the people perish; but he that keepeth the

law, happy is he" (Prov. 29:18). "Are we 'ever learning and never able to come to a knowledge of the truth'? If there ever was a time that we need men to take the 'oversight of the church,' who have 'vision' (foresight, judgment) and 'knowledge' of God, it certainly is now. My heart has been sickened a number of times, when I have observed that the leaders of the church would allow or call upon just anyone, who may pose as a preacher or teacher, to teach the congregation or to serve at the Lord's Table. This, too, without any knowledge of whether the man was sound or unsound, clean or unclean.

So long as the brethren will take no more interest in the welfare of the congregation than to do as above described, the congregations, over which they have the oversight (?), will never make much progress. For such practice will keep them always torn into contending factions and fighting among themselves. Do you want the congregation to become and to remain sound, brethren? Then, remember that the stream does not rise above its source, nor the congregation above its teachers and leaders. As your leaders, teachers, and preachers are, so will your congregation be.

"What shall I do," some one inquires, "when we have a preacher or teacher present, who is not quite sound?" Let him be a good listener, until, if ever, he declares his loyalty. The same is true of those, whom you do not know. "They will not say anything about our differences in their teaching," says one. How do you know? If not publicly, they will privately, and besides you are not obeying the command given by Paul, viz., "mark them * * * and avoid them" (Rom. 16:17, 18).

—Homer L. King.

PASSED ON

Minnie Ann Fowler, daughter of William Fowler, was born in Dallas County, Missouri, October 29, 1874; departed this life August 6, 1936, in the hospital, in Lebanon, Missouri.

In 1892 she was married to Joseph T. Foster; to which union five children were born, all of whom survive. Her husband preceded her in death, 1916.

In 1920 she was married to John L. Anderson. Besides her husband and children, she leaves six brothers and three sisters, four grandchildren, and many other relatives and friends to mourn her passing.

In early life she obeyed the gospel, thereby becoming a member of the Church of Christ, and living a faithful Christian life until death. She was a faithful and tireless worker in the Freedom church, near Camdenton, Missouri, and will be missed much in the church and entire community. Our sympathy is extended to the bereaved family.

Funeral services were conducted by Brother J. C. Thompson, of Brumley, a life-long friend of the family. He was assisted by Brother U. M. Smith. They spoke words of tribute and honor, befitting to the noble character of the departed. Interment was in the Freedom Cemetery.

—Zilpha Traw.

THE TWINS



During a meeting in a neighborhood where booze and tobacco were the practice and seemingly the chief object of life by the world and the church, makers and users of both were in attendance, and one member through whose influence I was there in the meeting, would come to meeting so full he could not keep quiet during the services. Something had to be done. Private talks had failed. One night, October 20, '33, I pictured two boys on the blackboard, and said to the audience, I have twins on my hands—one is named "Booze" the other's name is "Backer." Booze has one habit the other twin has not. He robs you of your reason and makes you lower than the brutes. Otherwise they are alike. Both are: (1) Injurious—to body, mind, and soul. (Rom. 14:21; Prov. 20:1:23:29-35).

(2) FILTHY, and foul-smelling—in their habits and often in their conversation and manners. (2 Cor. 7:1; Rom. 1:24).

(3) EXPENSIVE—They will take your wives and children's clothes from their backs and food from their mouths, and spend all you have on themselves. (Is. 56:11, 12; Joel 3:3).

(4) USELESS—Will not work at any good thing. Absolutely of no use to anyone for anything. (Is. 55:2; James 4:1-3).

Who will take these twin orphans into their home and support them well? Hands up who wants them!

Sincerely,
Madison Wright,
2816 Osceola Ave., Columbus, Ohio.

"THE VOICE OF ONE CRYING IN THE WILDERNESS"

(On the Breaking of the Loaf and the Cup)

"I have read it carefully and pronounce it a great work of real value in restoring the Scriptural observance of the Communion. It is the only work of its kind. It is especially good for those who do not have access to the works of the scholars. I thank God that He has, by His gracious providence, raised up a young man with the knowledge, ability, and inclination to get out such a work. It is badly needed in this time of confusion over so important a question."

—James T. White, Texas.

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"I think you have done a great work."

—H. L. King, Mo.

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"It will do good wherever read."—John Bednar, Jr., Texas.

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"TO WIN THE WORLD" TO CHRIST

"Would you win all the world to Christ?"

One way there is and only one;
You must live Christ from day to day,
And see his will be done."

* * * * *

—John Oxenham in P. T. M.

ADDENDUM

"One way there is and only one"

Revealed to us by which to go;
And if the world is brought to Christ,
This way we all must know.

Revealed to us by which to go
This way we find in John seventeen;
And in this prayer of Christ he said,
"Be one," as may be seen.

This way we find in John seventeen,—
The way to win the world he gave:
They who believe must all "be one,"
And this the world will save.

The way to win the world he gave;
Hence 'tis "his will," as plain as day;
And to "live Christ" none ever do
Unless they live his "way."

—H. C. Harper

The Lord's Prayer

"Neither pray I for these (his apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:21, 22.

W. E. Covey, Ft. Worth, Tex., Aug. 16.— We are still holding on here. We are few in number, but we have a leader (Christ) who is tried and true, and we accept no other. We would be very glad to be with you in the camp meeting, but guess we cannot.

OLD PATHS ADVOCATE

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COMMENDATION

To the Readers of the O. P. A., Greetings:—This is to certify that we commend Brother Ervin Waters, of Temple, Texas, who is a member of the loyal church here, as a capable and well qualified young preacher. He has grown up in the church here, and has always contended for the true worship, according to precept and example. Any loyal church, wishing his services, will not be disappointed if they call him.

—J. E. Jones.

ROLL OF HONOR

Many thanks to those who have shown sufficient interest in the cause we have espoused to solicit subscriptions for the only paper devoted to a complete restoration of the Apostolic teaching and practice. Your efforts to help circulate the paper are much appreciated by the friends of the paper.

Homer A. Gay—7; T. F. Thomasson—3; Homer L. King—3; Orvel Johnson—2; Jeter E. Whigham—1; H. O. Freeman—1; Mike Shaw—1; L. O. Rippey—1; Mattie M. Loyd—1; W. E. Covey—1; Mrs. S. T. Moore—1; A. C. Luttrell—1.

SONG BOOKS

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Another 1936 song book, designed especially for protracted meetings. 112 songs. Price: 20c per copy; \$2.00 per doz.; \$7.75 per 50; \$15.00 hundred, prepaid. Send all orders to Homer L. King, Lebanon, Mo.

QUESTIONS

Brother Harper, Why do some brethren say that they believe that the cup is the fruit of the vine? Do they mean by this that Jesus had two cups, one the fruit of the vine and another to hold the fruit of the vine?—J. M. W.

Answer: What they mean I do not know, and I think they do not know what they mean, for the statement is absurd. While Webster gives five or six meanings to cup, yet the word used in the Greek has by one meaning; namely, "a cup, a drinking vessel." And a person does not have to know much to know that "a cup, a drinking vessel" is not the fruit of the wine, or any other liquid. This settles the whole matter. Webster defines baptism as sprinkling, pouring, or immersion. But the Greek word means: "immersion." Which shall we take—the idea inherent in the Greek word or that in the English word? That in the Greek, the language of inspiration, of course. And the Greek word means "immersion," not sprinkling or pouring. And the Greek word used by the inspired writer means "a cup, a drinking vessel," not the fruit of the vine, nor any other liquid.

Many, some through ignorance, some through deception, by quoting "drink the cup" (I Cor. 11:27), try to make cup out to be the fruit of the vine, saying it must be a liquid, for one can drink the cup. But this a metonymy. And—1. All cases of metonymy where "drink the cup" is used require the cup and its contents. 2. "Drink the cup" in I Cor. 11:27 is a case of metonymy where "drink the cup" is used. Therefore, "drink the cup" in I Cor. 11:27 requires the cup and its contents. Then you can not drink the cup unless you have the cup and its contents. The contents of the cup is the fruit of the vine. Hence the fruit of the vine is not the cup. In truth, the word means "a cup, a drinking vessel," and it does not denote anything else, ignorance or deception to the contrary notwithstanding.

Sometimes in their ignorance or deception they will quote the metaphor "let this cup pass from me" in Matt. 26:39, and then, in derision, say, "Was Jesus praying that 'a cup, a drinking vessel' might pass from him?" Let me play the fool, too, and ask, Was Jesus praying that "the fruit of the vine" might pass from him? The truth is, neither. Metaphor is a figure of rhetoric based on comparison. And Jesus was comparing his deep, contemplated suffering to the deep suffering of one who was destined to drink a poison or bitter drink from a cup, causing death or pain.

The man that can believe that the cup (poterion) is the fruit of the vine can with equal propriety believe that baptism (baptisma) is sprinkling. The inspired writer used baptisma and poterion, and the former means immersion (Thayer, p. 92) and the latter means a cup, a drinking vessel (Thayer, p. 533).

—H. C. Harper.

If the statement of the Lord, "THE CUP" means that only one cup should be used when ob-

serving the Lords supper, (Luke 22:20), then the statement, "THE VINE" would mean that we could only gather grapes from one vine when preparing the fruit, (Luke 22:18).

I wonder, if those who contend for one container, (cup) gather grapes from more than one vine?

—Observer.

Firm Foundation, Dec. 4, 1934.

Remarks: Well, Observer, if "the" in "the cup" bothers you, and your observation does not enable you to tell whether it is one cup, you will do well to make a further observation where you can, if you will, see "a" — "a cup" and if you do know that "a" denotes one, you can get to heaven by the baby route. Yes, we have grapes from one (species) of vine. Have you observed that use of "the" in your English. If not, take another observation, and come again. You can learn a little elementary language — unless you are too butt-headed.

Does John 20:17 and Matt. 28:9 show that Jesus ascended to the Father and came back before he was seen by the apostles? —J. E. B.

Ans. No; the verb rendered "touch" by some in John is *aptou*, and means "properly to fasten to, to make adhere to," Thayer, p. 70; and as Adam Clarke and others point out, the phrase here used, *me mou aptou*, has the meaning, "cleve not to me." For example, when a lost child has been recovered, the mother not only wants to see it, but also to caress it. The women (See verse 2 in John—"we"—and Mt. 28:9) not only were eager to see Jesus, but were eager to press him in loving worship; and to make sure that he did not leave them, soon at least, they cling to his feet. Jesus tells Mary that he has not yet ascended, but will ascend to the Father, and gives her a mission to the other disciples (See Jno. 20:17, 18; Mt. 28:8) to inform them of this, a mission that requires *me mou aptou*, "cleve not to me." And it is because of this mission that *me mou aptou* was invited, and not because there was an inappropriateness done in touching him, or in cleaving to him. Mary Magdalene's mention of "we" shows the others were involved, too.

If your paper teacher an "order of worship," which comes first, prayer (as some claim), teaching (as others claim), or singing (as others claim)? Vae P. Ans.—I do not teach any special order in the worship. If any of the other editors do, I do not know it. We expect to keep an open forum, though, and let others present the best they have, and get all the good we can.

Was the Passover bread the bread "mingled with oil"? —S. S.

Ans. No. When is the Scriptural time to have the Lord's supper—day or night? —E. O. E.

Ans. The first day of the week (Acts 2:42; 20:7), no hour of the day being stipulated.

Is it Scriptural to have the Lord's Supper twice, so that those who were not there the first time, could partake the second time? —do.

Ans. No. There is no such practice recognized in the Bible. There is no communion (joint-participation) in such practice. Neither is it Scriptural to carry the "bread" and "fruit of the vine" to those who cannot or will not assemble. This is an assembly worship.

Did Christ eat and drink when he instituted the Lord's supper?—do.

Ans. Yes. That he drank is plainly shown by his saying, "I will not drink henceforth of the fruit of the vine," etc. (Mt. 26:29; Mk. 14:25 ("any more") Lk. 22:17 "from henceforth"—R.V.). That he ate, is seen in the idiom involved in "he broke." (This has been put up to scholars—Harvard, Yale, etc.)

For example: "Does 'broke' (Matt. 26:26) mean that Jesus broke and ate?" "Yes."—Robert H. Pfeiffer (Harvard Univ.) "Does 'broke' (Matt. 26:26) mean that Jesus broke and ate?" "The situation implies that he also ate."—Carl H. Kraeling (Yale Univ.) "He 'broke.' This language rather implies that Jesus himself partook."—A. T. Robertson, in *Word Pictures*, Vol. I, p. 210. "We shall not have another opportunity of eating this bread and drinking this wine together, as in a few hours my crucifixion shall take place."—Adam Clarke (Com. on Mt. 26:29). Rowe and Klingman, in *The Bible in Question and Answer*, note that Jesus "drank" in the Communion.

Should the bread be broken into two pieces and both pieces be passed around?—do.

Ans.—No such procedure is indicated by the language of the Bible. The verb denotes "to break off," and the noun denotes "a piece broken off," "a morsel, that is "a little bite or bit of food."—Webster.

"Each breaking a piece from it for the purpose of eating, is their voluntary reception of His life to be embodied and reproduced in their own."—Com. by William Hurt. They came together "to eat" (I Cor. 11:33), and they came together "to break bread" (Acts 20:7).

Did the 120 receive the baptism of the Holy Spirit on Pentecost? —J. E. B.

Ans. No. Jesus did not give the promise of baptism in the Spirit to the 120. This was to the apostles, as you can see by reading: Acts 1:1 to 5 and John 14:16, 17 and 25; John 15:26; John 16:7 and 8; Luke 24:48 to 53. Acts 1:26 reads: "And he (Matthias) was numbered with the eleven apostles." And "they" of Acts 2:1 to 4 has for its antecedent "apostles" in Acts 1:26. This baptism in the Spirit—this greatest measure of the Spirit, a metaphorical immersion in the Holy Spirit—brought to the apostles the "gospel," the "power" promised in Lk. 24:49, and Rom. 1:16 as Paul declares, and they "preached the gospel (Mk. 16:15) by the Holy Spirit sent forth from heaven" (I Pet. 1:12).

They "received the Holy Spirit" (John 20:22) long before this; but not the "immersion in the Holy Spirit." All Christians receive the Holy Spirit—"the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32). And Paul

says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). See also Eph. 1:13; I Thes. 4:8; I Cor. 3:16; Rom. 5:5; 2 Cor. 1:22, and other Scriptures. But this by no means is "baptism in the Holy Spirit."—H. C. Harper.



J. Madison Wright, 2816 Osceola Ave., Columbus, Ohio, July 31.—I have been so busy, trying to grow something to eat, and preaching at mission points Sundays, that I have had no time to write for the O. P. A.

Ben J. Elston, DeRidder, La., July 29.—Since I wrote you, God has used us here in baptizing four. Satan has many ways to drag down. I hope I am grasping better and better the imperative need of patience. Bro. J. D. Phillips passes by us here on a western trip, and he will use our DeRidder pulpit the last days of August, if God will. We have not seen, nor even heard much of him, but we prayerfully hope he may be used of God to build us up in the Lord. The attention being given (too little, though) to practical Christian living is greatly encouraging to me. That is a weakness about universal.

W. T. Taylor, South Bend, Texas, July 28.—I have a small Hebrew English Lexicon, I would like to sell for one dollar. I am to go to Lampasas county for a mission meeting August 15. This will be my third effort there. I hope to accomplish much good. I attended the debate at New Castle, by Bob and Louis Musgrave, on the cups question. Everything passed off nicely, without any mud slinging. I am thinking of holding a mission meeting in Hobart, Okla., the first part of Sept. There is no loyal church there, but there are many, who will not go in with "pastor" Dill and his church. With proper effort and co-operation a congregation should be built up there. I hope I may have that.

L. N. Byford, 2404 Flint St., Waco, Texas, July 13.—(Overlooked in August issue. — Publisher) The mission meeting at Axtell, closed with three being baptized. The crowds and interest were good throughout. This meeting was supported by the Waco church and by individual Christians. Bro. Stewart is a good worker and preacher. Bro. Edd Bates, of Waco, is in a meeting, near Aquilla. This makes three meetings for the Waco church this year, and we hope to assist in others this fall. We are looking forward to the camp meeting in the Ozarks in August.

Laurence Bee, Cherry Tree, Pa., August 6.—The churches at Commodore and East Ridge, Pa., are

planning to have an all-day meeting Labor Day, September 7, at Commodore. All within reach are invited to come and enjoy the day. The church at East Ridge has engaged Brother Grover White for a series of meetings, beginning September 22.

Tom E. Smith, Healdton, Okla., August 10.—I was with the church, at Wilson, Sunday, August 2, preaching two discourses: They met for worship for the first time in their new building, which is a nice little house, 28x40 feet, located in the northeast part of town. Brother J. R. Stewart is to begin a meeting there August 15, and they have asked me to conduct the song service. I have just closed a mission meeting continuing two weeks, at Staunton school house, with five baptized and one restored. We had the co-operation of the Bit Shop and Healdton congregations, which was much appreciated. I expect to assist in another effort next year.

T. F. Thomasson, Mountainair, New Mex., Aug. 18. — I closed a meeting at a school, house near Trechado, N. M., Sunday night August 15th, with four baptisms and one restored. The interest and attention were good throughout the meeting. I held a meeting at this place a year ago and started the little congregation to worshipping on a sound bases, and they are good honest-hearted folks; who are willing to follow the Lord. They are free from all innovations and we hope to keep them that way. I am to go tomorrow to a place about thirty miles from here, where we have a small band of brethren:

Jas. R. Stewart, Clyde, Texas, Aug. 12.—The meeting at Ramsey closed with a good interest and two baptisms. This was my third meeting at this place. I closed a meeting at Carter Church, near Davidson, Okla., August 9th, with two baptisms and several others almost persuaded. We had good crowds throughout the meeting. Several brethren visited the meeting from Wichita Falls, Tex. and Devol Okla. I promised to assist them in another effort there next year. My next will be at Wilson, Okla., then to Van Court, Texas for a mission meeting.

W. H. Hilton, Vanzant, Mo., August 18.—Since last report, I have been busy preaching. In July I was with the brethren at Washington, Okla., in a meeting which I enjoyed very much. I did some teaching on the manner of breaking the bread, and the brethren gladly accepted the truth on it. Here I met a fine young preacher, Reed Chappel, who also took his stand with us on the bread question. I suggest that our brethren in Okla. use Bro. Chappel for meetings. From Washington I went to Boston School house, near Oklahoma City, where I preached one time, with one confession and one restored. We have a fine band of brethren there. I held a meeting at the Lees Summit church the last week in July and the first in August. We had a good meeting. This is the home of brethren Gay and King, but they were both gone in meetings, hence I did not get to be

with either of them. I am now in a meeting at Advance, Ark. I go next to my home for a meeting, then to Okla. Any one desiring my services may write me at the above address.

A. A. Patterson, Frerick, Okla., August 11.—Brother James R. Stewart, assisted in a meeting, near Davidson, known as the Carter congregation. We had good preaching, crowds and interest, resulting in two being baptized. We had visiting brethren from Devol, Wichita Falls, and near Oaklaunion, Texas. Had three services both Sundays, with a lunch on the ground; also much good singing.

Clyde Penner, Vanzant, Missouri, August 12.—The worship is moving along nicely here. We are having good interest in the singings each Sunday night. We are expecting Brother Hilton to move in today, for which we are very thankful. We trust that much good will be accomplished by his change in locations.

L. L. Red, Summit, Miss., August 18.—Brother Homer A. Gay, of Lebanon, Mo., has just closed a weeks mission meeting at Dixie Springs near here. The interest and attention were good throughout the meeting. One was baptized into Christ, and many heard the gospel, who never heard it before. We learned to love and appreciate Bro. Gay for his manner of life and the good sound gospel sermons which he preached. We wish for him much success in the gospel work.

S. J. Gay, Mountainair, New Mex., Aug. 18.—Brother Homer L. King closed a meeting with the church here August 16th, of two weeks duration, with two restored and three baptized. The preaching was certainly well done, and its influence, both in and out of the church, we believe, was far reaching. We bid Bro. King Godspeed in his noble and earnest efforts in the gospel work.

Clara Mills, Cassville, Missouri, August 12.—Brother H. E. Robertson and J. H. Howard, closed a series of meeting August 8, at Cross Hollow; each preaching a week. This was Brother Robertson's first visit in this section, but we found him to be one who gives a "thus sayeth the Lord" at all times, and he is a forceful speaker. We wish him success wherever he goes, and hope that he may be with us again sometime. Brother Howard is, also, an interesting speaker. While there were no visible results, yet the interest was good, and the "seed of the kingdom" was sown, which we trust will bring forth in due time. We ask an interest in the prayers of the saints throughout the brotherhood.

Clovis T. Cook, Lebanon, Missouri, August 20.—We had a good meeting with the Center Point church, near San Antonio, Texas, with one baptized and two restored. The crowds were good, and the church took a firmer stand against unsound preachers and their teaching. They asked me to return next year. Coming to my home from here, I spent a few days with the folk. While here

I was called upon to baptize two splendid people, Mr. Bunderson and wife, of the home community, who are outstanding citizens of the community. We expect them to become shining lights in the church. My next was a series of meeting at Claxton, near Competition, Mo., preaching alternately with my old Pal and co-worker, Frank Cope. One was baptized, and the brethren seemed to take on new life. I am now attending the camp meeting, but will, the Lord willing, go to Halsell, Texas, in September, for a series of meetings. This is the little town, where I was born 22 years since. I trust we may have a harvest of souls.

C. C. Rawdon, Lawrenceburg, Tenn.—Bro. Homer A. Gay closed a twelve days meeting at Howards Chappel, near Lawrenceburg, July 30, with ten baptisms and seven restorations. The crowds and interest were good and we felt that in every way we had a good meeting. Bro. Perry Burnes baptized one the next Lord's day after the meeting closed. This was our first time to meet Bro. Gay and hear him preach, and we learned to love him dearly, and call him second to none that we have heard.

Homer L. King, Lebanon, Missouri, August 22.—From Atlanta, Texas, I went home with Brother J. C. Jones, of Shreveport, preaching one night, and meeting many of my old friends there. My next was to a place, near El Dorado, Ark., where I preached one night, meeting Brother Ellis B. Patterson and many others for the first time. From here I went to Mountainair, N. M., where I continued over three Lord's days, closing August 16; the results of which are being reported by Brother S. J. Gay. I was certainly glad to be associated again with Brethren Gay and T. F. Thomasson, who reside there. Brother and Sister B. N. Ruebush, of Deming, came by for the last day, and I accompanied them to my home, in which they visited until we began the camp meeting, which is now in progress, with brethren in attendance from various states; whose association we are enjoying more than we can tell. Our next will be a mission meeting in Lebanon the first half of September. Then, to Littlefield, the last half of September; and to Alabama for three meetings in October and first part of November. I trust all will be ready, with a good supply of song books, lights, etc.

Fred Kirbo, Wilson, Okla., August 6. — The meeting at Lightning Ridge, Oklahoma, is now a matter of history. Once more the ancient gospel was preached in its simplicity, in the spirit of love and meekness. The interest and attendance grew until the seats were filled to capacity. Brother Frank Cope and the writer preached alternately, and the results were very gratifying. Thirteen were baptized and two confessed their faults. Two of those baptized, were fine girls, who were leaders in the B. Y. P. U., teaching classes, but they gladly surrendered to the Bible way. Another was Mrs. Watson, a very influential lady, who was president of the Baptist S. S., but who resigned to become a member of the New Testament

church. Still another was Mrs. Hennegin, who was a noted member of the Methodist Church, but she made the confession and was baptized the same hour. Bro. McKeil came from the Christian Church, and is very apt to teach. He promised his services to the Lord. Mr. Wells was baptized, also, being 66 years of age. Our prayers ascend for this congregation, that they may ever continue in the Apostles' doctrine. Brother Frank and I mean to continue in the good work.

D. A. Jones, Rte. 5, Atlanta, Texas, August 6.—We closed a series of meetings July 26, at the Unity Chapel Church of Christ. While there were no additions, yet I am sure some good seed were sown, which will spring up in the future. The crowds increased from the first until the close of the meeting, in spite of a Baptist opposition meeting, just across the road. If our meeting could have continued another week, I am certain we would have baptized some of the Baptists. Brother Homer L. King did the preaching, and he did his work well. I think we have no better preachers than Brother King. This was his fourth effort here, and as he "failed to give satisfaction," we spoke for him for three Lord's days in 1937.

J. D. Phillips, Bronte, Texas, Aug. 15.—Since last report, I have held meetings at Uneed, Foster, Spring Hill, Mallory Chapel, Smith Creek, and Nellis, all in West Virginia. The churches in W. Va. have been injured by the evil conduct of two preachers (I. G. Williams and G. W. Terry). Both have been withdrawn from, according to Scripture teaching. To Bro. Terry's credit, it should be said that he is not trying to wreck the churches. I am now at West Fork, Ark. Two baptisms to date. My next is at DeRidder, La. (last ten days of August). From there, I go to Cleo, Texas, for a meeting embracing the first and second Sundays in September. I hope to begin at Montebello, Calif., not later than the first Sunday in October. I will hold five or six meetings in that state. Most of them will be at places where I have labored much before. My address is now Bronte, Texas. Please note this.

Irvin Waters, Temple, Tex.—Since my last report I have been busy in the gospel work. I held a mission meeting at Watson Branch, which resulted in eight baptisms. Next was at Cotton Wood, near Coleman, where I baptized six and two were restored. We had good crowds and attention. Bro. C. C. Snodgrass of Cedar Gap was with me in this meeting, and was a great help in the preaching and in the singing. At present I am in a meeting at Cedar Gap, with one baptism and ten confessions of faults so far. We expect many more before we close. I expect to return to Watson Branch this fall, and am to return to Cotton Wood and Cedar Gap for meetings next summer. I go from here to Abilene, where Bro. Snodgrass and I are to hold a meeting, thence to New Baden for a mission meeting. Any congregation needing me for a meeting should write me now.

Jas. T. White, Weir, Tex., Aug. 13.—I recently closed a two weeks meeting at Stedham, Okla. Two were baptized and one restored, and I think a lot of good was done otherwise. I go next to Gap and Stag Creek, both in Comanche County. Any one needing me for meetings should write me at the above address.

Homer A. Gay, Lebanon, Mo., August 22. — Since last report I have been in the South in meetings, in Tennessee and Mississippi. I learned to love the brethren in those parts and promised to return for more meetings next year. I think we had ten baptisms and seven restorations at Lawrenceburg, Tenn., and nine baptisms and one restoration at New Salem, near Brookhaven, Miss. We are now camped at the Bennet Spring State Park. The meeting starts off well. From here we hold a mission meeting in the town of Lebanon, and then I go to Iowa for a month, and then to Oklahoma.

THE ENEMY OF OUR SOUL

To be successful in any war, we must first locate the enemy and where he dwells.

There is a soul or spirit within man that will never die (Acts 7-59). It has the power to serve one of the two masters; these opposing powers (masters) are God and the human body (Rom. 8-1).

Each of the opposing powers have an Ambassador Nature, and Divine Nature, that plead (or war) their cause before our spirit.

Divine Nature is the word of God, that pleads for Heavenly things (2 Pet. 1-4).

Nature, or Law of sin, which is in my members (or body—Rom. 7-23), which is the carnal, fleshly mind, sin, natural man, old man, the wicked one, devil, satan, serpent, that pleads only for earthly things, to please the body, and it is the source of all evil.

The great tempter of the human family (Eph. 2-3).

Paul J. Willhoite,
Route 2, Box 204, Austin, Texas.

"WHY TARRIEST THOU?"

(Acts 22:16)

If people would do as they did in the New Testament, we would hardly be bothered with the question as to what will become of the one who believes, repents, and confesses his faith in Christ, and dies before he can be baptized. No one should delay obedience, and teachers should never encourage it.—G. A., Aug. 9, 1934.

Remarks

This way of bunching up persons to be baptized when the meeting closes, is wholly unknown to Scriptural practice. Quit it. The evangelist has not effected a conversion as laid down in the N. T. until the baptism has been done for the person. And if you have not a place or make one for baptizing before the meeting starts, you have neglected an important duty. "John was baptizing in Aenon near Salem, because there was much water there," John 3:23. —H. C. Harper.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, OCTOBER 1, 1936

No. 11

"CHAPTER-AND-VERSE PRINCIPLE"

Twenty-eight years ago the church at Jasper had just gone "digressive"—it is still the only "digressive" church in the county—and it at that time still claimed to be "one of us." There were a few faithful souls in Jasper who would not go into digression, and these few arranged for the "boy preacher" to hold a tent meeting in that town. The "digressives" claimed the meeting, and "wined and dined" the "boy preacher" in royal style; but he did not compromise with them, but contended against their error as best he could. That was before Brother Kurfrees's book was written, or the Briney-Otey debate was held, and the literature that we now have on digression was not then extant. The "boy preacher" had not seen what was then available. He knew but little, but he clung to the chapter-and-verse slogan and kept in the negative and demanded that the "digressives" cite proof for their practices. That only annoyed and angered them, except those who attempted to laugh it off, and the "boy preacher" saw then that they had abandoned the "Bible proof," chapter-and-verse principle.

—Gospel Advocate, Aug. 16, 1934.

Reply: Yes, this "chapter-and-verse principle" knocks the wind out of all "digressives," not only the organ variety with their "Pastor," or "minister," Sunday-school, Christian endeavor, Missionary society, and other things for which there is no "chapter-and-verse principle," but also the non-organ variety with their "Pastor," or "minister," "Sunday-school capacity," "Young Peoples' meeting," "cups" communion, "class-rooms to prevent so much confusion, and other things for which there is no "chapter-and-verse principle." And the only way either attempts to meet those who use the "chapter-and-verse slogan," is either to get mad and storm and use ugly epithets, or "attempt to laugh it off." As a matter of truth, both sets of "Campbell-movement" digressives have about quit "the chapter-and-verse slogan." True, each uses it once in awhile in trying to hide the "cloven foot" that sticks from under the "sheep's clothing." And many are deceived thereby. Both have about quit evangelizing and gone to "Pastoring" the churches, and the result is about the same as a hen's trying to incubate rotten eggs, as is seen from the fact that "it is still the only 'digressive' church in the county." "Like causes produce like results." A few of the "boy preachers" have been proof against the "wining and dining,"—yes, and the

kicks and the curses, the jeers and thrusts, of both classes of "will-worshippers" (Col. 2:23). Some have died in "the faith once for all delivered unto the saints" (Jude 1:3), and some still live to contend for it. And the "crown" is to the "faithful." (Rev. 2:10.) "Be thou faithful unto death, and I will give thee a crown of life." Blessed promise. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)

A "COMPLEX—THE MONKEY BUSINESS"

The Gospel Advocate (July 26, 1934) seems to realize that the non-organ but Pastor, Sunday school, individual communion, churches, claiming to be churches of Christ after the New Testament pattern, have actually gone into the "monkey business," a thing some of us have seen, lo, these many years; but we shall here quote a few of his paragraphs, that all may see "We are drifting," as J. D. Tant, who has long since drifted from the New Testament pattern with his own "monkey business," has repeatedly pointed out. The G. A. writer says:

The thing we want to get away from in the conduct of the local affairs of the church is this "preacher" complex—the monkey business.

Reply: And had "we" not seen this "monkey business" in all its unscripturalness in the Christian Church years before this "monkey business" went into the churches of Christ? Then why did they ever go into it? Because like causes produce like effects. The people wanted it so, and the incubators (colleges) had made it possible. And now what? He tells us:

There are too many so-called preachers being turned out and not enough churches being planted to provide them with employment.

Reply: He means "pastorates," of course, by "employment"; for we all know "all the world" is a big place, and there is plenty of "employment" for preachers, except the "too many so-called preachers." He says:

We have built up a false standard for "preachers." We mollycoddle them. We have forced professionalism down their throats. Do we expect a baby to spurn his sugar teat?

Reply: No, no. And the person they at first called the "located evangelist," later, our "minister," now "our Pastor," (in trying to "whip the devil round the stump") thinks he has the people fooled by tickling their "itching ears" (2 Tim.

4:3, 4) with "feigned words" (2 Pet. 2:3), making "merchandise of" them, and the people think they have the "so-called preacher" fooled by making him preach what they want through fear of losing his job, when there are many more ready to take it and give the people what they want. But the truth is, the devil has them both fooled. Again he says:

Once the churches themselves get away from professionalism and catch the missionary spirit, most of the old wounds of professionalism in preachers will heal. If any do not, a few operations might be resorted to, but at the present the churches cannot with good grace complain of the disease, since they are the carriers of the germs.

Reply: But there is no complaint from these so-called churches of Christ and "so-called preachers"—they have what they want. And the "so-called preachers" would rather go to the Christian Church than to lose their jobs, and the "so-called churches of Christ" would rather put in the organ (about the only difference now between the two) than to lose their "Pastors"—so-called. Again he says:

If such a reform can be bridged, all will be happier, the conscience will be more peaceful, and by all means more real work will be accomplished.

Reply: "Conscience"—what will a "conscience seared with a hot iron" (1 Tim. 4:2) do? "If such reform"—you might as well try to reform the devil. Why did not the Catholic Church reform? Why did not the Christian Church reform? For answer read: 1 Tim. 4:2, Tim. 3:2, Pet. 2. God says to come out of this iniquity, Rev. 18:4;2, Cor. 6:17. This is the only thing that will keep those clean that now see they have drifted away from New Testament Christianity. "If the blind lead the blind, both will go into the ditch." Let those who want "a good conscience" (1 Pet. 3:16) "repent" (Rev. 2:5) and "come out of her," the apostate, Rev. 18:4, "that ye be not partakers of her sins."

In the same issue of the same paper one writes: "The depression and the exchange-meeting system have made it very hard on the evangelist." And he says, "I have decided to take up work with some congregation."

Reply: "The exchange-meeting system"—what is it? It exists where one "Pastor" or "minister," holds "the meeting" for another "minister's church," and the evangelist is left to establish the work in new fields without support, or with but very little of it; but as for me, I would turn to some other means of support before I would go to hell by "taking up work with some congregation," and "pastoring," and sending the church to hell by so operating. "Awake to righteousness."

—H. C. Harper.

BROTHER SOMMER SPEAKS CONCERNING MY TRACT

Bro. Daniel Sommer, the senior editor of the *Apostolic Review*, of Indianapolis, Ind., has the following to say of my recent booklet, in

their issue of Nov. 8, 1932. Read it; then read my reply:

"Since I began the preceeding paragraph I have read a well-written and well-printed pamphlet of something over thirty pages titled 'The Cup of the Lord.' As soon as I saw that title and the name of the pamphlet's author I suspected his purpose. And before I had read more than a few pages, and noticed the labored and learned style they indicated, I thought of the fable of the mountain that travailed and brought forth a mouse! My reason for thus thinking was that the author of that pamphlet labored to show that but one cup should be used in the communion, commonly called 'the Lord's Supper.' I can take the testimony he quoted and show that the cup or container of the fruit of the vine in the communion was and is only incidental, even as the 'upper room' was incidental where the communion was first given and where Paul met at Troas, and as the time of the day or night for communion was incidental. And the same may be said of the form of the confession of faith before baptism, also the mention of running water for baptism was incidental. All who receive that pamphlet may do well to read it and forget it.

"In Eph. 4:4-1 mention is made of seven ones as a basis for Paul's exhortation in regard to unity of the Spirit and bond of peace. These are 'one body' or church, 'one Spirit,' 'one hope,' 'one Lord,' one faith, one baptism, one God and Father of all." But these are not enough for certain disciples. They wish to add one "cup" in the communion. To all such we kindly say: we cannot go beyond what the Apostle Paul declared on this subject. And I would kindly advise all advocates of "one cup in the communion to refrain from further disturbing the disciples of Christ and others in regard to 'one cup' for the communion. They must pass from 'the cup' to 'one cup' in order to make a showing in their behalf, and then must imply that Paul should have mentioned eight foundations for unity instead of only seven!"

My Reply

1. I have always admired Bro. Sommer for his uncompromising fight against what he considers error and I sincerely thank him for his complimentary statements to the effect that my booklet is "a well-written and well-printed" one and that its style is a "learned" one, though I assure my readers that it was far from my intention in writing the tract to indicate anything "learned" on my part. So far from trying to indicate any learning on my part, I appealed to the best authorities on language, such as lexicographers, grammars, concordances, professors of languages, historians, etc., and then quoted them verbatim et literatim. What education I have was gained in the University of Hard Knocks. In Bro. G. C. Brewer's review of my booklet in the *Gospel Advocate*, he does me an injustice by speaking of the work as a "show of learning".

2. By his reference to "the fable of the mountain that travailed and brought forth a mouse", Bro. Sommer virtually admits that there is at

least enough truth in the booklet to equal "a mouse"! Thanks. Now, follow that "mouse" of divine truth, and we will have peace on the cup question.

3. Bro. Sommer is an able writer, and he usually sees things just as they are. But when he puts "the cup" (Matt. 26:27) which "is the New Testament ratified by" Jesus' sacrificial death (Luke 22:20; Matt. 26:28) on equal footing with the "upper room" and contends that both were incidentals to the communion, he shows a serious lack of logic and reason. Jesus did not give thanks for the "upper room" as He did the cup. The "upper room" did not contain His covenant-sealing blood, as did the cup. He did not give any command in regard to the "upper room". He did give a specific command in regard to "the cup", saying *Pino ek autos pantes*, which correctly translated, "You must all drink out of it" (Matt. 26:27); and Thayer says, "*Pino ek* (drink out of) with a genitive of the vessel out of which one drinks, *ek tou poteerious*", out of the cup. Jesus says, "This cup is the New Testament" (Luke 22:20). He did not say, This "upper room" is the New Testament. "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the New Covenant" (Thayer's Greek-English Lexicon of the N. T., p. 15). This makes "the cup" as essential to Scriptural communion as the wine in the cup. The "upper room" is not essential to the communion. We cannot "drink the cup" (Cor. 11:27) without "the cup".

4. Bro. Sommer could have quoted 1 Cor. 10:17 in connection with his "seven ones" of unity in Eph. 4:4-6, and shown that "the one body", the church, has "one loaf" to symbolize its unity. "Because there is one loaf," says Paul, "we ought to consider the whole congregation as one body". The Jews had "twelve loaves" to represent the "twelve tribes" of Israel. Christ had one physical body, and He said of "the loaf" (Matt. 26:26), which is "one loaf" (1 Cor. 10:17), "This is my body". He has also one spiritual body, the Church (Col. 1:18). "One loaf" symbolizes its unity (Cor. 10:17). And since "the loaf" of Mt. 26:26 is the "one loaf" of 1 Cor. 10:17, "the cup" of Matt. 26:27 is the "one cup" of Ignatius. It is a well-authenticated historical fact that Peter ordained Ignatius bishop in the church in Antioch, where "the disciples were first called Christians", (Acts 11:26) and this same Ignatius suffered martyrdom for our blessed Lord in A. D. 107, just one year after the death of John the apostle. He says: "There is one cup in the unity of His blood" (Epistle to the Philadelphians). Some render it from the Greek: "There is one cup for the uniting of His blood". Others: "There is one cup to (show forth) the unity of His blood".

5. Bro. Sommer admits that it would be a point in our favor if the N. T. read "one cup". instead of "the cup". Very well. All the best Greek MSS of the N. T., such as Alexandrinus, Sinaiticus, etc., omit the article, making it read simply *poteerion*, which is "a cup, a drinking vessel" (Thayer). The critical text of Westcott and Hort reads, "a cup".

The American Standard version, as well as many others among the best, read "a cup". And where is the man of Bro. Sommer's learning and ability that does not know that "a" in "a cup" is the Anglo-Saxon for one? And we all know the rule of logic: "The expression of the one excludes all others".—J. D. Phillips.

"AVOID THEM

Brother King, I want to say "Amen!" a hundred times to what you had to say on the above subject in the September issue of the O. P. A. Every word you said should have been long ago. I wish all the teachers, leaders, and preachers could read it and reread it. I have had just such trouble to contend with in a congregation, near Gap. Such congregations are entirely too many.

We preachers must take a firm stand against such practice, as I see it. The practice of allowing any and every body to wait on the Lord's Table and of calling and allowing just anyone to preach, whether they agree with us or not; sound or unsound, is causing more harm than anything with which we have to contend. Let us all speak out against such practice, and try to get rid of it. Let the brethren have the courage to "avoid" the unsound teachers and preachers, and much of our trouble will be at an end. Yes, such conditions are really "sickening" as Brother King says.

James T. White.

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ROLL OF HONOR

Here are the names of those who have sent in subscriptions to the O. P. A., and opposite their names the number of subscriptions. We wish to thank all who are taking this personal interest in the only paper published in the interest of a complete restoration of the Ancient Order. Some seem never to cease to work and pray for the paper, while others seem to do so little, but we appreciate every effort, no matter how little. May we have your list next issue.

Ervin Waters—2; A. L. Hawley—2; Donie Trott—2; B. M. Massengale—2; N. C. Smith—1; John Vanstavern—1; L. N. Byford—1; Mrs. T. L. Modgling—1; Mrs. J. W. Moore—1; J. E. Jones—1; E. H. Henderson—1; T. R. Chappell—1; Mrs. Earl Butts—1; Jesse E. James—1; F. M. Cox—1.

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PASSED ON

Vernie Lucile Sparrow, was born at Healdton, Okla., July 30, 1905, departed this life, August 13, 1936, being 31 years and 14 days of age.

She was united in matrimony to R. J. Sparrow in Ringling, Okla., August 28, 1928. To this union was born one child, Jewel Lucile.

Sister Sparrow obeyed the gospel in 1934, at the hands of our beloved and lamented Walter Bray. We believe she was a devoted Christian, being loved by all who knew her.

She leaves to mourn her passing, her husband, daughter, father and mother, two sisters and two brothers, together with a host of other relatives and friends. Funeral services were conducted in the Church of Christ, at Healdton, with a very large audience present. The writer tried to speak words of comfort and warning to those present. Interment was in the Mt. Olive Cemetery, at Healdton.

—Tom E. Smith.

CAMP MEETING

The Camp Meeting at the Bennett Spring State Park, near Lebanon, Mo., began on the time set—August 21 and continued until August 30th.

The crowds were not as large as we had expected, because of the extreme drouth which covered so much of the country. However, we had visiting brethren from New Mex., Texas, Okla., Ark., La., Iowa, and several different places in Mo. The worst feature of it all was they did not all stay until the close, and some did not get to come until near the close of the meeting, hence everybody did not get to meet all who came.

The day services were attended mostly by the members of the church, though at nights we had large crowds all the time. At this meeting we had some of the best singing I have ever heard.

Bro. King and I did the preaching at nights, while the young preachers did the day-time preaching, among whom were Frank Cope, Cloves Cook, Fred Kirbo, Eugene Parish, Chester King, and Earl Vanstavern. Other preachers in-attend-

ance were Burley F. Black, H. E. Robertson, Chas. H. Lee, Carlton Cage, Robert Saylor and a Brother Wood.

In this meeting my boy, Homer Jr., and Bro. King's Boy, Howard, were baptized, and that made it a wonderful meeting for us. Many people heard the gospel for the first time in this meeting.

We have promised to hold another camp meeting here again next year.

—Homer A. Gay.

ONE CUP OR MORE

Some confusion had been created by a young fellow posing as a Christian preacher, who had told them it was wrong to use more than one cup in the communion.

It happens that our people did not use cups at all, but glasses, contrary to ancient custom, and it was then discovered that, after all, only one cup or glass was offered each individual: after they saw how silly the argument of the young man was they felt better. The whole purpose of his preaching has been to disrupt and tear down. These young men are given definite instructions to disrupt Christian Churches where elders allow them to use their building.

Reply

The forgoing was writtenn by Marion Browning, publisher of "The Ozark Christian", who had formerly been preaching at Mt. Carnie and at Winnipeg, Mo., where I have recently held meetings.

It was during my meeting at Mt. Carnie, that I first met him. He pushed right in one Saturday night, insisting that it was his appointment to preach. Lord's day morning he had the table set with the individual (??) communion cups. I asked him kindly to consent to the use of one cup in the Communion, but he refused. After he went through with the exercises, I preached a discourse on the Scriptural way to Commune, after which I set the table, using but one cup and one loaf, for which we have authority. To which the greater part of the congregation agreed, letting him know that they were through with him. Hence, it is because he has lost ground in this contention, that he thus complains, and misrepresents as he has above.

Browning says: "It happens that our people did not use cups at all, but glasses, contrary to the ancient custom, and it was then discovered that after all, only one cup or glass was offered each individual." Poor Browning! (I say "poor", because he is to be pittied). Evidently he doesn't know that the Greek word "poterion" means a drinking vessel, and so does the English word "cup" (See Thayer, also Webster). Hence a glass is a cup (drinking vessel), and that glasses would be cups, regardless of whether they had handles or not. Shame!

Yes, "one cup or glass was offered to each individual", but where is the Scripture for the practice? Echo answers where? This was not the practice of the early church, nor according to the ex-

ample set by the Savior, where Jesus said, "Drink ye all of it" Matt. 26:27), "and they all drank of it" (Mk. 14:23), which shows all drank from the same cup.

"After they saw how silly the argument of the young man was, they felt better". This is another plain misrepresentation of facts. Why is it that Browning no longer preaches at Mt. Carmie? It is evidently because the brethren were convinced of the Scripturalness of my claims, and want to worship the right way (Cor. 11:1, 2). Remember that "the foolishness of God is wiser than men" (Cor. 1:25). These brethren were just honest enough to accept the Truth, when presented to them.

"These young men are given definite instructions to disrupt Christian Churches, where elders allow them to use their buildings". Jesus says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit, teaching them to observe all things, which I have commanded you" (Matt. 28:19, 20). Yes, sir, we are given instructions of the Master to teach whatever He has commanded, even if it "disrupts and tears down" every false method and observance of men. "The wicked are overthrown, and are not: but the house of the righteous shall stand" (Prov. 13:7).

—Frank Cope, Jr.

INFLUENCE REACHING OUT

In the August issue of the "Vindicator", a religious journal, published by Brother E. C. Fuqua, Fort Worth, Texas, appears an article under the caption, "Making Law For the Servants of Christ". Among other things, he has this to say:

"In most all places I hold meetings I find the brethren beset to a more or less extent with fanatical and divisive teachers over absurd and ignorant 'questionings', such as the 'One Cup' hobby, and kindred divisive teachings, by which the churches are being weakened and often wrecked."

It is not my intentions in this brief article to reply to the false teachings and misrepresentations, contained in the above named article, but suffice it now to say that in the very near future Brother J. D. Phillips, or one of the writers of the O. P. A. will give a reply to the sophistry in this article.

The point I wish to stress just now, is that the influence of the Truth as presented in the O. P. A. and by the ever increasing number of competent gospel preachers, is reaching out and being felt by the advocates of innovations in the Church of Christ. Only a few years ago, these scribes were saying that we were "dead", "insignificant", by the advocates of innovations in the Church of Christ. Only a few years ago, these scribes were saying that we were "dead", "insignificant", "without influence", etc. They tried ignoring us and our plea for a return to the New Testament teaching and practice in the work and worship of the church, but it would seem from the article by Fuqua et al, that they have decided that ignoring us is not as effective as they anticipated,

and have finally decided to try to do something about it. As for this, let them choose their weapons, of defense, we mean to take care of them with the "sword of the Spirit" in a manner that is compatible with the spirit of Christ.

As I reflect over the progress made by our humble efforts, in restoring the Ancient Order of things, during the past few years, I am made to rejoice and "thank God and take courage". The Old Paths Advocate has weathered the storm of Depression, making a steady and encouraging increase in its subscribers and supporters each year of its existence, for which we thank the Lord, unto whom all praise belong. During the last two years, we have seen at least a dozen splendid, self-sacrificing young men, with a burning zeal, enter the evangelistic field, taking up the old slogan, "Where the Bible speaks, we speak; where the bible is silent, we are silent". This out-pouring of Gospel Truth ("power of God") is having its influence for good, and we praise the Lord, who hath put it into our hearts to "earnestly contend for the faith, once delivered to the saints", and especially for these splendid young men, who are the defenders and supporters of tomorrow. May they never allow any old (false) prophet to cause them to "rest under the tree", nor to turn aside from this worthy and vital task before them, is my humble prayer. I have implicit confidence in some of them, at least, whom I believe would be willing to suffer, even martyrdom, for this cause, if need be. Therefore, we shall not be turned back nor aside, by such stigmas as "hobby-riders", "fanatic", "cranks" et al. We have dedicated our lives to the noble work of stemming the tide of disgression in the Church of the Living God, that true faith and righteousness may not entirely perish from the earth, and we appeal to all honest hearted men and women to step out into the light, letting your voices be heard in defense of the cause we have espoused. "If God be for us, who can be against us?" May the Lord help us to have the boldness to "stand upon the walls of Zion, and cry aloud and spare not", "shun not to declare the whole council of God", "contend earnestly for the faith", "keep the ordinances as delivered".

—Homer L. King.

"THE TONGUE"

(The Proverbs of many lands speak about it.)

The boneless tongue, so small and weak,
"Can crush and kill," declares the Greek.
"The tongue destroys a greater hord,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed;"
And Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."
—(Prov. 13:3; James 3).

And yet notwithstanding the fickleness of the "tongue and its susceptibility to evil, it is singular to note that YAHWEH saw fit to choose this small organ of frail man as the most powerful factor in the salvation of souls! Hence, we read: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe". (Cor. 1:21). The object of the "preaching" in Apostolic times was the salvation of sinners: not the "entertainment of saints." The commission still reads: "Go ye into all the world, and PREACH (KERUSO—to publish or proclaim openly and authoritatively, by speaking) the gospel to every creature" (Mark. 16:15). Again we read: "If any man speak, let him speak as the oracles of God" (Pet. 4:11). Although our Holiness (?) friends assert that they have "miraculous" power to "speak in tongues" (foreign languages), this writer challenges the statement and demands the proof! He further affirms that no living person today can speak a word in any language he has not learned, and that to speak in the language of YAHWEH, our God, or to "speak as the oracles (LOGION—the words of utterances) of God," he must, necessarily, learn that language. In order to do this, we are told to "HEAR IT" (Deut. 5:1; Jno. 12:47,48; Rom. 10:17), and to "READ IT" (Josh. 8:34, 35; Col. 4:16; 1 Thess. 5:27; Eph. 3:4), and "STUDY IT" (2 Tim 2:15), and to "MEDITATE UPON IT" (1 Tim. 4:15), and thus to "GROW IN IT" (1 Pet. 2:2; Eph. 4:14, 15; 2 Pet. 3:18).

We are sometimes too much concerned about the other fellow's teaching (language) and not enough about what we "should be teaching" (speaking). That "style" in speaking is an admirable ornament the writer will not dispute. But, to say the "proper things," in the "proper language" (oracles), and to leave unsaid everything not connected with the subject, will about fill the requirements of Paul's command (Col. 4:6) and also that of Peter (1 Pet. 3:15). The influence of the pen, the press, the sword is great; but though these should fail, the power of the preaching of the gospel endures. (Rom. 1:16).

—R. M. Koonrod.

JESUS AND JONAH

A sermon delivered at Cameron, Ohio, May 15, 1932, by J. M. Cochran, of Graysville, Ohio.

In our study of God's word we find it interesting to compare the lives of Bible characters, and we believe God intends us to do so. In fact Jesus himself sets the example by comparing himself with others.

But in comparing men with the life of Jesus, there are but few points in the lives of sinful men

that can in any way be worthy of comparison with him "Who did no sin."

Solomon compares with the work of Jesus in the building of the Temple, but when we come to the seven hundred wives which Solomon accepted and who wore his name, we must contrast the near seven hundred denominations who claim they are wearing Christ's name, but whom he does not accept, this shows the opposite in the lives of these two men.

But there seems to be much to compare in the lives of Jesus and Jonah. Jonah undertook to do the opposite of what God commanded him to do.

Jesus came to do the will of his Father. Jonah did his personal preaching after he was delivered from the Fish. Jesus did his preaching before his death. Jonah proclaimed the destruction of Nineveh in forty days.

They repented and were saved. Jesus proclaimed the destruction of Jerusalem, they did not repent and in forty years it was destroyed. Jonah was sent to a Gentile city. Jesus was sent to the lost sheep of the house of Israel.

Jonah started from Joppa, the same city, that Peter afterwards left to go preach to the Gentiles, and had God not given him the vision on the housetop he would, no doubt, have had as much trouble with Peter as he had with Jonah.

Jonah sailed to go to Tarshish, where in after years, Paul the great apostle to the Gentiles, was born.

The ship, which carried Jonah, was likely to be broken on account of him—(Jonah 1:4).

The whole Jewish nation, among whom Jesus lived, was supposed to be ready to perish on account of him. (Jno. 11:50). When lots were cast by the mariners, the lot fell on Jonah.

When the decision was made before Pilate as to whether Jesus or Barabbas should be crucified, the choice fell on Jesus.

Jonah submitted himself to be cast into the sea, (Sea in prophecy means peoples, nations and tongues, Rev. 17:15), and was swallowed by a fish, (Great Sea Monster), which symbolizes a Government.

Jesus submitted himself to be cast into a foreign power or dominion, the Roman Empire, which was the heart of the earth, even as the Roman Empire is spoken of in Luke 2:1, as the whole world or earth. Rome is spoken of in Matt. 12:40 as the heart of the earth. This refers to the Roman Empire and not the grave of Jesus. Jonah 1:11-13. The Sea wrought and was tempestuous and the mariners rowed hard to bring the ship of Jonah to land but could not.

Pilate sought to deliver Jesus but did not. The Mariners called upon God not to lay upon them innocent blood. Pilate washed his hands and declared himself free from the blood of this just person.

When Jonah was cast out the sea ceased from her raging, and the men offered sacrifice to God.

When Jesus was condemned the Jews ceased their raging and observed the passover.

Jonah was cast into a living organism that had life. Jesus was cast into a living government that

had political life. (The Roman Empire). The fish tried to get rid of Jonah, and did so after three nights.

The Roman Empire tried to get rid of Jesus, but did not for three days and three nights.

Jesus was before Pilate at the sixth hour on Thursday. (Jno. 19:14). He was crucified on Friday at the third hour (Mark 15:25).

He was in the heart of the earth, under the rule of the Roman Empire from early Thursday morning (Matt. 27:1-2. All Thursday night, Friday and Friday night, Saturday and Saturday night, three days and three nights under the Roman Government. He was buried the day before the Sabbath (Mark 16:1; Luke 23:54). He was raised the day after the Sabbath (Mark 16:1). Thus his rising was on the third day (Luke 24:46). The great sea monster was alive and moved all over the ocean.

The Roman Government was alive and moved all over the land. The three days spoken of in Matt. 12:40, are Thursday, Friday and Saturday, also each night. When he speaks of rising the third day he is speaking of Friday, Saturday, and Sunday—The Roman Power ended when Saturday night ended, and it had no control on him over Sunday, the third day spoken of in Luke 24:46.

Thus we can see why Christ was so explicit in Matt. 12:40 to not only mention the three nights as well as the three days, all of which time he was subject to the Roman Government.

(Is his reasoning sound?)

—Grover White.



William Freeman Jones, Iberia, Missouri, September 8.—I closed 17 days meeting at Mt. Union, August 30, with 17 baptized and 2 restored. The congregation was greatly strengthened. Brother V. M. Smith, of Brumley, helped much in prayer, reading and exhortation. I began at Saline Valley, September 6, to continue indefinitely. Go to Cable Ridge soon.

George W. McCain, 116 S. 2nd Street, Montebello, Calif., Sept. 9.—Recently two have confessed their faults here, and two confessed their faith in Christ and were baptized. This brought great joy to all the church in Montebello.

E. A. Cogburn, DeLeon, Texas, September 4.—Brother J. R. Stewart closed a series of meetings at Ramsey, July 26. Two obeyed the gospel and we think much good was done. Brother George Hughs, of Desdemona, preaches for us once a month. He is loyal and able, and he should be out in the field all the time. If anyone needs his service they may write him at Desdemona, Texas.

James T. White, Weir, Texas, September 9.—I closed a meeting at Gap, Texas, August 30, after two weeks, with two baptized. The attendance and attention, also co-operation, were the best of any meeting I have held there, and I have assisted in 17 meetings there and nearby points.

T. F. Stewart, Maricopa, Calif., September 11.—Since coming to Calif., I have preached at Greenfield in a series of meetings; Portersville, in a mission meeting; Corcoran, over Lord's day, in association with Brother A. C. Lutrell, who is a splendid leader; Taft, over week-end, where Brother John Rankin, with a few others is clinging to the Cross. We are to return to Texas by October 15. Write us at Tuscola, Texas if you wish us to stop over.

Tom E. Smith, Haldton, Okla., September 1.—I was accompanied by my family to Wichita Falls, Texas, where I preached over Lord's day, August 30. We have a splendid congregation there, and all seem to be getting along nicely. They have a mind to work, and are about the Master's business. We were treated royally by the brethren while there, and we enjoyed our visit very much. We were delighted by the brethren, from the Carter congregation, near Davidson, Okla., attending.

Roy M. Koonrod, 35 Ashland Ave., Terre Haute, Ind., Sept. 2.—We are still keeping the Lord's house here. Although the odds seem against us, we are having very edifying meetings on Lord's days. We have set our faces toward Jerusalem and against all innovations and any form of compromise with the Devil. Our prayers are to the end that the Lord will bless all the holy brethren in every good word and work.

Grover White, Long Bottom, Ohio, September 3.—We closed an interesting meeting at Foster, W. Va., August 29, with three additions—one by baptism and two restorations. I attended the all-day meeting at Workman's Branch, near Madison, W. Va. I am to begin at Gilpin, Ky. September 6. Then to Cherry Tree, Pa., to begin September 22. I am to hold a meeting at Smith Creek, near Spring Hill, W. Va., the last half of October, according to plans. I hope all will be ready for their meetings. Pray for us and the success of the work.

James R. Stewart, Clyde, Texas, Sept. 8. — I closed at Wilson, Okla., August 23. Had good crowds throughout the meeting. The brethren have a good house, and are true working folk. Brother G. G. Childress is the leader, and I think he is a good Christian man. I enjoyed visiting in his home. The results were three restored. The Haldton church assisted much with their presence. Brother Fred Kirbo was with us, also Brother Reed Chappell and wife one night. I preached at Haldton one Lord's day afternoon, and brethren from the Bit Shop were in attendance. The three congregations named above have asked me to return for meetings next year. I have just closed a mission meeting at Van Court, Tex-

as, with one baptised. The Eola congregation supported this meeting. I expect to return for another effort next year at both places above.

T. R. Chappell, Washington, Okla., September 7.—I closed a meeting at Victory, near Altus, Okla., with 7 baptized and 2 restorations. There I had the pleasure of meeting Bro. A. J. Jernigan, who is 87 years of age. He really knows the Book. From there I went to Wichita Falls, preaching over the third Lord's day in August. They have a nice number, who meet each Lord's day, and they really do demonstrate the spirit of love among them. I began a mission meeting, near Ringling, Okla., the fourth Sunday in August, and continued over two Lord's days, with one baptized. The crowds were good. I have some time open for meetings.

Ben J. Elston, DeRidder, La., September 3.—The last ten days in August Bro. J. D. Phillips spoke to our little body here. He gave, mainly to those within, a variety of timely, needed addresses. Few congregations would fail to profit by such lessons, if they would receive them at their real worth. I fear too few of us realize our obligations and responsibilities. The church must ever depend so much upon the home. If I could get all to become Christians, when they are old enough; then get them to thoughtfully mate and create and maintain truly Christian homes, — well, that's what I would do. Moreover, so long as God permit, I mean to continue working at that task. This done, all else will be well. Failing here, all else is bound ingloriously to fail. Why not work at our God-appointed tasks? One can thus work "by faith." But let us love as brethren. "Swift to hear; slow to speak; slow to wrath."

J. D. Phillips, 136 South Fourth St., Montebello, Calif.—I am now (Sept. 11) in a good meeting at Cleo, Texas. We have had many visitors, including three preachers, Brethren W. W. Leamons, Irvin Waters, and Travis Williamson. Bro. Waters lives at Temple, Texas, and is a beginner, but has been doing some excellent work. We rejoice to see so many young men taking up the work. Let us older ones be sure that we follow "the ancient order of things" in the worship, so as to influence the younger preachers to be right on everything. I enjoyed my association with Brethren Ben J. Elston and Dr. Forade, of DeRidder, La. very much. We had a good meeting there. The "ancient order of things" is observed in DeRidder. By the time this reaches the readers of the O. P. A., I shall, the Lord willing, be at the above address. Correspondents, please take notice of this. I expect to labor for several months in Calif., where I have labored much in the past. We plan to return to the work in the East in 1937.

Clovis Cook, Rte. 2, Lebanon, Missouri, September 19.—I recently closed a mission meeting at Halsell, Texas, which continued over two Lord's days. The crowds and interest were good, but there were no visible results. At this writing I

am with Brother King in a meeting near Littlefield, Texas. I am conducting the song services and assisting otherwise as he has need of me. I may go next to Lightening Ridge, near Sulphur, Okla., for a series of meetings, in October.

Homer L. King, Lebanon, Missouri, September 20.—It was a treat to me to be associated again with my old co-laborer and beloved Homer A. Gay, preaching alternately with him, in the camp meeting and in the mission meeting in Lebanon. Brother Gay is one man, who is always willing to carry more than his load, either physically or spiritually, in the work of the Lord. He is reporting the results of these meetings, but I wish to add that it was an unusual pleasure to me to take the confession of my youngest child, Howard, and to see him buried with his Lord in baptism. He has always expressed a desire to become a gospel preacher. Too, it was a spiritual feast to be associated with so many of my dearly beloved brethren in the camp meeting. My next effort after the mission meeting in Lebanon, is a series of meetings with the faithful brethren, at Bula, near Littlefield, Texas, where I am at this writing. We began the 17th inst., with a good interest and good crowds, in spite of the unusual rains in this section. One has been baptized and one restored to date, and others are expected ere we close. I am being assisted by Brother Clovis Cook, who is a very efficient song leader, as well as a gospel preacher. I go next to Kinston, Alabama, for two meetings in that section, then to Pine Hill, Alabama for one meeting (mission). This will make four mission meetings for me this year. I think Brother Gay and I are doing our share of that kind of work this year. Brethren, do not forget to speak a good word for the O. P. A., wherever you go.

"The Christian-Evangelist" editor has discovered that "the God of the Old Testament is the God of the New Testament." So He will also punish those who offer "strange" things in His worship now, that He hasn't commanded (Lev. 10:1); and He "hasn't commanded (Lev. 10:1); and He "hates" those now who sow discord among brethren by introducing these "strang" things. Yes, He IS the same God.—Apostolic Review.

If there is anything wrong with this let some one point out the error. It is well known to every one who knows history that the use of cups in the communion is a very late item among these "strange" things. I doubt if their use is a century old. It is well known that when the Catholics decided that it took too long to serve a large congregation with the cup, they let the priest drink all the wine, to save a little time! And the "sanitary feature" (as Bro. Keeler used to style it) had something to do with this change, too. What did the Post-Apostolic Christians practice?

"Wine is put into the cup," says Ambrose; and again he says, "We receive of one loaf, and of one cup." He died A. D. 307.

"There is one cup to show forth the unity of His blood," says Ignatius, a contemporary of the Apostles (A. D. 107).—J. D. P.

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 9

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No. 12

"IN SPIRIT AND IN TRUTH"

Text: John 4:24—"God is a Spirit: and they that worship him must worship him in spirit and in truth."

We suppose the foregoing Scripture has received as much attention, and has been subjected to as much wear and tear in ordinary usage by preachers and others, as has been usual with many such passages. However, the writer would make one more observation upon it here. The premise to be observed grows out of the question: "Is it possible to worship God 'in spirit' and NOT 'in truth'?"

The writer believes that, to worship "in spirit" is one thing; but to worship "in truth" is quite another. The word "spirit" (Gr. *pneuma*) has several meanings; the context surrounding its use in Scripture will determine its meaning. There are "many spirits" (1 Jno. 4:1), and consequently many kinds and qualities of spirits. But "truth," like faith in God and Christ, is of one kind doubtless. (Eph. 4:5). The context surrounding the passage under question clearly shows that, the phrase "in spirit" signifies the individual's state of mind, his use of the animating powers with which he is endowed, in his manner and degree of earnestness of worship. The phrase, "in truth" denotes the authority, and literally means "by divine appointment." It is evident that one's whole being,—body, soul, AND spirit,—may be in the thing he is doing in his worship of the Lord; and yet, his practice may be so far from being "in truth" (by divine appointment) that it could never catch up! Indeed, for the writer to doubt this, would be to doubt his own experience, when, prior to his obedience to the gospel, he was literally submerged in "Sunday school work—the instruction and training of choirs, quartets, orchestras, etc., etc., in the worship (?) of Jehovah. Incidentally, along with these came such thing as, "individual communion" (?) "cups; "crackers" as a substitute for "the loaf" (the body of Christ) in the communion (?); observance of the Lord's (?) Supper, "quarterly" etc., etc. Yes, also a "self devised" arrangement of the worship in the public assembly; for the 22nd, "article of faith" to which he was subject reads thus: "It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; . . . Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done unto edification." (M. Discipline p. 32, Art. 22, Issue 1916).

Yea, in the same "spirit" in which your servant and scribe witnessed and sanctioned the foregoing practices, he has, metaphorically speaking, "consented to" and "held the clothes of them" who sprinkled innocent infants with water; poured it on others; still further, immersed others into it, as the act of baptism; not—FOR—but — BECAUSE OF—remission of sins, at that!

Was all this done "in spirit?" As previously stated, the writer has no reason to doubt his own integrity. In fact, it was done with as much, and in the same spirit with which he would now practice only that for which can be found "thus saith the Lord." But, let us remember, that the word "spirit" does not always indicate the Holy Spirit; nor even the Lord's Spirit in us.

But was the foregoing articles and methods of worship "in truth?" NO? Then, if not "in truth" (by divine appointment), by what authority were they practiced? Answer: (1) The Discipline, (2) Grandma's imagination, 11teenth chapter, or possibly (3) The 23rd chapter of Revelation. Let the reader take his choice, if he is determined to practice them, or any of them; for they are all alike in the light of God's word, and none of them are "IN TRUTH." Had they been, the writer was worshipping God "in spirit and in truth" prior to his obedience to the gospel.

The Word of God and Truth are synonymous terms. (John 17:17). And since God is the source of all Truth, He is the author of it. It follows, necessarily, that to worship Him "in truth" is to worship Him according to the teachings of His Word. Yea, we are bound over and under, in and around by the Word of God. (2 Jno. 9). And since "IN TRUTH" has never been found to include: sprinkling and pouring for baptism—Sunday schools—preacher pastors—cups—breads—musical instruments—missionary societies—confused and disordered worship in the public assembly—etc., etc., it is very evident that these things cannot be signified by the phrase "IN TRUTH"; and if not "IN TRUTH" then, consequently, not "of faith" (Rom. 10:17) and if not of faith, they are therefore sinful (Rom. 14:23).

The writer, therefore, concludes that, it is altogether possible to worship God "in spirit" and at the same time fail to worship Him "in truth." But the commandment still reads: "they that worship him must worship him in spirit AND in truth." Hence, — "They then that received his (Peter's) word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the

Apostle's teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:41, 42).

God's perfect law converts the soul,
Reclaims from false desires;
With sacred wisdom his sure word
The ignorant inspires.

My trusty counselors they are,
And friendly warning give;
Divine rewards attend on those
Who by thy precepts live.

—R. M. Koonrod.

QUESTIONS

1. A writer in "The Jewish Hope" says, "It is always important to know under what commission a writer of the New Testament is operating. According to scripture, Peter is an apostle of the circumcision, even as Paul is the apostle of the Uncircumcision. Each had a different message. See Gal. 2:7-9." Were Peter and Paul under two different commissions to preach two different gospels, "different messages," as the above writer says? —W. E. R.

Ans.—No. There was but one message, "the gospel" of Christ, Rom. 1:16; Mark 16:15. And this is what all were commanded to preach, and Paul did preach it, as you see; and he put the curse of God on any man who preaches "any other gospel," Gal. 1:8. And this message is called "the faith," Phil. 3:9; Jude 3; Gal. 23, 25; Acts 6:7; Gal. 2:16. And of Paul it is said he "now preacheth the faith which once he destroyed." Hence, "One Lord, one faith, one baptism" (Eph. 4:5), not "each had a different message."

2. This same writer says:

The Lord therefore commanded in Matt. 28:19 that we shall first teach the people that Jesus is the Saviour of the world and that when the Holy Spirit has enlightened them, to baptize them. The disciples followed this command as we read in Acts 2:41. But baptism is not essential to salvation. The thief on the cross was not baptized after believing on Christ and was nevertheless called to be with Christ that day in Paradise. Baptism is an act of obedience by which we express the reality of our faith and love for Christ. He has commanded it and we wish to obey. Obedience to the command of our Lord Jesus Christ will be always a strength to our faith. To obey God is better than sacrifice as we read in I Samuel 16:22.

I did not want to be baptized because I knew the opinion of the Jewish people about Christian baptism. They believe the baptism makes a Gentile out of a Jew and is the last step which cuts him off from his people forever and ever. But the Lord did not give me any rest until I obeyed. I am so thankful that the Holy Spirit showed me the truth and that I followed my Lord in baptism. It was a glorious day which I can never forget. I did not cease to be a Jew, but nevertheless I became a better Jew. My beloved brethren, this day will be unforgettable for you also and I know that you will never regret that you obeyed Christ.

Is this Bible teaching?

Ans.—No. The "thief on the cross," behind whom this man dodges to escape baptism as being essential to salvation, died before the command to baptize as in Mt. 28:19 was given, and of course this command had nothing to do with his salvation. This command went into effect on the day of Pentecost "as we read in Acts 2:41," as he says; and Peter there "said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," Acts 2:38. And as to the force of the original here translated "for the remission of sins," namely, *eis aphesin hamartion*, Thayer, in his lexicon of the New Testament Greek, says it denotes "to obtain the forgiveness of sins." (p. 94.) Now see: Remission of sins is essential to salvation. But baptism is essential to the remission of sins. Therefore, baptism is essential to salvation. And this is the teaching of Jesus in the commission. He says, "He that believeth and is baptized shall be saved," putting salvation after faith and baptism, Mark 16:16. And he said, "baptizing them (the taught) into the name of the Father and of the Son and of the Holy Spirit," Mt. 28:19. There is no other way into this "name" revealed in the Bible. And to contend that one can be saved outside of this name is not Bible teaching. Therefore baptism is essential to salvation.

Again: One to be saved must be "in Christ," Rom. 8:1. How can one get "into" Christ? Answer: "For as many as have been baptized into Christ have put on Christ," Gal. 3:27. Therefore, baptism is essential to salvation.

Again: "Eight souls were saved through water, the antitype (antitypon) to which, baptism, now saves us," I Pet. 3:21. Therefore, baptism is essential to salvation.

Again: One is not saved until his sins are "washed away." But "be baptized, and wash away thy sins," Acts 22:16. Therefore, baptism is essential to salvation.

God is the one that forgives the sins through the blood of Christ, shed on the cross (Col. 1:14; Heb. 9:14; Acts 20:28). And Jesus is the living mediator (John 16:7; First Tim. 2:5; Heb. 8:6; 9:15; 12:24; 2:16-18), advocate (First John 2:1), propitiation (I John 2:1). Hence he says, "No man cometh unto the Father but by me," John 14:6.

What is the immediate prerequisite of baptism? A confession that "Jesus is the Christ, the Son of the living God," Acts 8:37; Mt. 16:16; Rom. 10:8, 9, 10. And why? Because 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 we come to God through him as mediator for forgiveness of sins.

And what else is required? He must be a penitent believer before baptism, for Jesus said that "repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem," Luke 24:47. Hence, Peter there commanded them to "repent" ("A change of mind with a view to a reformation of life") as a prerequisite of baptism, Acts 2:38. Why repent?

"Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts 17:31.

They "taught" (Mt. 28:19; Acts 4:2; Acts 5:42), "preached" (Mk. 16:15; Acts 5:42; Mk. 16:20; Lk. 24:47), and wrote, "that ye might believe that Jesus is the Christ; and that believing, ye might have life through his name," John 20:31.

Then we have it in the Bible thus: Teaching, preaching, and as a result, abiding faith, which comes by "hearing the word of God" (Rom. 10:17), on the part of those who, "having heard the word, keep it," it being "the seed" (Lk. 8:11-15) of the kingdom, and believe in Jesus the Savior (Mt. 1:21), "the Christ, the Son of the living God" (Mt. 16:16), and repent, and confess that faith openly, and are baptized "into the name of the Father and of the Son and of the Holy Spirit," as required of the baptizer, and as required of them "in the name of Jesus Christ," "i. e. reposing one's hope on him, Acts 2:38"—Thayer, p. 94; and "for the remission of sins," that is, "to obtain the forgiveness of sins"—Thayer, p. 94. And since we are thus "baptized into his death" (Rom. 6:3), there is no salvation before baptism. So we read: "Ye were the servants of sin, but God be thanked that ye obeyed from the heart that form (upon) of doctrine. Being then made free from sin, ye became the servants of righteousness," Rom. 6:17, 18. For that "form" we have: "Buried with him by baptism into death," Rom. 6:4.

Water did not cleanse Naaman's leprosy (God did that), but had it not been that he "dipped himself seven times in the Jordan, according to the saying of the man of God (2 Kings 5:14), his leprosy would not have been removed. God commands baptism. Water does not cleanse from sin (God does that), and he does it when one obeys in baptism; hence they then went on their way rejoicing (Acts 8:39; 16:34; 9:9, 18, 19).

—H. C. Harper.

TAKES STAND FOR BIBLE WAY

In the latter part of June, 1934, I began a meeting for Brother Homer L. King, with the Scotland Addition Church of Christ, in Wichita Falls, Tex. During this meeting I heard Brother King deliver a discourse on the Communion Service, in which he taught that the "loaf" should not be severed in or near the middle, but that each participant should "break" and eat, simply. I accepted this; taught it and practiced it for about two months, when I met another preacher, who taught that to do as I was doing, was to commit a grievous sin, which confused me on the matter.

In July of this year, Brother Hilton came to Washington, Oklahoma, my home, and conducted a series of meetings. We investigated the subject at length, and after a thorough investigation, I came to the conclusion that I was in error, and that Brethren Hilton and King were right.

Therefore, I am taking my stand for the Bible

alone and against all departures of the Word of God. Like Moses of old, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25, 26). My heart's desire is to preach Christ to the lost, sinful world. Brethren, here is my hand, and you may count on me to ever stand for the Bible way. Pray for me that I may ever uphold the Banner of Christ.

—T. R. Chappell, Washington, Okla.

Comment

We are delighted to get this statement from Brother Chappell, and we appreciate his honesty and courage more than we can tell. I know him, personally, and know that he has much ability for a man of his age, being just a young man, and we unhesitatingly commend him to the loyal congregations and brethren throughout the brotherhood, with a request that you encourage him by calling him for your meetings. Remember, that he is giving up work with congregations, who do not agree with his present position, and he needs your encouragement and support.

—Homer L. King.

WHAT FATHER PREACHED

When I was three, one said to me,
While we were in the churchyard,
"Your Father is no good, is he?"
To tease me he did try hard.

And blushing red, with upturned head
And dangling curls and dimple,
"He peach te gop'l," I said,
An answer, to me simple.

"What does he say?" was asked again,—
"What does he preach about, then?"
My answer was, "He says Amen,"
For this is all I heard when,

The singing done, I slept and slept
Until the benediction;
And, wakened by the closing hymn,—
The rest, to me, was fiction.

—Harriet Veta Harper.

BROTHER HARPER'S CONDITION

Under date of October 15, 1936, Sister Harper writes: "Dear Brother King:— We would be glad if you could visit Mr. Harper, while you are so near here. He is now confined to his bed and has been since September 30."

We regret very much to learn that Brother Harper's condition remains so critical, and we ask his friends to join us in remembering him in your prayers, as well as his family in their anxiety. We pray that he may be spared to give us much more valuable instruction from his able pen, of which we are much in need. I trust I may be able to visit him before leaving Southern Alabama.

—Homer L. King.

The mission of Christ was to bring men to God.
—W. M. Davis.

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LAYING THE FOUNDATION FOR ANOTHER DIVISION

The late innovation introduced in worship at the communion on Lord's days will eventually result in a bitter division. There is not a scintilla of Scripture for the use of a plurality of cups in the worship. In every place in the original the Greek word translated "cup" is singular. You will never hear the advocates of the cups contending for a "thus saith the Lord." The loyal brethren will in time rise up in revolt against this late innovation and boldly condemn it, and the sooner the better.

The college preachers and some of our religious editors (not quite all of them) are taking the lead in this innovation, so be careful what papers you take and what preachers you call to do your preaching. Take warning before it is too late!—Dr. W. W. Stone, *Christian Leader*, May 2, 1933.

Remarks

I am glad to pass on to you this short article from our departed brother, written just before he went to his rest and reward. Brother Stone was a pioneer in gospel work in Texas and other western states, and it was very kind and thoughtful in him to get this warning before so many brethren before his departure. Truly, the cups innovation was, as he says, a "late innovation"—certainly one of the very latest. The following quotations from the early Christian writers show clearly that the primitive churches were what is now called "one-cup" churches.

Ignatius, bishop of Antioch, born A. D. 30 and martyred A. D. 107, writing to the church at Philadelphia in Asia, says: "There is one flesh of our Lord Jesus Christ, and one cup in the unity (Gr., *henooses*, "uniting") of His blood" (Apocr. N. T.). "One cup is distributed among them all" (Ante-Nicene Fathers, Vol. 1, p. 81).

Justin Martyr, born A. D. 100, and martyred A. D. 165, says: "There is then brought to the president of the brethren bread and a cup of wine mixed with water" (Ibid, p. 185). He says: "The Eucharist of the Bread and of the Cup are offered

by Christians in all places throughout the world" (Trypho, c. 177).

Irenaeus ("the Peaceable"), a native of Smyrna, in his youth acquainted with Polycarp, a student of the Apostle John, wrote his "Against Heresies" about the year A. D. 185, and in that work he speaks of "the Bread and the Cup" as "the pure sacrifice" offered by Christians in his day. He speaks of "the bread and the mingled cup" ("a cup of wine mingled with water"—Justin Martyr), in his argument against the heretical Marcionites.

Cyprian, martyred about A. D. 258, reasoning with one who had used water instead of wine, says: "Since Christ says, 'I am the true vine,' the blood of Christ is not, therefore, water, but wine; nor can His blood appear to be in the cup . . . when the wine is absent from the chalice" (Ad Caecilium Dominici Calicis, Ep. 63). He speaks of "the wine in the chalice" (Cypr. Ep. 62).

Ambrose (A. D. 340 to 397), the most renowned of the early Christian writers, says: "We, receiving of one loaf and of one cup, are receivers and partakers of the body of Christ." Again: "Wine is put into the cup"—"the cup of precious blood" (On the Sacraments, L. IV., ch. 4; Theo. Hist. Eccl. v. 17).

Chrysostom, the peerless commentator and exegete of his day (A. D. 347 to 407), a bishop of Constantinople, says: "One body (compare 1 Cor. 10:17—J. D. P.) is now (in the Christian age, as distinguished from the Jewish) available for all, and one cup" (Liturgy of Antioch, Hammond's translation). What does he mean by "one cup"? the wine only? No, for he says: "That which is in the cup is that which flowed from His side" (1 Cor. Homily 24).

Augustine, admittedly the greatest of the four "Latin Fathers," says: "Received in the cup that which flowed from Christ's side." (He was born A. D. 354 and died A. D. 430).

Gelasius (A. D. 492), a bishop of Rome, shows that one cup was used in his day, even though the church was being led off into the Romish heresy of transubstantiation, for he says: "We find that some, having received a portion of the holy body (bread) only, do abstain from the cup of the holy blood (wine), who, doubtless (because they are bound by I know not what superstition), should receive the whole sacrament, or be driven from the whole; for the dividing of one and the same mystery can not be done without sacrilege" (Gelas. in Corp. Juris Canon, Decret. Grat., ii chap., col. 1,168).

From this, and a lot of other evidence, it is clear that the early churches used one cup, as did the disciples when our Lord instituted the communion (Mt. 26:26-28; Lk. 22:17-20, etc.), and as Paul bound it on the Corinthians (1 Cor. 11:23-28).

Truly, then, the cups innovation is a late one, as our departed brother has told us. Adult-sprinkling, baby-sprinkling, instrumental music, the lighting of candles, auricular confession, the papacy—these and dozens of other innovations are older than

the use of a plurality of cups in the communion! The cups innovation, like all others, is a "plant which my heavenly Father hath not planted," and will, therefore, "be rooted up" (Matt. 15:13). Will we never learn to stay well within "that which is written" (1 Cor. 4:6), brethren? Let us get back to "the old paths, where is the good way, and walk therein" (Jer. 6:16). —J. D. Phillips.



T. R. Chappell, Washington, Okla., October 3.—I was with the brethren, who meet in the Harmony School house, near Oklahoma, City, three Lord's days ago, and I expect to be with them again next Lord's day.

J. D. Phillips, 136 S. 4th St., Montebello, Calif., Sept. 29.—We are leaving tomorrow for Montebello, and we expect to go to Corcoran next week, but will return to Montebello and Los Angeles, after holding meetings in the northern part of the state.

James R. Stewart, Rte. 2, Clyde, Texas, Oct. 9.—On the account of sickness, I have been out of the field for some time. Our youngest daughter has just undergone a serious operation, but she is doing fine now. I am leaving today for Waco and Tyson, Texas for meetings.

W. F. Cates, Munday, Texas, Oct. 1.—We have moved back to this place from Poolville, and are meeting again with the faithful few, according to the New Testament plan. We have had two additions since we came back—a man and his wife, whom I think are good material.

Ervin Waters, 1118 S. 27th St., Temple, Texas, Sept. 29.—I returned from New Baden yesterday, where we had a very good meeting, baptizing three and restoring three. We now have a loyal congregation meeting for worship in Camp Creek School house, about eleven miles from New Baden. I expect to return for a meeting next year. They need our prayers.

J. F. Cobbs, Spring Hill, W. Va., Oct.—The congregations, where Brother J. D. Phillips preached in this part, and which lined up according to New Testament teaching are getting along fine. He certainly did a good work in this part of W. Va., but there is much to do yet; we have just started. Brother C. I. Hill has baptized four in the last three weeks. We are going to try to support someone in this part to do the work.

Grover White, Long Bottom, Ohio, Sept. 24.—I closed a meeting, near Gilpin, Ky., the 16th,

inst., which continued over two Lord's days, with two baptized and one restored. Others were almost persuaded. I am now in a meeting at East Ridge, Chresy Tree, Pa., I expect to go next to Smith Creek, near Spring Hill, W. Va.; then, possibly, do some preaching around Spring Hill and St. Albans.

S. J. Fulton, Bula, Texas, Oct. 5.—Brother Homer L. King has just closed a meeting with the church here, which we believe did much good. Nine were buried with their Lord in baptism, and two confessed their faults. The preaching was well done, and the seed well sown. We enjoyed having Brother Clovis Cook with us to conduct the song service. Too, we were glad to have Brother J. D. Phillips visit us a few days in this meeting. We bid Brethren King, Cook, and Phillips God's speed, remembering them always in our prayers.

Isaac Smith, Sentinel, Okla., Oct. 1.—Brethren Frank Cope and Fred Kirbo began a meeting here September 20, but due to the rains we continued but one week. While there were no additions, yet we had some real good preaching. Our beloved Brother P. H. Bills, who was sick, while the boys were in the meeting, passed away on Wednesday, after the meeting closed on Sunday. He will be sadly missed in our congregation.

C. W. Beavers, McPhearson, Ark., Sept. 28.—Brother W. H. Hilton, of Vanzant, Mo., closed a series of meetings at Advance, Ark., Aug. 30. While no one obeyed the gospel, yet most of the members of the church confessed their faults, we trust with a view to a closer walk with the Lord. The splendid preaching was much appreciated, and we can commend Bro. Hilton as being strictly loyal to the Book. Propositions for a debate on the S. S. and cups were signed, but we will announce the date later.

Burley F. Black, Ottumwa, Iowa, Oct. 14.—Brother Homer A. Gay closed a meeting here Oct. 11. The attendance was fair, and the preaching was excellent, but there were no visible results, except that the church was strengthened. We face the future with new courage and high hopes for more effective work in the Lord's Vineyard. To those not personally acquainted with Brother Gay, we commend him as a loyal and able gospel preacher.

Grover White, Long Bottom, Ohio, Oct. 15.—The meeting at East Ridge, Pa., began Sept. 22, and closed Oct. 11, with one added by restoration. While we had some bad rainy weather, which held the attendance down, yet we believe the brethren were encouraged and strengthened. We found many good people in this section, and we appreciated their hospitality and kindness, as well as the support given.

Homer L. King, Lebanon, Missouri, October 19.—I closed at Bula, near Littlefield, Texas, Sept. 27, with nine baptized and two confession of

faults. We now have a good congregation of loyal brethren built up there, due mainly to the persistent efforts of Brethren Speights and Corbell and their families. My old pal and co-laborer, J. D. Phillips, gave us a glad surprise, by driving in to spend three days with us. It was a treat to be with him again. We have labored much together in the past. From there I came across the greater part of Texas, Louisiana, Mississippi, into Southern Alabama, near Kinston. I closed a series of meetings at Lowery, Oct. 13, with eight baptized and ten confessions of faults. The attendance was good in spite of the busy season. I am now at the Earley congregation, the home of Brother W. H. Reynolds, who is a gospel preacher of ability. I am enjoying the work here, and especially the good singing. The attendance is good, and some are responding to the gospel call. I go next to Wesson, Miss., for a few days, then to Pine Hill, Ala., for a mission meeting, then to Lawrenceburg, Tenn., for a short visit, then via home for a few days en route to Indiana for some work. Pray for me and the work of the Lord.

W. H. Reynolds, Kinston, Alabama, October 19.—I conducted a two weeks meeting, near Ponce De Leon, Fla., the first part of July, without visible results. Brother J. S. Power lives there. He is a good man and a fine co-worker in the services of the Lord, and my stay with him was both pleasant and profitable to me. I attempted to assist the home congregation in a series of meetings in July, but was hindered by my becoming suddenly ill, hence Brother Frank Harrison (an elder in the Lowery church) took my place, preaching two fine discourses. One was baptized in this meeting. We are now enjoying a feast of good things in a series of meetings, conducted by Brother Homer L. King, who is doing the preaching well. We enjoyed an all-day meeting yesterday, with a sermon in the fore-noon, basket dinner at the noon-hour, and singing in the after-noon. We had visiting brethren from Lowery, Elba, Andalusia, and Bellwood, Ala. All seemed to enjoy the day. Four have been baptized and two have confessed their faults to date.

James T. White, Weir, Tex., Oct., 15:—Since my last report I visited the following places: Menard, Junction, Cleo, Water Valley, and San Angelo, Texas. I did all I could to encourage the few, who stand for the New Testament worship. I was unable to worship with the brethren in San Angelo, due to their teaching and practice. They need teaching as much as any, with whom I have come in contact in many years. I met Brother McFadden here, and talked with him some. It seems, from what I could gather from his talk, that no one is apt to teach how to carry on at the Lord's Table. As I am not tied up with work this fall, I can help in preaching, wherever I am needed this fall and winter.

Ervin Waters, 1118 S. 27th St., Temple, Texas, Sept. 14.—I closed a meeting at Cedar Gap, with nine baptized and sixteen confessions of faults.

Then, I preached twice at Delk, where I expect to return for a series of meetings next year. I preached at the Hickory St. church in Abilene, baptizing one, and I held a mission meeting in Abilene, baptizing one; also preached once at Pleasant Hill. My next was at Anson, where I expect to return for a meeting next summer. Any loyal preachers passing through there should stop over with them. Then, I preached at Robert Lee and at Eola, baptizing three at the latter place. I expect to visit Waco, Shiloh, Temple, and New Baden. Those desiring my services should write me as above.

Frank Cope Jr., Route 1, Electra, Texas, Sept. 17.—Brother Kirbo and I held a mission meeting at Lightening Ridge, Okla., in July, baptizing 13 and restoring 2. They are meeting each Lord's day for worship. My next was at Claxton, Mo., where I continued over two Lord's days, with my dear old pal, Clovis Cook. We baptized one. After this I spent a very pleasant week in the camp meeting, near Lebanon, and I hope to be able to be there next year. I have just recently closed a meeting at Winnipeg, Mo., baptizing two. I was assisted by Bro. Paul Triplett, of Phillipsburg. I am to begin at Sentinel, Okla. the 19th inst. I am expecting Bro. Kirbo to assist in a meeting at Sulphur, Okla., and at Davis the first half of November. During the Christmas holidays I am to hold a meeting with the Healdton brethren. I have some time not booked in 1937. Note the change in address above if you wish to write me.

Homer A. Gay, Lebanon, Mo., Sept. 18.—After closing the camp meeting, Bro. King and I moved the tent up to the town of Lebanon and began a meeting there Wednesday night, September 2, and continued until the 13th. This was, I think, the first time the pure and simple gospel was ever preached in the town, and the people heard us gladly. One was baptized and two restored. We plan to hold another meeting in the town as soon as we have the time, with a view of starting a loyal congregation there. These two mission meetings in succession were very straining on me, but I was glad to get to do the work. I appreciated the opportunity of being with my family for a while, and it gave me a new zeal to be associated with so many of the good old faithful friends from so many other places. I was also glad to be associated in this work with my good old Pal, and co-laborer, Homer L. King. He is always ready to do more than his part of the work in a meeting. I am to begin another mission meeting (supported by the Ottumwa, Iowa Church) in Waterloo, Iowa, Sept. 20, from there to Ottumwa, and then back to Equal Rights, Okla. Let us all work, hope and pray for a harvest of souls.

Chester King, Box 314, Seminole, Oklahoma, October 10.—This is my first report to the O. P. A., but I have been a reader of it ever since its beginning. I am entering the field as a gospel preacher; young in years, but with considerable experience in the church as a public teacher for my age. I have profited much

by being associated with, and by hearing preach, Homer A. Gay, H. E. Robertson, and Homer L. King (my uncle). I am entering the field with my heart set on "contending earnestly for the faith, once delivered to the saints," insisting that we must "keep the ordinances as delivered." Since the camp meeting, I have been making my home with Brother and Sister Modgling, in Seminole. I have been laboring with the little congregation, just out of the city. We are handicapped not having sufficient leadership, hence I have been laboring to teach the church that it may grow and develop efficient leaders. The crowds have increased, and we have gained some from the S. S. church. I have been giving considerable time to teaching on Lord's days and preaching at nights. I expect to hold some mission meetings in this part this winter. There seems to be a demand for the "Ancient order of things," as some seem to be getting "fed up" on this modern and vain religion. Pray for me that I may ever "stand upon the walls of Zion, cry aloud, and spare not."

Clarence C. Snodgrass, Tuscola, Texas, October 12.—I was called to Richland Springs, Texas to conduct the funeral services of Brother J. C. Allen, of Grosvenor, Texas. As I returned I stopped at Cotton Wood, and preached over Sunday. Brother Earl Pinkaton recently delivered his first sermon at the home congregation, Cedar Gap. I am a preacher of the gospel, and any congregation needing my services, may write me as above. I want to be busy preaching the word, wherever I am needed.

O. B. Casey, Wichita Falls, Tex., October 14.—

The past few weeks have been full of blessings for the Church here. We have enjoyed hearing fine sermons from Bro. Tom Smith, of Healdton, Okla., Bro. Frank Cope, of Electra, Texas, Bro. Clovis Cook, of Lebanon, Mo., and Bro. Clayton Fancher, of Vernon, Texas, who is a beginner and a cousin of Bro. Cook's. We received timely needed teachings from them all. Bro. Cook's discourse on "Carnal War" was the first of its kind ever to be preached at this place, and for most of us, our first opportunity to hear the subject. We also had the pleasure of having Bro. Cook's family with us a few weeks. We are still growing in strength, in knowledge, and in numbers. We enjoy the services of visiting preachers *very much, but do not* have to wait until such time to carry out the commandments of our Lord, two being added to the Church and one restored the past Lord's day; Bro. C. C. Cleary and Bro. J. C. Tate respectively doing the baptizing. One confessed at the morning service and was baptized in the afternoon. After Bro. Tate's talk in the evening, a young man confessed faults, and a young woman confessed Christ and was baptized into His death the same hour, in the Wichita River, which was illuminated in a small circle by flashlight. We wish to thank Bro. King for his admonition in his article "Avoid Them" in Sept. issue of the O. P. A. We trust all who were implicated have learned their lesson. Brethren pray for us that we may always "con-

tend for the faith once delivered to the Saints."

SPIRITUAL SIGNIFICANCE

"The spiritual significance of the bread and wine of the Lord's Supper is not discerned by the worshipper who looks merely upon the things that are seen."—N. L. C. in Church Messenger, Jan. 36.

No; for "things that are seen" nowadays have no "spiritual significance." What do "individual cups" signify, any way? Division in the body of Christ. Is that a little thing? Take a look at "two or more cups." Any "spiritual significance" there? What is it? Now contrast with these expressions the Bible, the "spiritual significance," "And he took a cup."—Mt. 26:27. "Numbers amount to nothing, eh?" Why not take trine-immersion then? Can you get the "spiritual significance" of "one baptism" (*hen baptisma*, Eph. 4:5) by seeing three baptisms instead of one? Can you? Can you get the "spiritual significance" *hen baptisma*, one dip, by sprinkling? You better take from "the Lord's Supper" what the Lord did not put there, and put there what the Lord put there if you expect to get any "spiritual significance" from the Lord. Some sell out for a mess of pottage.—Heb. 12:16.

Again: Jesus took a cup. Had it any "spiritual significance"? He said, "This cup is the new Covenant."—I Cor. 11:25. Could that "cup" have signified that had it been cups? He took a loaf. He said, "This is my body!" Yes, one loaf (*eis artos*, I Cor. 10:17, 18), *lou henos artou*, the one loaf, and those who teach something different teach "another gospel" or "pervert the gospel of Christ."—Gal. 1:6.

Loaf, cup, and contents of the cup each points to a specified object here for its "spiritual significance," and you truly say: "We may see greater wisdom in the Lord's way and be able to escape more rationally and fully some of the temptations of Satan so prevalent in our day," if we read the Bible more. You can not fool the Lord.

—H. C. Harper.

GOD IS LOVE

We hold it axiomatic that fear of torment is not a worthy motive to obedience. It incites no love, and a religion without love is lifeless.

Love and fear are directly opposite in their effects. The former always attracts, the latter always repels. So, as God is love, no doctrine in which his goodness is not incorporated can have any connection with the Gospel message, for that is all glad tidings, good news. Love is an affection of the mind, excited by worth of any kind, or by those qualities of an object which communicate pleasure. Thus, love to God is awakened by just views of his attributes or recognition of the excellencies of his character. He, by revelation, brings these within the scope of our comprehension, and teaches us to know ourselves, that, finding our need of redemption, we may no longer trust in ourselves, but lay hold on the hope which he has set before us in the Gospel.—Leonard C.

Thorne, in Bible Standard, as copied in P. T. M. (Adventist, Oct. 27, 1927.)

Reply: But when what "We hold" contradicts what is in the Word of God, it is the part of wisdom on man's side to take what God holds. The foregoing excerpt smacks deeply of Universalism, and no doubt is a very palatable tidbit to the Adventists, who likewise try by "All kinds of twisting and turning" to get rid of the hell God has put in the Bible.

Yes, the gospel is good news, glad tidings. Now, if Mr. Thorne were in the fifth story of a burning hotel, and all escape from the inside were cut off, he would be in a strait. And if the fireman had coupled ladders leading to a window in his room, and one should mount, and tell him of the way of escape, would he not call it good news, and would he not love the fire chief and fear the flames enough to avail himself of the proffered mercy? It is "axiomatic" that he would, if he is sane. And if the fireman should rush in, saying, "There is no fire," and the man took his word for it, and was devoured by the flames, you would call the fireman a brute. And this is another thing that is "axiomatic." In the gospel, God gives the warning—"Tribulation and anguish upon every soul of man that doeth evil," Rom. 2:9. This is torment. As the man fears the flames, his love of the fireman swells high; and as man fears the torment to which he is tending, as set forth in the gospel, his love of God and his goodness (Rom. 2:4) leads him to "repentance." And the man who palliates one iota the torment of the gospel, and thus leads others to ruin, is worse than a brute; he is a minister of Satan.

—H. C. Harper.

ROLL OF HONOR

Below are the names of those who have sent in subscriptions from September 20 to October 20, and opposite their names the number of subs. We want to thank all who are helping to increase our reader list by securing subscriptions. Your co-operation in circulating the O. P. A. is much appreciated by its publishers and friends:

Homer L. King—7; J. D. Phillips—2; W. E. Murry—2; J. F. Cobbs—2; Paul Cantrell—1; C. L. Cawthon—1; Isaac Smith—1; F. T. Harrison—1; J. E. Spear—1; Jas. T. White—1; Donie Trott—1.

INTERESTING COINCIDENTS

The 11th verse, 11th chapter of the 11th book of the Bible, reads: "Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the Kingdom from thee, and will give it to thy servant."

On the 11th hour, 11th day of the 11th month, the German "Kingdom" was rent from the Kaiser and given to his servant—Von Hindenberg.

(From Ripley's "Believe It Or Not").

—Mrs. J. D. Phillips.

In understanding, be men.—Paul.

PASSED ON

Brother Isaac H. Bills, of Sentinel, Oklahoma, was born June 19, 1868; departed this life October 7, 1936. He came from Mississippi to Washita County, Okla. in 1898.

In 1887 he was married to Arvazenia Alexander; to which union ten children were born; two of whom survive, Mrs. T. E. Harrison and Mrs. Bill Roden, both of Sentinel. He has also four grandchildren to mourn his passing.

He was a faithful and active member of the Church of Christ in Sentinel, and will be missed much by it.

We wish to extend our deepest sympathy to Sister Bills, the children, and grandchildren, as well as to other relatives and friends.

Funeral services were conducted by Bob Musgrave.

—Frank Cope, Jr.

"OZARK LOG CABIN"

The above paper is published by Brother William Freeman Jones, of Iberia, Missouri. The subscription price is two years for one dollar. While the journal is mainly secular, containing valuable news and information of the Ozarks, yet you will find many good things of a moral and spiritual nature. Brother Jones exchanges it with us for the O. P. A., and I can conscientiously commend it to the readers of the O. P. A. as a clean and valuable journal. I advise all who are able to subscribe for it, especially if you would like to know more about the beautiful Ozarks of Missouri and what is going on in that section. I have met Brother Jones, and have reasons to believe that he is a good conscientious man, who is making a sacrifice in the work he is doing in the Ozarks. Send all subscriptions direct to Wm. Freeman Jones, Iberia, Missouri.

—Homer L. King.

NOTICE!

Sister G. A. Trott, Munday, Texas, writes that Sister J. S. Cates, of Steele, Missouri (box 414) wants to know if there is a loyal congregation in or near her town, or if there are any loyal members near her. If you know of any, you will do her a favor to either write her directly, or notify the O. P. A. office.

—Homer L. King.

No prison can shut out God.

I have no objection to instruments of music being in our chapels, provided they are neither seen nor heard.—John Wesley.

"Nazi head of the Protestant church gave his support to the new pagan movement in the church in Germany."—The Pathfinder, 5-25-35.

Jesus Christ, looking down through the stream of time, laden with the destiny of human souls, did not fail to perceive and provide for every emergency that could possibly arise in the passing of future generations.—Dr. G. A. Trott.

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, DECEMBER 1, 1936.

No. 1

THE BIBLE

In Soviet Russia the Bible may neither be printed nor sold. And this country has sold to England the ancient Codex Sinaiticus for half a million dollars. This Greek manuscript, being one from which we get the Bible, and which dates from about 350 A. D., contains all the New Testament and about two-fifths of the Old Testament. It was obtained by Tischendorf under the patronage of Tzar Alexander II, of Russia, in 1859, at the monastery of Saint Catherine in Arabia at the foot of Mt. Sinai, and was kept in St. Petersburg, Russia, until 1934. Hitler has set in to make a State Church for Germany, to worship him, it seems. And it seems that Italy is looking to the treasures in the Vatican as "sinews of war."

And what of the West? A close observer, Professor Machen, observes that "seventy-five years ago, Western civilization was predominantly Christian; today it is predominantly pagan." The cry has gone forth from Modernism to "oust the Bible from religion." And only recently was it featured nationally in the newspapers of America that a "Christian minister of the gospel" hurled his Bible from the pulpit, and declared, "As I see it, the Bible is not the word of God."

Even that high priest of Evolution, Henry Fairfield Osborn, in his tirade against that peerless defender of the Bible, William Jennings Bryan, was forced by candor to admit that "It may be said without scientific or religious prejudice that the world-wide loss of the older religious and Biblical foundation of morals has been one of the causes of human decadence in conduct, in literature, and in art." These evolutionists and modernists have unlashd the demons of human degredation, and stand trembling for fear at what they have done. They have promised the people liberty, but have bound them with the fetters of misery, vice, and despair.

Edward G. Conklin, one high up in evolution in America, bewails the situation as follows: "The decline of faith in the supernatural origin of man and of ethics, the decreasing fear of hell or hope of heaven, and the increasing freedom of thought and action brought about by science and education have led, in some instances, to a general weakening of the ethical code."

Again: "The question of the old catechism, 'What is the chief end of man?' is now answered by multitudes of people: 'To glorify pleasure and enjoy it while it lasts.' They say frankly: 'I have but one life to live, and I propose to get the most pleasure possible out of it. . . . Let us eat, drink,

and be merry—for to-morrow we die.' Yes, persons who live as mere animals, die as the beast dieth; they deserve no immortality on earth or anywhere else."

Again he says: "Whether we believe in religion or not, our better instincts revolt against such ethics. We are more than brutes and cannot be satisfied with the pleasures of brutes. We may not accept the old ethics of supernaturalism and tradition, but we cannot adopt the ethics of pigs and hyenas."

And there you go without the Bible. This is the very thing they do do, and it will take more than Evolution and Modernism to change such a state of things. They sow to the wind, and they reap the whirlwind. Greek philosophy and Oriental mysticism only add fuel to the flame,—good-bye home; good-bye nation; good-bye civilization. A dearly-bought "liberty" is this.

"God hath in these last days spoken unto us by His Son."—Heb. 1:1. "I have given unto them the words which thou gavest me," said Jesus, praying to the Father.—John 17:8. "The seed is the Word of God," said Jesus, in the parable of the sower.—Lk. 8:11.

Said Paul: "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."—Rom. 1:16-18.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." —2 Tim. 3:13. The Bible is being fulfilled.

—H. C. Harper.

MUST WE KEEP THE FEAST?

In my evangelistic travels I find that many members of the Church of Christ are irregular in attending worship upon the first day of the week. Some members have quit meeting altogether. Others meet when a preacher is there to deliver a discourse. Some parents go much of the time, while their children who are members do not. What shall we say to this?

Most all of our brethren know their general duty along this line. Then why should they not continue to keep up with the work? I have learned

that there is much indifference or sloth, due to various causes.

Confusion among preachers, disagreements among members of the congregations as to what the Word is supposed to mean or teach concerning certain things, birthday and reunion dinners, visitings, apathy, sloth, neglect of studying the Word at home, worldly-minded children—these and others are occasions of many irregularly or continually absenting themselves from the divine worship upon the first day. But are such neglects justifiable, even on the part of those who may try to make themselves believe that their neglects are reasonable?

I find that some brethren are slowing down on their duty because of a paper fight. Some religious journals are continually nagging at each other or trying to ostracise or excommunicate each other. A paper may be held up by its immediate staff of charter supporters as a spiritual standard. Those attitudes are grasped as occasion of discouragement to several brethren.

Such are conditions that prevail today generally. How shall we offset them, that we may bring back to the fold the straying sheep?

I find that not many brethren who are heavy contributors to the Lord's work absent themselves from the divine assembly upon the first day. And many, who do absent themselves without scriptural ground, contribute little (I am told) when present. Brethren, times are hard financially for most of our brethren, for we are usually not rich in this "world's good," but as a rule brethren should contribute more than they do. I do not speak without investigation.

Let me say directly: We are commanded to meet upon the first day "to break bread" (Acts 2:42; 20:7; 1 Cor. 16:1, 2; Heb. 10:19-31).

I am personally acquainted with a once-elder of a congregation who taught that he may at any time take his family and go to a worldly gathering or stay at home at the time of Lord's day worship, yet be righteous, IF other members with but one other elder met for worship. He said, "That way the work is still going on, you see?"

I have seen brethren drive right by the meetinghouse on Lord's day morning to go to a big dinner or to visit their children or other friends. And, strange to say, I have known brethren to go to a sectarian meeting on the first morning instead of going to the Lord's house. Also I have known some to sit at home within sight of the meetinghouse on Lord's day.

The blood-bought church is suffering immense reverses today, at the hands of her own members. So I do not wonder the apostles so strictly enjoin officials and evangelists concerning their own lives and preaching.

Visiting delinquent brethren is scriptural; but how difficult it is to keep some in line with duty. Of course the present condition and propensity of the world is very hard to meet. However, let us not admit that the Lord's faithful membership cannot meet it. If failure stamps the end of the fray, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let everyone that nameth the name of

Christ depart from iniquity." See 2 Tim. 11-21.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except you be reprobates" (void of judgment).

All successful organizations and business have their meetings frequently, or they soon go down. The Lord's Church is the Lord's business organization (Rom. 12:10, 11), governed by his Gospel rules in the New Testament. He has ordered us to meet once a week in memory of Him as our passover sacrifice (1 Cor. 5:7), to remember his sufferings for us (Matt. 26:28; Luke 22:29, 30; 1 Cor. 11:23-33; 10:16, 17).

Brethren, "if there be any virtue, and if there be any praise, think on these things" (Philip. 4:8).

—Wm. Freeman Jones, Iberia, Mo.

CHURCH RUIN — CITY RUIN, No. 2

(Ye are the salt of the earth).

Where similar conditions exist today as those that were present in the places mentioned in the scriptures, the same praise, exhortation, rebuke or condemnation applies as it applied directly to them back there. And within the congregations where the wicked are prevalent, to those who keep themselves pure, faithful and zealous in love until death, comes the same promise of Eternal Reward.

To Ephesus the patient, In toil, forbearance fraught, Who tried the false apostles, And found that they were naught, In labor not grown weary, Against all evil set, To hate the fleshly feasting, Which idols some beset; But what—thy latter pathway, With losses was replete, Thy first love was forsaken, Destruction is complete.

And Smyrna poor in riches, Of earth's vain golden store, In hope that God should give thee, Of His abundance more, In suff'ring thou wast splended, True courage in the strife, If faithful when life ended, For thee the crown of life, Today the town existed, A witness in its stand, That God may hold forever, The poor of ev'ry land.

Where Pergamos is standing, A church was ill imbued, Licentiousness was rampant, And Satan's forces stood, And those who taught the evil, Who sat at Satan's feet, Were sown amongst the righteous, And growing with the wheat: Wear Satan's throne uplifted, A faithful witness fell, Repentance must have followed, Or thou shouldst be in hell.

Where Thyatira's buildings, In peace at present bide, Where faith and love and patience, Increased instead of died, Out of thy midst were taken, The wicked of renown, The salt of earth preserving, Has left a living town.

Although the church at Smyrna, In name upheld its head, In living, stern reality, That church was truly dead, To words of resurrection, No heed was ever paid, So now in bleak oblivion, Thou art in ruins laid.

In Philadelphia city, Where open stood the door, And opportune the gateway, To through it talent's pour, Our God who made the human, Both tongue and mind and frame, By thee has left a message, The Gospel—Heaven's fame.

O for that lasting privilege, Though always

with the poor, To stand before the portals, Of an ever open door, To walk within its precincts, And fill up time and sense, With God and Christ and Brethren, The Book our sure defence, To wield the mighty Weapon, As long as life shall last, In old age others take it, Whilst we should enter rest!

L. L. McGill.

SERMON OUTLINE

(R. M. Koonrod)

Deception

TEXT: Gal. 6:7—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The first case of deception:

(Garden of Eden—Gen. 3)

(1) From this we learn who is its author:

1. Satan—Rev. 12:9—And by his power and influence:
2. Evil men—2 Tim. 3:13—This disproves popular theory that this state of things will grow better as the day of the Lord's appearing draws nigh.
3. False teachers—2 Cor. 11:13.

(2) Who is deceived? —

1. He who hears and performs not—James 1:22
2. The loose tongued ----- 1:26.
3. The puffed-up, proud, egotist ----- Gal. 6:3.
4. Those who claim to be sinless ----- 1 Jno. 1:8.
5. He who expects to reap something he did not sow ----- Gal. 6:7.

(3) But HOW are we deceived? —

1. By smooth words ----- Rom. 16:18.
- (a) Example: Adam and Eve (Gen. 3);
- (b) Disobedient prophet at Bethel (1 Kings 13);
- (c) Many disciples of Christ would not sell the truth at any price; but we may be deceived
2. By false promises ----- 2 Pet. 2:18, 19.
3. By empty words ----- Eph. 5:6.
4. By self ----- 1 Cor. 3:18.

(4) Any good reason for avoiding Deception? We hear God's witnesses on subject:

1. It is a command ----- James 1:16.
2. Lest our religion be vain ----- 1:26.
3. We cannot mock God ----- Gal. 6:7.
4. To prevent the wrath of God upon us—Eph. 5:6.

"Deceivers are the most dangerous members of society. They trifle with the best affections of our nature, and violate the most sacred obligation." (Crabbe.)

Closing Scriptures: 2 Cor. 11:13.

Paul's definition of vain religion (1 Cor. 15:13-17).

Hear, believe and obey false teaching—result—child of the Devil.

Hear, believe and obey truth—result—child of God.

"Choose ye this day whom ye will serve!" (Josh. 24:15).

BROTHER HARPER'S CONDITION

While in Southern Alabama, I was within about a hundred miles of Brother Harper's home, and in company with Brother W. H. Reynolds and two other brethren, from the Earley congregation, I went to see him and to spend a few hours with him in his affliction. It was sad to see one who has been so active in mind and body, so afflicted that he could neither speak nor write, being confined to his bed. I was glad to see him again, but so sorry that he was unable to communicate satisfactorily with me, which was evidently very trying on him, as well as the rest of us. This was October 24, incidentally, his 62 birthday.

I was favorably impressed with his modest Christian family, wife and two daughters. They certainly have my sincere and deepest sympathy in this very trying hour. I humbly pray that the Lord may, at least, assuage their grief and burden of sorrow. I think I know what it means.

As I understood Brother Harper has had two paralytic strokes since last spring; the latter September 30, and is therefore in a very critical condition. I am in receipt of a letter just received from Sister Harper which says:

Under date of November 14, 1936: "Dear Brother King:—Mr. Harper is slowly declining in health. He suffers much pain at times."

We ask that his brethren do not forget him and his family in their prayers.

—Homer L. King.

ROLL OF HONOR

Below we list the names of friends of the O. P. A., who have sent in subscriptions from October 20 to November 20. We wish to express our appreciation of your interest in the circulation of the paper.

A. C. Luttrell—7; Homer L. King—4; Clovis Cook—2; Homer A. Gay—2; J. D. Phillips—2; W. F. Cogburn—2; Mrs. J. M. Earley—1; Thomas Shaw—1; Vester Reynolds—1; W. H. Reynolds—1; L. J. Earley—1; M. Vane Wilks—1; B. F. Wetzel—1; Mrs. M. A. Nicholas—1; L. J. Smith—1; Claud B. Smith—1; M. C. Case—1; James R. Stewart—1.

"One brother suggested to me recently that the church of Christ is right where our digressive brethren were fifty years ago. The innovations that were introduced by them at that time have proved incapable of accomplishing the purpose for which they were originally introduced. Many of our 'loyal' brethren are beginning practices that fifty years' trial have proved as failures in the Christian Church. Apart from the unscripturalness of such things, why should we pick up the discarded methods of others? In many quarters among the digressives, on some phases of the work, these practices are being abandoned in favor of the Lord's way of just using the methods given in the New Testament."

Wm. S. Irvine, in F. F.

Renew your subscription to the O. P. A.

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REPLY TO BROTHER FUQUA

By J. D. Phillips

In our October issue Bro. King announced that I would expose the sophistry of an article written by Brother E. C. Fuqua and published in the Aug. issue of his paper, "The Vindicator," titled "Making Law For the Servants of Christ." Bro. Fuqua has some very bitter things to say about those who contend for a "Thus saith the Lord" for every item of faith and practice. Among other things, he says:

"When in Matthew 26:27, 29 Christ himself interprets the 'cup' as the 'fruit of the vine,' he leaves no room for controversy on 'the cup question,' for all inspired writers use the term 'cup' precisely as Christ used it, having no reference whatever to the VESSEL containing the 'fruit of the vine'."

But Christ did not "interpret the 'cup' as 'the fruit of the vine'." Nor did he say anything that even suggests that he had "no reference to the vessel"; for he used the very word that means "drinking VESSEL." "He took a cup" (Matt. 26:27). What was "the cup"? Poteerion is the word used. What does it mean? "A cup, a drinking VESSEL" (Thayer, p. 533). Is it here used literally? Yes, for Thayer says it is used "properly," that is, literally, as "this cup containing wine" (p. 15), "the vessel out of which one drinks" (p. 510). To the same effect Robinson, Robertson, Pfeiffer, et al. The "cup" of v. 27 is clearly distinguished from "the fruit of the vine" of v. 29. That the cup contained a drink is assured by the command: "drink ye all of it." "Pino ek (drink out of), with a genitive of the VESSEL out of which one drinks" (Thayer, p. 510). The mention of a cup in those days naturally suggested wine as its contents. Poteerion is sometimes defined and translated "wine-cup." "In the hand of Jehovah there is a cup, and the wine is red" (Psa. 75:8). The "wine" was in the "cup." So likewise "the fruit of the vine" of Matt. 26:29 was in the "cup" of verse 27. Jesus "took a cup"—he "took a (drinking) VESSEL,"—and in it was "the fruit

of the vine." But hear Bro. Fuqua again:

"It is scientifically impossible to 'drink the cup' (the vessel) (1 Cor. 11:25, 26, 27), but we do this in drinking 'the fruit of the vine'."

It is "scientifically impossible to drink" any kind of a solid, literally. But in "drink the cup" the language is figurative—the figure metonymy is used. "The literal meaning of a term should never be deduced from its figurative usage. The figurative force depends on the literal definition. This must be fixed first" (Knoch, "Course in Sacred Greek," p. 20). In "drink the cup of the Lord" the metonymy is of the subject: for in this kind of metonymy "The CONTAINER is put for the CONTENTS: and the PLACE for the THING PLACED IN IT" (Bullinger, p. 573). "Basket" is put for its contents, in Deut. 28:5. "Wilderness" is put for its inhabitants, in Psa. 29:8, 9; Deut. 8:5. "Ships" are put for the people in them, in Isa. 23:1, 14. It is no marvel, then, that in "drink the cup," cup is put for the wine which it contains. In the question and answer, "How much milk did you drink? A cup," every one understands that the milk and not the vessel was drunk. Yet, he 'drank a cup,' figuratively! In the American Standard Version, which Bro. Fuqua says "is the most accurate version known," we read, "O Jerusalem, which hast . . . drunken the bowl of the cup of trembling, and drained it" (Isa. 51:17). The cup mentioned was a goblet, having a base, a stem, and a bowl. The bowl held the contents, so it is not said that the inhabitants of Jerusalem drank the base nor the stem, but they "drank the bowl of the cup" (for that is what held the contents!) "and drained it" (the bowl). Immediately after saying we "drink the cup of the Lord" (1 Cor. 11:26, 27, to which Bro. Fuqua refers), Paul explains or interprets his figurative language by using plain and literal language, saying, "let him . . . drink of (ek, out of) that cup" (v. 28). And that corresponds with the command of Christ in Matt. 27:27, where, after taking the cup, he says, "Drink ye all of (ek, out of) it"; or, literally, "You must all drink out of it." In both which we have "Pino ek (drink out of), with a genitive of the VESSEL out of which one drinks, ek tou poteerion"—out of the cup (Thayer, p. 510).

It is sometimes contended that if the vessel is any part of "the cup of the Lord" that, in order to drink it, we would have to grind the vessel to powder and mix it with the fruit of the vine and drink it all together. This is nonsense. According to that logic (?), if a man eats a pecan, a hickory nut, a walnut, or a peanut he must eat the shell or hull! (or you cannot grow a nut without the shell). The seed is part of a peach, but we eat the peach without eating the seed. The rind is part of a water melon, but in eating the melon we do not necessarily eat the rind. But hear Bro. Fuqua again:

"When Jesus commanded, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15), he gave a generic commission to TEACH all men, without qualifying that command or limiting it to any certain method of teaching; and barring the prohibition against

women as public teachers, there is nowhere in all the New Testament the slightest intimation that the teaching is to be done by any certain method to the exclusion of any other method of teaching. Christ was not a fool to attempt the teaching of the whole creation by one exclusive method. Hence he had Stephen to teach those who would allow him to reason with them (Acts 6:8-11); he had Philip preach to the Samaritans (Acts 8:12); to the eunuch (Acts 8:29-36); he had Paul and Silas preach to the women on the riverside at Philippi (Acts 16:13); to the jailor in the same city (Acts 16:30-35); he had Peter preach to Cornelius (Acts 10:34-44); he had Paul preach to the Corinthians (Acts 18; 5-9); and in all other ways he had the gospel preached. There is not anywhere an intimation of the use of any exclusive method of teaching the word of God; and whoever today contends for any exclusive method of teaching, **MAKES LAW WHERE GOD HAS MADE NONE**, and in so doing, makes himself **EQUAL TO GOD**. Such a man is no better than the Pope of Rome, although he style himself and those taught by him "The Loyal Brethren." They are indeed "loyal" to Satan in his effort to divide the body of Christ and array brother against brother. They love their hobby above Christ, and will gladly rend his body and put him to open shame, that their hobby may be received by others. A divided, suffering, bleeding Cause gives them no concern; but they are horrified if two vessels are used in distributing the "fruit of the vine," or if the Bible is taught to a class of students!"

I see no reason why Bro. Fuqua should have cited these examples of teaching, for he was trying to prove that we may have "classes" in teaching; and there is no intimation of "classes" in any of the Scriptures cited by him. Paul gives the rule that "Ye (men) may all prophesy one by one that all (including the teachers) may learn" (1 Cor. 14:31). The women were to "learn in silence with all subjection" (1 Tim. 2:11, 12), thus "keeping" silence in the churches," as is the rule in "all the churches of the saints" (1 Cor. 14:33-35). No N. T. passage intimates any practice to the contrary.

We do not "contend for any exclusive method of teaching," but use every Scriptural method. Beyond the Scriptural precept and examples we do not go. We oppose the man-made Sunday School. All Sunday Schools are man-made. They, with their "classes," "women teachers," "lesson quarterlies, based on the public school system," etc., are no part of "the church of the Living God, the pillar and support of the truth" (1 Tim. 3:15 and, therefore, have no place in "the faith once for all delivered to the saints" (Jude 3). Calling the thing "Bible classes" does not make the practice Scriptural. Not by a long way. There is no Scriptural example of dividing an assembly into groups or classes for the purpose of teaching them. We do well to stay well within "that which is written" (1 Cor. 4:6).

When Bro. F. W. Emmons criticised Bro. Alexander Campbell's bitter opposition to the S. S. and other societies, Bro. Campbell replied that they

(the S. S., etc.) were "things not so much as once mentioned in the Bible." He classed it among "the hobbies of modern times."

Yet, because we will not let other brethren legislate for us, but contend for and practice only what can be read word-for-word in the Bible, and insist upon others doing this, Bro. Fuqua accuses us of "trying to legislate for the brethren," "making law where God has made none," etc.; and says we are "no better than the Pope of Rome" and "deserve the same fate." We find no Sunday School law in the Bible. Therefore, we conclude that any law requiring one is a man-made law. We find no law in the N. T. for the use of cups in the communion. Therefore, we follow the examples and use "a cup" (Mt. 26:27, etc.) We do not allow any brother to legislate for us on these matters. Bro. Fuqua will not deny our practice on either issue as being Scriptural. I doubt his having the courage to affirm his practice. But he need not expect us to accept his "classes" and "sups" law, for Christ did not make them, but man did. And we do not follow men, for Christ says, "My sheep hear my voice, and I know them, and they follow me" (John 10:27). In view of all this, Bro. Fuqua should be slow in speaking of others as having "no concern" for "a divided, bleeding, suffering cause." "Thou art the man," Brother Fuqua!

PASSED ON

Brother Raymond Miller

Brother Raymond Titus Miller, son of Brother and Sister Joseph Miller, of Brazil, Ind., was instantly killed on Wed. night, Oct. 27, at Terre Haute, Ind., in a car wreck. At the time of his death he was 21 years, 10 months, and 26 days old.

I first met Raymond in Nov. of 1927, when I held my first meeting with the church in Brazil. He was 12 years old, and exceedingly zealous Christian for one of his age, and had as clear an understanding of the Scriptures as any child of his age. The first night of the meeting, I noticed that he kept a number of hymn-books by his side. When any one would enter the meeting-house, he instantly sprang to his feet and handed them a book. In the assembly on the Lord's day, as soon as the "attention to the Apostles' teaching" was finished, Raymond went forward, took the collection basket, and waited upon the congregation while we continued the Apostolic arrangement by giving "attention to . . . the fellowship" or contributing of our means. He had done this every Lord's day since his baptism in 1925. For several years he has been active in helping with all the items of worship. The Church will miss him! Bros. Cook and Metz conducted the funeral, which was attended by many Christians from all over the state.

His father, Bro. Joseph Miller, is a preacher who has spent many years (about 35, I think) preaching the gospel. As a preacher and debater he has few equals. It is a matter of much conso-

lation to him and Sister Miller and daughters (Ethel, Gladys and Esther) to know that Raymond's thoughts were turned heavenward so young in life and that he "kept the faith." This is their main source of consolation in this sad time of bereavement.

Raymond was my friend. Being of a cheerful disposition, he had many friends. To the family I would say: "Sorrow not as those who have no hope." "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26).
—J. D. Phillips.

Park

October 15th my mother was stricken of paralysis, but continued to live for a week without regaining consciousness, dying without a struggle.

She was a devoted Christian mother, having obeyed the gospel in 1908.

Brother H. E. Robertson spoke words of comfort, and she was laid to rest in the Council Hill Cemetery, November 1. We sorrow not as those, who have no hope.

—L. G. Park.

Brown

I have intended to report the death of Sister Sarah E. Brown, of Abilene, Texas, for a long while, but have neglected it. She died of cancer, December 2, 1935.

She was one of the most faithful members of the Church I ever knew. She was ready at all times to "contend earnestly for the faith." I never saw anyone more devoted to the Christian life.

—W. E. Harber.

Walters

Liberty Walters was born at Joplin, Missouri, September 6, 1852; departed this life October 6, 1936, being 84 years and 1 month of age.

He was the father of seven children, all of whom survive to mourn his passing, except one girl, who died in infancy; his wife having preceded him in death in 1921. He was making his home with his daughter, Mrs. Ora Stone, at the time of his death.

He was a good Christian man, being greatly interested in the welfare of the church, having obeyed the gospel about 60 years ago, in Joplin, thereby becoming a member of the Church of Christ, to which faith he remained true until his death. "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" (Rev. 14:13). He was a faithful member of the Greenfield, N. M. church at the time of his death and will be missed in the home, church, and entire community. He quoted Scripture until his death.

Funeral services were conducted by Bro. Crutchfield, of Lake Arthur, N. M. Interment was in the cemetery at Hagerman, beside his wife.

"The dead in Christ are only sleeping; Though their beds be made of clay;

They shall rise and joyfully meet Him; When He comes in that great Day."

—Osie Callaway (his daughter).



C. I. Hill, 510 Capitol St., Charleston, W. Va.—I have baptized four and restored two, at Smith Creek, recently. Brother Grover White will be with us in a meeting soon.

Dr. J. M. Forcade, DeRidder, La.—Three have been baptized here since Brother Phillips was with us, and the interest is better. We hope to do more for the Lord than ever before. Bro. Elston is to go to Many before long.

W. H. Reynolds, Kinston, Alabama, Nov. 3.—The church here has a better attendance and more zeal since the meeting held by Brother King, recently. We all are looking forward to his return for a mission meeting in Samson in September, 1937.

Grover White, Long Bottom, Ohio, Nov. 10.—We closed a very interesting meeting, the 8th int., with the Smith Creek congregation, near Spring Hill, W. Va. The attendance was good considering the weather. Two responded to the gospel call, being baptized. Others seemed almost persuaded. We are to begin a series of meetings at Mallory Chapel, Nov. 10.

T. F. Stewart, Phoenix, Ariz., Oct. 29.—Since last report we have visited the brethren at Delano, Taft, Portersville, all in Calif., and at Phoenix, Ariz., where we met brethren, whom we knew years ago. It was a pleasure to be with them again, especially Brethren Robinson, and Bayne, gospel preacher. I want to commend Brother C. C. Snodgrass, of my home congregation, Tuscola, Texas, as a gospel preacher, worthy of the esteem of the brotherhood. Call him out, brethren.

James D. Corson, Westover, Pa., Oct. 26.—I just closed a series of meetings at Snowshoe, where I baptized three. I found a fine band of brethren there. I did my best to show them the scriptural way to observe the Communion and to carry on the worship. They seemed eager to learn and accept the truth. I held a meeting at Surveyor, Pa., and they, also, seemed willing to be loyal. May the Lord bless all the loyal brethren, is my humble prayer.

Frank Cope, Route 1, Electra, Texas, Nov. 9.—I recently closed a series of meetings at Sulphur.

Oklahoma. The attendance was good, and the brethren seemed pleased with the efforts, although there were no additions. I preached at Healdton, Nov. 1, and at Equal Rights, Nov. 2, where Brother Gay was in a series of meetings. I preached last Lord's day at Wichita Falls, Texas. I may soon go to Seminole, Okla., to assist the loyal congregation, just out of the city, for a while.

Tom E. Smith, Healdton, Oklahoma, November 9.—I was with Brother Gay over last Lord's day, in his meeting at Equal Rights. In the afternoon, we went to Healdton, and I heard him deliver a splendid sermon on "Wasted Love." Sunday night I heard Brother Chappell preach a fine sermon on "Sin," at Equal Rights. Let the good work continue.

D. A. Moore, Pine Hill, Alabama, November 11.—Brother Homer L. King, assisted by Brother T. E. Smith, of Wesson, Miss., conducted a short mission meeting in my home recently. While there were no additions yet we believe the good seed were sown, which may eventually bring results. The pure gospel had never been preached here before, but some of the Baptists and Methodists were made to see the contrast between the Truth and false doctrine. If the meeting could have continued another week, we believe some would have obeyed the gospel. We, too, were made to realize our duty more than ever before. Anytime the above brethren or other loyal brethren are passing this way, they will find a welcome in our home.

Clayton R. Fancher, Vernon, Texas, October 13.—This is my first report to the O. P. A., and I want all to know that I take a firm stand for the Bible way in all we teach or practice. I was baptized at the hands of Brother Homer L. King, about two years ago, at the age of 14. Since I have attempted to preach a number of times, I find myself very much interested in becoming a devoted sower of the "seed of the Kingdom." My heart is set on the noble work of teaching others of the Christ and His Kingdom. I am anxious to get out in the work, and if anyone in reach would like to have my services, they may write me as above, Route 2.

J. D. Phillips, 136 S. 4th. St., Montebello, Calif., November 10.—I have held a good meeting at Corcoran, Calif. Bro. A. C. Luttrell is a "pillar in the church" there. We were glad to have Brother T. F. Stewart with us one night. I am now in a series of meetings at Montebello, Calif., which is a week old. We have had two baptisms to date. Brother E. H. Cavin has been with us once, and we were glad to have him. We are being hindered some by sickness. I now think I will have time for two or three spring meetings in New Mexico, Texas, or Oklahoma, if I am needed.

Clovis Cook, Rte. 2, Lebanon, Missouri, November 18.—Since returning to the Ozarks, of Mis-

souri, as usual, I found one of the many opportunities of doing mission work. Brother Robertson and I began a mission meeting, near Buffalo, Mo., Oct. 24, and continued over two Lord's days, but we were forced to close prematurely due to high water. By the time this reaches you I expect to be in Indiana, assisting Brother King in some preaching and singing school work. We hope to visit a number of congregations in that section. I am glad to get out into new fields.

L. G. Park, Council Hill, Oklahoma, October 12.—In September Brother H. E. Robertson, of Phillipsburg, Mo., held a good meeting here, which resulted in six baptized, two restored, and one from the Christian Church. The church was highly pleased with the preaching and contracted for his services again in August, 1937. He should be encouraged to go into the field and give his entire time to the work. I would have reported this meeting sooner, but expected Bro. Robertson to report it, but I noticed that he had not in the last issue of the paper.

George Hughes, Desdemonia, Texas, November 15.—I am renewing my subscription to the O. P. A. I wish it could be published every week. Wife and I read everything in it, and we enjoy it very much.

Note: Brother Hughes is another one of our worthy young preachers, who should be used and encouraged by the loyal brethren. I baptized him about twelve years ago, and he has braved the tide of digression, showing a determination to stay with the old Book. He is a good boy and a good preacher, and I hope the brethren will call him out in the work (Homer A. Gay).

Fred Kirbo, Wilson, Oklahoma, November 7.—I recently closed a series of meetings at McBride, near Competition, Mo. Although I met with considerable opposition and bad weather, yet the interest and attendance were good throughout. Four were baptized into Christ and the church seemed to take on new life and zeal to do more for the Lord. I learned to love the brethren at McBride and Claxton very much. They have invited me to come back next year for another effort. I pray they may ever be "steadfast, unmovable, always abounding in the work of the Lord."

T. R. Chappell, Washington, Oklahoma, November 9.—I was with the brethren at Sulphur, Okla., the fourth Sunday in October, during Bro. Frank Cope's meeting there. I heard him deliver a fine sermon on Sat. night before. I preached at the home congregation the first Sunday in Nov. and at Harmony School house in the afternoon. During the last week, I visited Equal Rights, Wilson, and Healdton, preaching at each place. I heard Brother Gay preach at Equal Rights and at Healdton. I have some time not booked for meetings in 1937 or this winter. If you need my services let me hear from you.

O. B. Casey, 1308 N. 6th St., Wichita Falls, Texas.—Nov. 18, 1936.—We are still progressing nicely with five additions to the Church since last report. Three baptized and two restored, all adults. Bro. J. C. Tate baptized one the following Lord's day after our last report, and Brother Clayton Fancher, of Vernon, preached the next Lord's day night, baptizing two.

We have services twice each Lord's day and midweek service each Wednesday night. We wish to extend a cordial invitation to any one passing through. The Church is located at 1318 N. 6th St.

James R. Stewart, Clyde, Texas, Nov. 14.—The Waco meeting closed October 18, with one baptized and two restored. We had a good meeting. The Tyson meeting was postponed until next spring, due to the rains and bad roads. Last Lord's day I visited the brethren at Anson, delivering a lesson on the worship. They seem to be fine folks and willing to accept the Bible plan. They seem to have good men for their leaders, Brethren Lawrence and Pritchitt. Brother Lawrence said he would not let any one live closer to the Bible than he. This is a young congregation; some having recently come from the S. S. people. Brother Ervin Waters is to assist them in a meeting next year, and I am glad they have decided to use loyal preachers.

Homer A. Gay, Lebanon, Missouri, November 18.—I closed a meeting at Equal Rights, near Ardmore, Okla., November 8. The interest was very good, but no visible results. I was pleased to have in attendance, many of our old friends and neighbors, from Healdton, Okla. Too, I was glad to have these preaching brethren with me, Tom E. Smith, Fred Kirbo, and Reed Chappell. Brother Chappell has just recently been straightened out on the Communion question, especially on the manner of breaking the loaf. He is a fine young man and a good preacher, and should be used and encouraged by the loyal brethren. I am now home for the winter, except for some mission meetings and, probably, for some singing schools.

Ervin Waters, 1118 S. 27th St., Temple, Texas, Oct. 16.—Since my last report I have preached at Waco and at Temple. I held a mission meeting in Camp Creek school house, near New Baden, baptizing three and restoring three. We now have a loyal congregation meeting there for worship, and we pray they may ever continue faithful unto the end. I am to return there for a meeting next year. I want to thank the church at Shiloh for their support in this meeting, making it possible for me to do the work. My next was at Live Oak, where I expected to hold a meeting next year. May God help us to place the simple gospel of Jesus Christ before the world. Congregations needing my services should write me soon. Let us press the work as never before.

Homer L. King, Lebanon, Missouri, November 18.—I have just returned home from a trip, which

carried me into Ala., Fla., Miss., Tenn., and Ky. I held three meetings in Ala., one in Miss., and one in Tenn. The work in Ala. has been reported by Brother Reynolds. I enjoyed the short meeting with the faithful brethren, near Brookhaven, Miss. This is the home of Brother T. E. Smith, who is a gospel preacher of ability. These brethren believe in supporting the gospel and of holding up the preacher's hands, while he does the much needed mission work. Too, I enjoyed the mission meeting in Brother D. A. Moore's home, near Pine Hill, Ala. I was assisted by Brother Smith. My next was with the faithful brethren near Lawrenceburg, Tenn., where our good Brother C. C. Rawdon lives. I learned to love and appreciate him very much. It is due mainly to his untiring efforts that the true church has been built up there; together with the assistance of Brethren Stewart and Gay, who have held meetings there. We baptized one and restored one in this short meeting. I am at home for a few days (not resting), trying to catch up with the many jobs awaiting my return. I go next to Indiana for a singing school and some preaching. On with the work, brethren, "in season and out of season!"

Homer A. Gay, Lebanon, Mo., Oct. 19.—After closing the mission meeting at Lebanon I went to Waterloo, Iowa for another mission meeting, beginning Sept. 20th, and continuing until the 27th. Our crowds were small all the while. One brother was restored. This meeting was sponsored and supported by the church in Ottumwa, Ia., which was a noble work and a good example for other congregations. I next began at Ottumwa, Sept. 29, and continued until Oct. 11th. Here we had good crowds and a good interest, but no visible results. I am home now for a few days. Am to begin next at Equal Rights, Okla., Oct. 31, and by the time the readers get this I hope to be preaching to many of my old time friends in that part. Bro. Fred Kirbo of Wilson, Okla., who is in a meeting at McBride, near here at this time, plans to be with me at least part of the time in the meeting.

Correction: In giving the states represented at the camp meeting, either I or the printers left out Indiana. We had two car loads of fine folks from Ind. and we appreciated them very much.

—Homer A. Gay.

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—Homer L. King.

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