

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. 5

LEBANON, MISSOURI, JANUARY 1, 1932

No. 1

FROM PUBLISHER OF "OLD PATHS ADVOCATE"

I have reluctantly accepted the responsibility as Publisher of this religious journal, for I have thought that if I had any ability in the services of my Master, it was in the evangelistic field. This I still believe, but it seems to be the will of the editors that I undertake the arduous task of publishing the paper, and to this will I resign.

I appreciate very much the confidence manifested in selecting me to undertake this responsible duty, and I trust that I may ever merit this confidence. I feel very keenly my inability to carry on the work in the splendid way in which Bro. Harper has served as Publisher of "The Truth." I have nothing to promise you but a conscientious effort to give the best there is in me, and to the best of my ability, give to all a square deal.

With Brethren Homer A. Gay, J. D. Phillips, and H. C. Harper on the editorial staff with me, with their influence and assistance, I feel that my burden is made lighter. I believe that these are true and tried friends, upon whom I can rely. And, too, Bro. H. E. Robertson, a consecrated gospel preacher, of this community, has promised to assist me with mailing out the paper and otherwise as I may need his assistance. This will enable me to continue in the evangelistic work as I have in the past; otherwise I would not have undertaken the publication.

Finally, brethren, I ask you to be patient with my humble efforts and mistakes; pray for me that I may ever strive to keep the "Old Paths Advocate" true to the name, and that it may be a means of bringing us all closer together and of learning more of the Lord's will concerning us. To Him who loved us and died for us be all the praise, glory and honor.

Yours for the "Old Paths,"
Homer L. King.

EXPLANATION

It is with much consideration and hesitation that I give my consent to allow my name to appear as an editor. My past experience with papers has been very unpleasant.

My observation has been that each religious journal endeavors to become a **Ruling-Head**, drawing a circle around certain preachers who will boost the paper; consigning all those who do not, to the regions of endless night; thus forming factions. Many brethren desiring to find out where a man stands, will ask with what paper he

stands identified. The Bible only, and not papers, man, men, or set of men, is the "Measuring Reed," with me.

We believe, however, that the brethren and others will enjoy reading a clean religious news paper, such as we propose to make of the "Old Paths Advocate." We purpose to run a paper—not a bragging, begging machine.

I have much confidence in Brethren Homer L. King and H. E. Robertson and their ability to manage the publication of the paper.

Finally, my prayer is that we will all study the Bible more; love God and respect His word more; love each other better; and make a stronger effort to get closer together, instead of farther apart. Hear Paul, "Let nothing be done through strife or vain glory." (Phil. 2:3). "Let us therefore, follow after the things which make for peace." (Rom. 14:19).

Yours in Christ,
Homer A. Gay.

* * * *

Remarks

Like Bro. Gay, no doubt many others have had "unpleasant experiences" with religious papers, and have thus held aloof from them for some time. We are asking, however, that you follow the example of Bro. Gay in giving one more trial, sending us your subscription. We promise you a fair and honest deal.

Publisher.

WHY WE ADDED "ADVOCATE"

It was announced in the December issue of "The Truth" that the name of the paper would be changed to "Old Paths," and we began immediately to make our arrangements to that effect. Just about the time I was ready to send the copy to the printers, I received word from Bro. J. D. Phillips, relative to the fact that he had received word that there was already in existence a publication by that name, and advising that we change the name to something else. Hence, we have added the word "advocate" to the name, which does not materially change the thought expressed by the name, "Old Paths." We hope that all will be perfectly satisfied. This has made us a few days late, getting the copy to the printers.

Publisher.

Brethren, let's all get behind the "Old Paths Advocate" — we know it is a great work and worthy of our best support.

SPECIAL NOTICE TO ALL

Don't forget to send all subscriptions, reports, announcements and correspondence intended for the paper to "Old Paths Advocate," or to Homer L. King, Route 2, Lebanon, Missouri. This will avoid delay, and Bro. Harper from having to forward so much mail.

Remember the paper hails "From Missouri" now.

Publisher.

FROM THE FIELD

J. L. Musgrave, 2115 Filmore St., Wichita Falls, Texas, November 14, 1931.—Have just arrived home after spending three weeks with Bro. Homer L. King in the evangelistic field. I consider Bro. King a fine preacher, and he received many compliments from the brethren, where we labored, for his splendid sermons and manner of delivery.

From Wichita Falls, Texas, we went to Shreveport, La., where we preached two nights. Then to Atlanta, Texas, for two nights. We enjoyed the visit and associations with the brethren at both places very much.

Our next stop was a Fouke, Ark., where Bro. King assisted in a series of meetings. The church there seemed to have been strengthened very much as the result of the meetings. Three were baptized and eight restored.

From Fouke we went to Lebanon, Mo.; near which town is Bro. King's home congregation. Here I found the church getting along nicely, developing several good leaders. I had the pleasure of meeting Bro. J. D. Phillips here, and we preached alternately for five days.

My next stop was at Sulphur, Okla., where I preached over the second Lord's day, inst. Had good crowds and attention at each service. Preached Monday night at Healdton, Okla., where Bro. J. D. Phillips was assisting in a series of meetings. Then home for a few days.

Remarks

Permit me to say, relative to Bro. J. L. Musgrave, that I rejoice that he has had the courage to take his stand for the Bible way, at the risk of becoming unpopular and of having to "suffer affliction with the people of God." We thank God and take courage when such brilliant young men take their stand for the "Old Paths."

Although Bro. Musgrave is but 21 years of age, and has been preaching only a few months, you would be surprised to hear him preach. I consider him second to none among the young men who are preparing for the ministry. He has much natural ability for the work, being very zealous, modest, kind, intelligent, neat in his appearance; has a strong personality, a splendid memory—can already quote about fourteen hundred scriptures; character is above reproach; has good delivery. All considered, I believe he bids fair to make one of the strongest preachers in the brotherhood. He is a nephew of our beloved Bro. Bob Musgrave.

Call him for your meetings, brethren, you will

make no mistake. I unhesitatingly recommend him to the brotherhood wherever you need a gospel preacher. Address him as follows: J. L. Musgrave, 2115 Filmore, Wichita Falls, Texas.
Brotherly in the Lord,
Homer L. King.

W. T. Taylor, Route 3, De Leon, Texas, November 28, 1931.—I expect to do considerable preaching the coming year, the Lord willing. I am anxious to be kept busy preaching. The gospel is still the power of God unto salvation to all of those who hear and believe it. (Rom. 1:16). We should "preach the word" without fear or favor. Let me hear from you, brethren. Address me at the above P. O. at present.

C. H. Lee, Phillipsburg, Mo., Dec. 8, 1931.—Bro. H. E. Robertson and I closed a series of meetings of two weeks duration, eleven miles northwest of Buffalo, Mo., a few weeks past. The results were two baptized and the promise from the few brethren to keep house for the Lord, as directed in His word. This is a mission point, but we found some fine people here who are not members of the one body that seemed to be interested to the extent that they invited us back again.

Brethren, let's put our shoulders to the wheel, and do more for the cause of the Lord in 1932 than we have ever done before, and too, let's push the paper to the front, both privately and publicly. Let us do all we can to spread the gospel, both from the pulpit and from the press.

J. L. Musgrave, 2115 Filmore St., Wichita Falls, Texas, December 7, 1931.—I preached over Lord's day at Blue Grove, Texas, the 29th, ult. This was my first trip to this place, and I enjoyed the visit and association with these brethren very much. They worship God as the Book directs.

The first Lord's day in this month, I was with the brethren at Devol, Okla. Two young ladies confessed faults. Large audiences greeted me at these services. It is always a pleasure to me to be associated with the folks at Devol. The Church is growing, and getting along nicely. I expect to return soon for another effort.

A GOOD AND INTERESTING LETTER

I give below a letter that I received from Sister Trott, which speaks for itself. It should have been published long ago, and I intended to send it to The Truth, but got it misplaced, and just found it a few days ago. The Church here sent Sister Trott a check for five dollars a few days past, which was not much, but if all those who know her would do that much it would supply her needs. Brethren, don't forget the services rendered to the cause of Christ and humanity by her beloved and departed husband, G. A. Trott, and how that no doubt this aged sister has had fellowship in the work done by him. To say the least, she has borne the burden of being companion of a preacher and doctor. Shall we forget her now? Please read the letter, and then act.

Homer L. King.

August 31, 1931.

Mr. Homer L. King, Lebanon, Mo.

My Dear Bro. King:

Your much appreciated letter came to me at Roswell, N. M. where I had been for more than a month, but as I was expecting to come home in a few days I put off writing until I would get back home, I had to go over there because of some things that I could not help, and as I have a daughter there I stayed with her nearly two months.

I appreciate your letter dear brother, more than I can tell you and so highly appreciate your kind expressions of my poor dear Doctor who was taken away from me it seemed to me too soon and at a time when I felt he was so much needed to fight this new innovation which is causing so much harm among the churches. It certainly is hurtful to see the harm that is being done and it surely does look to me like every new innovation that comes up really does more harm than any that has ever come before. Oh, how it does hurt me to see things going as they are!

My brother dear, I do so much thank you for the dollar too, and you can't know how badly I was in need of the same. I really did not have one penny when I got your kind letter. It is true I am very much in need at the present time. I regret so very much to have to say so for truly my whole desire in this life now is to be able to help to do some good in the cause of our Lord's church. I was glad to send you the tracts and hoped that some good might be accomplished from them, hoping that you might be able to place them where they might help some one some. I sent a bunch to several others the same way hoping to help some one by the reading of them, I have never got any money hardly from them but I do want them scattered, if perhaps they may possibly help some, and I am placed so that there is so little that I can do, that I am just more than glad to do what little there is that I may do. I have just gotten a letter with one dollar in it yesterday from Bro. Homer Gay wanting some of the tracts, and praising them very highly, which I was so much pleased to get and to know that he was still remaining on the straight side and loyal to the BOOK.

I do thank you so much, my dear brother, for your kind words and for your kind expressions of wanting to help me, in these hard times of such depression as is being felt in every place and I know that hardly anybody has anything to spare. I would not want anyone to help me that was not really able, but of course if any was well able and felt so disposed it surely would be highly appreciated, and I feel like there is no one hardly who might need the corporation more than I really do, but my real desire is to be able to help others instead of having to get help from them, now I must close, my dear brother, thanking you again and asking that you remember me in your prayers. I feel the need of all the true loyal Christians in my lonely condition, pray that I may be able to hold out faithful to the end, when I hope to meet my loved one who has gone on before. Truly your

sister in the one and only hope, with Christian love for all the faithful,

Donie Trott.

THE DAY OF THE LORD

"But do not overlook this one fact, dear friends, that with the Lord, one day is like a thousand years and a thousand years are like one day. The Lord is not slow about his promise, in the sense that some think; he is really showing his patience with you, because he does not want any to perish, but wishes all men to be brought to repentance. The Day of the Lord will come like a thief; on it the heavens will pass away with a roar, the heavenly bodies will burn up and be destroyed, and the earth and all its works will melt away. If all these things are to be dissolved in this way, what holy and pious lives you ought to lead, while you await and hasten the coming of the Day of God, which will cause the heavens to burn up and dissolve and the heavenly bodies to blaze and wilt! In fulfilment of his promise, we expect new heavens and a new earth, where uprightness will prevail," II Peter 3:8-13.

The late Camille Flammarion, the noted French astronomer, has expressed his opinion as follows: "Were the earth suddenly stopped in its course, the shock would be transmitted by recoil, so to say, to all the constituent molecules of the terrestrial globe, as if each received a stunning blow; the whole earth would be instantaneously luminous and burning, and an immense conflagration would devour the world."

Therefore, dear friends, while waiting for this, make every effort to be found by him unstained, irreproachable, and at peace. Look upon our Lord's patience as salvation, just as our dear brother Paul, with the wisdom that God gave him, wrote you to do, speaking of it as he does in all his letters. There are some things in there hard to understand, which ignorant, unsteadfast people twist to their own ruin, just as they do the rest of the Scriptures. So you, dear friends, now that you are for forewarned, must be on your guard against being led away by the errors of unprincipled men and losing your present firmness. You must grow in the blessing and knowledge of our Lord and Savior, Jesus Christ. Glory to him now and forever." II Peter 3:14-18.

R. L. Ludlam, Jr.,
145 Fifth Ave., North,
Nashville, Tenn.

Honor Roll

We list below the names of all those who have sent in subscriptions for the paper since last issue; as a means of acknowledging receipt of same. Opposite the name we give the number of subscriptions sent in.

J. D. Phillips	3
H. C. Harper	3
L. I. Ooley	1
Irvin R. Boss	1
Zella Mullen	1
C. H. Lee	2
A. W. Fenter	1
H. S. Massie	1

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Editors

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J. D. Phillips..... Montebello, Calif.
Homer L. King..... Lebanon, Mo.
Homer A. Gay..... Eola, Texas

Publisher

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

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LAYCOOK, JACKSON, TENN.

EDITORIAL

By J. D. Phillips

OLD PATHS ADVOCATE

This is the first issue of our new paper, "Old Paths Advocate." We hope you will like it, and become a regular subscriber. Its motto is Jer. 6:16 and Isa. 58:12, and we are determined to keep it true to its motto. Its mission is the restoration of primitive Christianity. We hope to heal the torn and bleeding body of the Crucified One. This is the best work that can engage the attention of man. Yahweh promised us (Jer. 30:10-17) that He would "restore health unto thee (Zion) and heal thee of thy wounds." But his loyal servants must "stand upon the walls of Zion, and cry aloud and spare not."

The body of our ever blessed Redeemer is badly mangled. After the death of the Apostles, a bitter and fierce apostasy began to work as a corrupting leaven in the Church. "That man of sin, and son of perdition" was soon developed into "Mystery, Babylon the Great, the Mother of Harlots" (Rev. 17:1-7), the Roman Hierarchy (2 Thess. 2:1-5).

The Lord has shown by His prophets that the grape harvest is now ripe, and that the plagues of Sodom, Egypt, and Jerusalem are in store for Mystical Babylon. Her doom is graphically described in Rev. 17 and 18. The 1,260 years of her oppression will soon end (Dan. 7:25). The Lord is going to judge this adulterous breed, whether Mohammedianism or Catholicism, Protestantism or Digression, and give them over to the burning flame.

He has warned His people to come out of Babylon (Rev. 18) and thus escape plagues, just as Jesus warned His beloved disciples to flee from Jerusalem when they saw the "abomination of desolation spoken by Daniel the prophet" (Matt. 24).

Many are conscious of the fact that they are seated "by the waters of Babylon" and they "weep when they remember Zion" in her ancient purity and simplicity—just as the ancient Israelites did. See Psa. 137:1-4. They have read, in tears, the announcement by the Lord of the awful doom of Mystical Babylon (Rev. 17) and

the command to "come out of her, My people" (Rev. 18:4); but they do not know how to "come out of her."

We need just such a paper as we are determined to make "Old Paths Advocate," to lead earth's meek and faithful into "the old paths" of Apostolic Christianity.

Times are hard. We are poor. Babylon has and controls the money of the world. She says, "I am rich, and increased with goods," and, "I sit a queen, and am no widow, and shall see no sorrow." You need the lessons we intend to give through the paper. Your friends need them. So the cause we plead is a good one. Satan is even now breathing out threatenings against us. Help us to defeat Satan, "the Accuser, who is the God of this world" and the leader of the forces of spiritual obstruction. The "Old Serpent" (Rev. 20:2) has been heard from. He has said that such an "impractical" venture as the undertaking of the publication of this paper during such "hard times" and apostasy is "folly." Help us to prove that "the father of lies" is a LIAR! Your subscriptions and donations will do this. Of Satan it has been said:

"He says, if I do not worship him for a God,
I shall eat coarser food and go worse shod;
So as I don't value such things as these,
You must do, Mr. Devil, just as God please"
(Blake).

So let us have your subscriptions and donations. Many sample copies of this first issue will be sent out. Let each one who receives one, send a dollar right now to, "Old Paths Advocate," Lebanon, Mo.

J. D. Phillips, Montebello, Calif.

POLICY OF THIS PAPER

1. To judge no man's loyalty to his God by his loyalty to the paper.
2. To "earnestly contend for the faith which was once delivered to the saints." (Jude 3). And thus complete the restoration started by the Campbells and others a century ago.
3. To oppose every departure from the word of God in faith and practice; avoiding at the same time undue stress on any one sin, to the exclusion of others. We expect to wage a war of uncompromising hostility against every sin both in and out of the church.
4. To make the paper an open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of the soul.
5. To give the readers a balanced periodical, thus making it beneficial to both saint and sinner.
6. To manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language. We ask all our writers to say nothing in the columns of the paper that they would be ashamed or afraid to say in the day of Judgment.
7. To make field reports a special feature. Therefore, we insist that all preachers and leaders of the loyal congregations send in reports and announcements regularly; thereby encouraging others in the work.

8. Finally, to be true to the charge that God has given us; to gloryfy Him in all that we do or say; to urge upon all a closer walk with God; realizing that we have never dying souls to save, and to fit them for Mansions in the sky.

Signed:

J. D. Phillips H. C. Harper
Homer L. King Homer A. Gay

IMPORTANT NOTICE

I am preparing a tract, or booklet, on **The Cup of Blessing**. I expect to make this the most exhaustive of any work ever written on The Cup Question. It will do for several generations.

Information Obtained. I have more than a dozen Greek-English lexicons from which I will freely quote. I have consulted such commentaries as Meyer, Hurt, Clarke, Lange, et al. From these, I have obtained valuable information regarding the literal and figurative uses of the word "poterion, a cup, a drinking vessel." From histories, I have learned that one cup was used in each assembly of Christians in the Apostolic and post-Apostolic ages. Letters from dozens of professors of Greek, Hebrew, English, and History, in the universities, such as Bethany, Drake, Yale, and Harvard, give valuable information to the same effect.

A Request. I want all brethren, who have commentaries, to copy, **verbatim**, all in them that bears on the Cup Question, and send to me. Also send letters from the scholars. Now, don't say, "Bro. Phillips knows this already," for I may not. If I do, I need these letters and statements to quote from, as I wish to make the booklet a reference work to be used by preachers, debaters, and writers in their work; and for individual study.

Address all letters to,
J. D. Phillips, Montebello, Calif.

ANGLO-ISRAEL

Those who hold to the Anglo-Israel theory are pushing their doctrine among all Anglo-Saxon peoples, and are obtaining a tremendous following, especially in England.

It is held that 'the ten lost tribes of Israel' migrated into Europe, and were finally pushed westward into the British Isles. It is contended that the Anglo-Saxons are Israelites, and the King of England is a direct lineal descendant of David.

The Theory ignores the fact that David was a Jew, of the tribe of Judah, rather than of 'ten lost tribes.' The adherents of the theory have gone so far as to claim that all the promises of God center in Great Britain, and that Great Britain is "the Kingdom of God" restored, and destined to break in pieces and destroy the other nations.

The other nations are supposed to be marshaling under the leadership of Atheistic-Communism, while "His Most Excellent Majesty, George the Fifth, by the Grace of God, Defender of the Faith," is conservator of the Kingdom and Morals of Israel.

Although Jesus declared that "The Kingdom of God cometh not with observation," it is claimed that the Anglo-Saxon peoples already control 650,000,000 of the world's inhabitants, and have had a miraculous growth of population and power, in a century and a quarter. This is calculated to make a "Post-Millennialist" mouth water.

All this is calculated to make preachers turn from preaching Christ, to preaching politics. It might even make us wonder if a Kingdom is not better 'politics' than a democracy. And we had supposed that the Late War, was to make the world 'safe for Democracy.' We may as well lay down the ballot, and "Let George do it."

But, what about "the ten lost tribes"? Were not a portion of the 42,000 who returned under Ezra, of the lost tribes? Were not the majority of Judah also 'lost'? Were not all hopelessly lost to Israel, who ceased to practice Circumcision? Were they not "cut off"?

The remnant that returned is constantly referred to as "Israel." No present, or ancient, genealogical records indicate that the ten tribes were lost. In the New Testament, Anna was of the tribe of Asher. Paul was of the tribe of Benjamin, of "the house of Israel." The whole "twelve tribes, instantly serving God night and day," were hoping for the resurrection, according to Paul. James writes his epistle to "The twelve tribes scattered abroad."

The "Remnant" that returns to Palestine (of Israel), in the 'last days,' is to be gathered out of "all the nations," but especially "from the North Country" (or Russia). Search, and see! The majority of all the Jews are in Russia today. But they are in "all nations." Jer. 3:18; Jer. 31:8; Jer. 23:8; Ezek. 37:21 (Read chapters 38 and 39).

Flesh and blood cannot inherit the Kingdom of God, and sinners have no inheritance in the Kingdom of God. "The Lord keep us from "preaching some other gospel." They that take the sword must perish by the sword.

I am glad that all nations recognize that there is "A World Menace," but we shall not be able to meet it with the arm of flesh, or by the wisdom of "mere man." God has a "secret" behind the veil. Thence shall the armies of Heaven come, to execute judgment upon all, and to convince all of their ungodliness. We wait for "that blessed hope."

Let us not listen to, "Lo here!" or "Lo there!" but "Look up, for our redemption draweth nigh." "Even so, Come, Lord Jesus! Amen."

Paul Hays.

ORDER THIS DEBATE, BRETHERN

Cookeville, Tenn., R. 9,

November 28, 1931.

Dear Brother Phillips:

Will you please to give notice in your paper, "Old Paths Advocate," that my discussion with Brother O. H. Tallman on the Sunday School class system of teaching is now being put in book form and will soon be ready to mail out?

Since Brother Tallman refuses to help bear the expense of publication the whole burden of the

cost falls upon me, and I am too poor to have this all to bear alone. So I have decided to sell the tracts at 35 cents per copy. All I want from the sale is to cover cost. I trust that brethren interested will order some of the tracts and thus help me bear the expenses of publication. Several persons have already been convinced by reading the manuscripts of the debate, and I trust that many more may be convinced by reading the booklet.

Three copies to one address for one dollar; thirteen copies to one address for (\$4.00) four dollars. Twenty-five to fifty copies to one address at the rates of 30 cents per copy. Any one who wishes to send a free donation for the cost of mailing may do so and it will be much appreciated. I have made a great sacrifice to get this debate out in book form for the good it may do. "Bear ye one another's burdens" (Gal. 6:2). By helping to bear this burden you are sharing in a good work.

Address all orders to:

J. P. Watson, R. 9, Cookeville, Tenn.

JESUS REJECTED

"I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. I found him in the greatest horror of mind: I pointed him to Jesus, the sinner's only Friend, and to the glorious promises of the gospel; when, with an agonizing look of despair, he replied, 'Ah! sir, but I have rejected the gospel. Some years since, I read Paine's Age of Reason,—it suited my corrupt taste, I imbibed its principles: after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others to the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now He rejects me.' I offered to pray for him, but he replied, 'Oh, no!—it is all in vain to pray for me.' Then, with a dismal groan, he cried out, 'Pain's Age of Reason has ruined my soul!' and instantly expired."

GOD'S DISTILLERY

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Deut., 32:1:2. God is taking the physical (distil) to present or make more plain, the spiritual: the people in that age knew what distil meant; so do people of this age know what distil means (see Webster). There are two processes under consideration in this passage of scripture, the physical and the spiritual, each one of these processes when carried out according to God's instructions or arrangement will make a perfect thing, or a perfect being, in other words it will take the leaven out of the soul, (sin, impurities) makes a perfect thing in either case.

Christ says in Luke 12:1: Beware ye of the leaven of the Pharisees. Leaven is a type of sin, yet when that soul passes through God's distillery the sin (Leaven) is all taken out—made perfect; the same is true in the material side of this comparison, any kind of fruit juices when put through

the material distillery, come out a perfect thing, the leaven has been taken out. Here is where they are still on a parity with each other. The perfect being can be corrupted, so can the material thing be corrupted. Take alcohol, made from grain, it is pure, it is a germ resistant, as also is wine. You can put centipedes or tarantulas in alcohol and it will preserve them; still they pollute the alcohol.

Just like when sin comes into the life of a newborn Babe in Christ, the leaven has to be kept out of the soul that has been distilled by the Lord's speech. I will now give another scripture in substantiation of this one. Isa. 25:6: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." When a thing is refined the impurities have been taken out or leaven as sin (leaven) is taken out of a soul of a being. The material and the spiritual are placed side by side so man might learn the lesson taught more easily and more perfectly.

I wish the grape juice adherents would select some scripture, and prove by the context that it is grape juice that would be more to the point at issue, than to bring up new Greek words in regard to new wine. Peter says, Acts, 2:15: that new wine will make drunk, he did not say a certain kind of new wine would make drunk, therefore we can be safe scripturally in saying any new wine will make drunk. Is all King James, translations wrong on wine? The word wine is used many times, and to render it to mean grape juice, a number of verses connected with the word wine would have to be changed to make it harmonize with grape juice, as even sweet wine if you please. They will just not make sense. For instance, the Bishops' wives must not be given to much wine. If the wine here spoken of would not make drunk, what more harm in drinking it? Then it could not harm them any more than drinking water.

Now, I will say in conclusion, let's get back to that old scriptural saying, "speak where the Bible speaks and be silent where it is silent." Grape juice is not mentioned in the Bible, any more than the class system. Grape juice is what most of the congregations of Christ are using. Don't make the mistake of believing the vine produces grape juice to the exclusion of others, of the fruits of the vine, the vine will produce grapes, and that is as far as it can go, but with man's aid it produces several fruits of the vine.

The grape vine without the aid of man would not have produced a drink element from the time of creation down to the present time. Brethren let's not be deluded or delude ourselves.

Yours for the faith,

J. E. Spear,

Portales, N. M., Box 731.

* * *

What Shall It Be?

Yes; God's arrangement will make a perfect thing. Fermented wine is not made by distilling. And it does contain yeast, a leaven. "The first step in the process of decay is fermentation." Leaven is "Any substance that produces fermen-

tation." (Webster's International Dictionary) Leaven is a synonym for corruption. The Scriptures condemn fermented wine in no uncertain terms; for example Prov. 20:1; and 23:31. The grape sugar is consumed by the yeast, and alcohol is produced; and nothing else will produce fermented wine but yeast. "The effect, therefore, of fermentation is to change entirely the character of the substance upon which it acts" (Steel) "Fermented wine is essentially a diluted solution of alcohol." (Webster's Universal Dictionary) "Right here is where man steps in and stops the process of nature. He collects the alcohol and uses it as a drink." (Dr. Culler)

Yes, alcohol will preserve a tarantula or a centipede; and it will produce in man outstanding "physical, mental, and moral injuries," even to delirium tremens. And all alcoholic liquors such as fermented wine "contain as one product of fermentation, more or less of the inebriating alcohol (Steel), a toxin (poison) that produces the deadly thirst for more and more. Go to the insane asylum for proof; yes, go to the brothel, the jail, wrecked homes, which you find in the wake of this toxin, alcohol, a poison residue produced by the corrupting leaven, yeast.

"Wine is found in the cluster." (Isa. 65:8) This is the gennema (offspring) of the vine, a drink—Matt. 26:29. Grapes consist of this wine, held by the covering. "The vine" produces this drink, and nothing else will produce it. "The vine" does not produce a fermented drink. Yeast is the only thing that will produce fermented wine. "The yeast is the ferment" that produces fermented wine. (Steel)

"Wine was preserved in its unfermented state." (International Encyclopedia, under Wine.) Grape juice is the gennema (Matt. 26:29) of "the vine." Will you deny it?

I have no apology to make for the bewilderment caused by the King James version in its translation and mistranslation of the Bible. To render three original (words that do not mean the same thing—gehenna, hades, tartaroo) "hell," is wrong. Neither is it correct to render twelve original words (words that do not mean the same thing) "wine." Never could any one get the thought of the original by following such blundering, call it what you please.

Suppose, for example, a man finds "baptism" in his Bible (?) and then goes to Webster to get the meaning, and finds sprinkling, pouring or immersion. Has he obtained a Bible idea? No. Suppose he finds "Easter," and then goes to Webster for the meaning. Has he obtained a Bible idea? No.

Yes, "Let us not be deluded nor delude ourselves." The man who fears the truth stands in his own light. Study and open investigation are the key-notes of truth. Again I say fermented wine is not made by distilling; neither can you rid it of its toxin, alcohol (by distillation) and call what is left the offspring (gennema) of the vine, much less can you call the alcohol the offspring (gennema) of the vine. For as Steel says, "The effect, therefore, of fermentation is to change entirely the character of the substance upon which

it (leaven, yeast) acts." And the fermented wine contains yeast, a leaven. And "new wine," also called "must" (Webster), will not intoxicate until the toxin (alcohol) has been made in it by yeast by the process called fermentation. Neither will refining rid it of this toxin (poison). Facts give way to nobody. Better face the facts than be sorry. H.

LUKE 22:20 AND 1 COR. 11:25

"Likewise, also, the cup, after supper, saying, 'This cup is the New Testament in my blood'."

I take it that we have here a metaphor. The contents of the cup constituted a fitting symbol of the blood—"which is poured out for you." Like the bow in the clouds of which it is said—"the token of the covenant." I do not see any especial help in critical Greek exegesis here, except that familiarity with the idioms of the language helps one to understand that this is a case of the common elliptical manner of expression. Compare, "This is my body" (Matt. 26:26). Note, Mark says (14:23), "This is my blood of the Covenant," harking back to the blood with which Moses sprinkled both the book and all the people in the ratification of the "Old Covenant." Matthew 26:28 puts it with a shade clearer expression—"All of you drink of (ek, out of) it. For this is my blood of the Covenant which is poured out for many unto remission of sins." And as the next verse indicates, it is a memorial perpetuated until the Kingdom of God shall come. Understand, then, "This cup is the token of the New Covenant ratified by Jesus' sacrificial death." I hope this meditation may prove of some help.

Ben F. Battenfield, Gilbert, Ark.

SOUND REASONING

"I do not suppose that any student of the New Testament would claim that the apostles ever used instrumental music in Christian worship. I am sure they could not claim that the apostles commanded its use in the worship; for, if they did, then one could not worship without the instrument; and none are willing to go that far. They admit that the worship without the instrument is acceptable to God; then they are taking all the risk at this point, and those who do not use it are taking none. All the doubt is on their side of this question. If they are right, we are not wrong; but if we are right, they are wrong. I see no reason for taking a risk on this question. 'Safety first' is a good slogan for the Christian."—F. B. Srygley, Gospel Advocate, Nov. 13, 1930.

Comment

Fine, Brother Srygley, the Lord commanded the apostles to teach and no apostle ever used the "Sunday school," "Bible class," "Bible study" system, and I do not suppose that any Bible student would go far enough to say that the apostles ever commanded the use of such machinery in the teaching of the Bible; then why, Brother Srygley, will you or others practice and insist upon others practicing a system that was neither used nor commanded by the apostles? Not only is this true, but the apostles by example and command

specifically authorizes a system of teaching that when used prevents the use of the class system. The advocates of instrumental music can really make a better showing in defense of their practice than can the advocates of the class system as used in the Sunday school or Bible study practice.

R. F. D.
(The Way, Oct. 1931).

Remarks

Superfine! Now, if the organ advocate, the Sunday School advocate, and the cups advocate "will stand hitched" to the Bible, we can answer the Savior's prayer in the seventeenth chapter of John where he prayed "that they all may be one. . . that the world may believe."

"We can use either (a cup or cups), and speak where the Bible speaks." (J. N. Cowan.) The Savior commanded one, saying, "Drink ye all out of it." (Mt. 26:27) And they obeyed, for "They all drank out of it." (Mk. 14:23) I do not suppose that any student of the New Testament would claim that the apostles ever used "individual cups" or "two or more cups" in Christian worship. Certainly they could not claim that the apostles commanded them in the worship. They admit that the worship without them is acceptable to God; then they are taking all the risk at this point, and those who use one are taking none. If they are right, we are taking no risk; if we are right, their course is wrong. I see no reason for taking such a risk. Why not follow the slogan, "Safety First," and also bring the world to believe, and thus save them and ourselves. "Sound reasoning," "Fine," and Superfine! H.

REMINISCENCE OF MAN'S SAYINGS

1. **Better:** Would it not be better for the cause we love, to keep our preferences and opinions out of the public worship and make no rule on any point for the Church, unless we can read this rule in unmistakable terms in the Bible?

2. **Actions Speaking:** Action speaking louder than words says: For fear the Church will accept the rule, bound by the Spirit upon it, of using only one cup in observing the Lord's supper as Christ did; I will say we are not bound to do as did he in this feast. Therefore, I will bind on it a rule to use two or more cups, to suit our convenience in its observance and thus subvert the binding rules upon the Church where Christ bound none?

3. **Again This Man Says:** I have brethren make talks at Lord's day worship, not because it's scriptural, but simply to get as far from the S. S. order of church teaching as I can.

4. **Again, Before Baptism:** We become Children of God by faith in Jesus Christ without a drop of water. Baptism is for remission of sins only. It's for nothing else.

5. **Again, No Perfection:** We can't be perfect, or be of the same mind as sayeth the scripture. It's an impossibility.

6. **Not Inspired:** Some folks think every word of the Bible is inspired. But I say it is not. The letter to Philemon is not inspired. It's a personal letter.

7. **Not Sure:** I don't know that, "The Grecian widows were neglected in the daily ministrations." (Acts 6:1).

8. **Not Fulfilled:** I believe Isa. 11 not to be fulfilled now. But it will be during the Millennium.

9. **It Don't Reform:** Christianity won't make a thief honest.

10. **A Proverb:** First Cor. 14:29, is a dark saying. (i. e. Proverb.)

11. **The Fly:** Who can take the fly out of the ointment, WHO?

B. M. Massengale.

(Furnish the "man" that put it in, and I will gladly undertake the job. If he is not an infidel, he is bordering on infidelity. I will meet him before the public.—Editor).

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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.

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

ACTS 20 & 7

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (discoursed with them, R. V.) ready to depart on the morrow and continued his speech until midnight."

This passage indicates that the disciples came together to break bread, and that Paul's preaching was a special treat for them, so it may be profitable to investigate as to what they would have done besides "breaking bread" if Paul had not been there, and also what else they may have done while Paul was there. Associated with the "breaking bread" are several items in Acts 2, 42. "And they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers." 1 Cor. 14:26 says: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." The "breaking bread" is regulated in detail in 1 Cor. 11:20-29, while the "fellowship" or "collection" is regulated in 1 Cor. 16:1 & 2, and the whole of the 14th chapter of 1 Cor., is given over to regulating the part that everyone is expected to take in the worship. Added to this is the fact that every Christian is a priest (Pet. 2:5 & 9) and that our offerings are partly "the fruit of our lips" (Heb. 13:15) makes plain that we cannot lightly refuse to serve in this way.

Some have tried to throw out the whole of the 14th chapter of 1 Cor. on the ground that some of the things there regulated were done through inspiration, but this argument would throw out all preaching and teaching, as these were also done by inspiration at the first. We are now commanded to "study" (2 Tim. 2:15) and there is nothing in this chapter that may not be done now, with a little study and preparation. It seems a little strange that those who think it inadvisable to follow this chapter on Sunday still think it just the thing, any night during the week.

We will connect the acts of public worship this way. "They continued steadfastly" Acts 2:42. "Upon the first day of the week, when the disciples came together" Acts 20:7. "Upon the first day of the week let every one of you lay by him in store," 1 Cor. 16:2. "If therefore the whole church be come together" 1 Cor. 14:23. "When ye come together," 1 Cor. 14:26. "Not forsaking the assembling of ourselves together," Heb. 10:25. These passages undoubtedly refer to the assembly of the church on the first day of the week and should be studied as a whole.

Now, if the church worshipped at all at Troas, (Acts 20:7) we have the same reason for believing that they left off the singing, praying, collection, etc., as we have for believing that they left off any other part of the public worship on account of Paul's being there, because none of these things are mentioned. We will investigate as to what Paul really did at Troas. In Acts 20:7, the R. V. renders "preach" "discoursed with" which changes the meaning somewhat, while the Greek word here is (dialegomai) from which we get (dialogue) and is usually translated (dispute or reasoned with). See Mark 9:34, Acts 17:2, Acts 18:9, etc., while it is only translated (preach) in Acts 20:7 & 9. This will suggest that Paul's preaching at Troas was more like teaching with the brethren taking some part at least in so far as to ask and answer questions. This is in harmony with the custom of Christ and the apostles to teach as well as preach. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom," Mat. 4:23. "And early in the morning he came into the temple, and all the people came unto him; and he sat down, and taught them." John 8:2. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Our preachers now often neglect to teach the church and confine themselves to preaching only.

The great commission as recorded in Mat. 28:19 & 20, says: "Go ye therefore and make disciples of all nations, * * * Teaching them to observe all things whatsoever I have commanded you:" (R. V.) This cannot be done by preaching alone. Paul says to Timothy; 2 Tim. 2:2, "And the things that thou hast heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also." This means that when a preacher leaves a church that he should have so taught and trained it that it will be able to carry on without him, with its own teachers who have been taught by him to "observe all things whatsoever I have commanded you;" Mat. 28:20.

The method as used in the assemblies on the first day of the week for a large part may have been a little different from that originally understood as "teaching or preaching). It is classified as prophesying and does not always mean the foretelling of future events. 1 Cor. 14:3; says; "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." And in the 31st verse we have a positive law on this subject which says; "For ye may all prophesy one by one, that all may learn, and all may be comforted."

And this "all" means all with some exceptions that may be noticed elsewhere but in no case gives all of the time over to the preacher in the Lord's day worship.

Neander, the great church historian, says in Vol. 1, page 420 "The reading of the scriptures was followed, as in the Jewish synagogues, by short, and originally very simple addresses, in familiar language, the affusion of the heart, which gave an exposition and application of what was read." Further on page 258: "These presbyters or bishops then, as we variously call the same functionaries, considered from different points of view, had the general superintendence of the common interest, but the office of teaching was not committed exclusively to them. For, as we have already remarked, all Christians originally had the right of pouring out their hearts before their brethren, and of speaking in the public assemblies for their edification."

THE SCHAFF-HERZOG ENCYCLOPEDIA, says: "It may be considered settled, that there is no order of clergy, in the modern sense of the term, in the New Testament; i. e., there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as any body else to pray, to preach, to baptize, to administer communion." Vol. 1, pp. 498.

"Every child of God, by virtue of his birthright into the family of God, a family of kings and priests to God, has the right to perform any and every service connected with the church of God, limited only by his ability to do it decently and in order. All should be encouraged to take part in the services, and in doing service each manifests his talent for the work and trains himself for fitness in God's work. The congregation is the school for educating and preparing men for any and all the work God has commanded to his church." David Lipscomb, in Gospel Advocate, May 31, 1906.

"When the bishop rests from his labors, the church, of which he has the oversight, by his labors, and by the opportunity afforded all the members of exercising their faculties of communication and inquiry in the public assembly, finds within itself others educated and qualified to be appointed to the same good work." * * * "Dear Sir, my very soul is stirred up within me, when I think of what a world of mischief the popular clergy have done. They have shut up every body's mouth but their own: and theirs they will not open unless they are paid for it. This is the plain, blunt fact." Campbell in Christian Baptist, Vol. 1, page 70 & 71.

As important as preaching is in the plan of salvation and the work of the church, I believe it to be a mistake to use Acts 20:7 as an excuse to employ a preacher to do the things in the worship of the church on Lord's Day that the Lord ordained that the church should do. Preaching Sunday night and occasionally during the week is enough preaching for any church. The mid-week prayer meeting is all right, too, but there is no scriptural authority for using it as a substitute for the Lord's day worship. Why not be as

particular in following the teaching of the New Testament on this question as any other?

T. C. Hawley,
Santa Paula, Calif.

FALSE DOCTRINES EXPOSED —No. 1.

The Bible, or the will of God, which is so plainly revealed in the Bible, has been man's guide for about six-thousand years. It is Truth from beginning to end. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16. Profitable for what kind of doctrine? We learn in Titus 2:1. It is sound doctrine, or true doctrine, because God's book, God's law, or word is truth. It is a perfect law of liberty.—James 1:25, Gal. 5:1, John 17:17, John 8:32. Anything found in the Bible is God's divine and revealed will. Anything found in the Bible is Truth. "Let God be true and every man a liar."—Rom. 3:4.

We are to have enough confidence in our divine Father to prompt us to believe what he says in preference to any man. This does not mean that all are liars; but that men do lie and have lied and God has never. Hence, his superiority in this respect over man.

Since God never lies, his word, law, or doctrine, is Truth. "Sanctify them through thy truth; thy word is truth."—John 17:17. I think all readers with an unbiased mind will agree that God's doctrine is found in God's holy book, the Bible. We are commanded to continue in this doctrine.—I Tim. 4:17. "And they continued steadfastly in the Apostles' doctrine and teaching and in breaking of bread and prayers."—Acts 2:42.

Now I think that we are prepared to examine some of the false doctrines that are being taught today. I want to make it plain to my readers that all doctrines not found in the book of God, the Bible, are false and all who are teaching, or are following them are ignorantly, dangerously, and radically wrong. All doctrines that are being taught without scriptural authority originated with the devil and, therefore, are hell-born. I say that they are hell-born because they are false. The devil has been a liar from the beginning and the father of liars.—John 8:44. All men who are teaching doctrines not found in the Bible are not only teaching hell-born doctrines but they and their followers are hell bound if they do not repent of their evil works. To teach a falsehood is to teach a lie, and we learn of their end in Rev. 21:8—"And all liars shall have their part in the lake that burns with fire and brimstone." I believe that the Judge of mankind will say to these false teachers in the last great day, "Depart from me, ye workers of iniquity, I never knew you."

The devil told the first lie that was ever told. Yes, and this one falsehood that was told in the Garden of Eden by the devil brought disgrace, reproach, sorrow, and death upon the entire human family. When you go to Genesis 3:4 and learn that the devil told Adam and Eve, "Ye shall not surely die," you have found the beginning of false doctrines. God had told Adam and Eve that they should die; while the devil said, "Ye shall not

surely die."

Here begins my series of articles on false doctrines. Which shall I attack first? I think that it would be fair and just to attack the first one taught, that is, the doctrine of the impossibility of apostasy, or "once in grace always in grace." This doctrine is very popular and widely taught, and if there is such a thing in existence today as a hell born doctrine it is this; because it originated with the devil and the devil preached the first sermon of this kind that was ever preached. This he did in the Garden of Eden when he told Adam and Eve that they should not surely die. All right-minded people know that this was false; because as a result of their disobedience death came upon the human family. "It is appointed unto men once to die, and after this the judgment."—Heb. 9:27. And yet some people today believe that a man can live in wilful disobedience and still be saved.

If all men believed in this doctrine, both Christianity and morality would be destroyed from the earth. If I prove by the word of God that people have fallen from grace and can fall, I believe you will be honest enough to accept it.

In I Cor. 10:12 the Apostle Paul says, "Wherefore, let him that thinketh he standeth take heed lest he fall." If a Christian can not fall why has God warned against it. "Let us, therefore, fear lest a promise being left us in entering into his rest any of you should seem to come short of it."—Heb. 4:1. "Take heed, brethren lest there be any of you an evil heart of unbelief in departing from the living God."—Heb. 3:12—"For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them to repentance, seeing they crucify to themselves the son of God afresh and put him to an open shame."—Heb. 6:4-6.

If they cannot fall, why does the Bible say that they did fall? "Neither let us commit fornication as some of them also committed and fell in one day twenty-three thousand."—I Cor. 10:8 "Judas, by transgression fell that he might go to his own place."—Acts 1:25. Christians should avoid things that might cause them to fall. "But above all things swear not neither by heaven neither by earth, neither by any other oath; but let your 'yea' be 'yea' and your 'nay' 'nay' lest you fall into condemnation."—James 5:12. You can fall from your own steadfastness.—II Peter 3:17. God has given us a remedy if we do fall.—Rev. 2:5, and tells us what to do to keep from falling.—II Peter 1:10. Paul told the brethren who were inclined to go back under the law of Moses that they were fallen from grace.—Gal. 5:4.

Weigh what I have said in the estimation of God's word. If you find it to be the truth, accept it; if not, reject it. "You shall know the truth and the truth shall make you free."—John 8:32.

O. B. Perkins, Editor,
Loyal Guide, Gilpin, Kentucky.

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WONDERING

I wonder how many of us can truthfully say with Paul, "I have fought a good fight." Now, if we would just stop here, possibly, many of us could truthfully say, "I have fought a good fight." But how about the rest of this passage? Hear Paul: "I have finished my course, I have kept the faith." I wonder how many of us, when we grow old or when we have "finished our course," can truthfully say, as Paul did, the above words. Have we, and are we, really keeping "the faith"? I wonder how anyone can "keep the faith" when they are continually adding something to the work and worship of the church—things which are not taught in "the faith"; seeing that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). I wonder if anyone can "keep the faith," while advocating the use of instrumental music in the worship; the Sunday School; or a plurality of cups. Can they say with Jesus, "I do nothing of myself; but as my Father hath taught me, I speak these things. . . . for I do always those things that please Him." (Jno. 8:28, 29)? I wonder???

Brotherly, C. H. Lee.

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EDITORIAL

By J. D. Phillips

THE NECESSITY

The "Old Paths Advocate" is a necessity. We have many papers. They all do some good, and many do much harm. Here are some good features of some of them: "The Apostolic Review" is doing a good work in its fight against institutionalism. The "Bible Colleges" and "Orphan Homes," and other institutions that rob God of the glory that should be given Him through the Church (Eph. 3:21) are set forth in their true light in the "Review." "The Firm Foundation" has done a great deal of good by its stand against the reception of people (into our fellowship) who have believed and obeyed a sectarian system instead of the gospel. "The Word and Work" is strong in its stand against sin in the Church. It makes a strong appeal for personal consecration. We are glad of these good features about these papers, and rejoice to see the good they are doing by their stand on these things.

But the "Old Paths Advocate" is destined to do more good than any of the other papers, because we hope to combine the good features of the other papers with the good features of the "Advocate," and thus make it the best of all! While the other papers have many good features, they are all, we think, too loose when it comes to keeping the worship unspotted by the traditions of Babylon. By their silence on so many innovations, the brethren who are influenced by them finally embrace them.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
But seen too often face to face,
We first endure, then pity, then embrace."

The "Old Paths Advocate" fills a place that no other paper fills. It is strong and out-spoken against every sin both in the church and out of it. Those who read the "Advocate" will not "first endure, then pity, then embrace." Those who have "endured, pitied, and embraced" these things will give them up if they read the "Advocate" unless, indeed, they have made up their minds not to follow the Scriptures.

The main thing we need now is subscriptions. If we can raise a thousand new subscriptions within the coming six months, our financial worries, so far as the paper is concerned, will be over! The way to raise this number is for every one especially you—to get out, right now, and begin to work for them. Get six subscriptions, send in five dollars, and keep one for your trouble! Or, if you will get five subscriptions, and send in \$5.00 with the names, we will give you a year's subscription free! Here is a chance for those who do not have the money with which to subscribe to get the paper free! Do not delay! Act now!

A BOOK, FREE!

Our book, which we announced in the January issue of the "Old Paths Advocate," is now ready for the printer. We think it will be ready for delivery by the time this reaches our readers. It is on "The Cup Question," and the Chapters are as follows: New Testament Meaning of "Cup"; A Literal Cup; Metonymy; Paul's "Cup of Devils"; The Cup is a Sign of the Covenant; Early Meetings; One Cup; Two or More Cups; Individual Cups; Unity.

This Book Is Free! As a means of doing mission work among the brethren, we are putting this book out free! It is not likely that those who need it most will order it; so we have decided to put it out free. You can help me to get this before the public by sending me the names of those who will be interested in reading it. Please send postage.

You Can Help! It will cost about \$50.00 to print and mail the book. I do not want pay for my work. The Lord will pay me "in that day." I am a slave for Christ. I devote my time to His blessed service. His transcendent grace "is sufficient for me."

Those who are able and will can do a good service to the cause of our Lord by sending me a donation to help cover the cost of printing and mailing. Several have promised to help bear the financial burden of the work, but no donations have been received, as yet. So send in yours now, as the book will go to press soon.

There is much in this book, but I have said but little. I have let the scholars,—such as Thayer, Lightfoot, Pickering, Robinson, Pfeiffer, et al, speak for me. Their statements regarding language are authoritative, mine are not. So I have let them do most of the talking on the various phases of the subject.

Address all orders, etc., to
J. D. Phillips, Montebello, Calif.

SPECIAL NOTICE!

"A Written Discussion On The Sunday School Class Question Between J. P. Watson and O. H. Tallman," both of Cookeville, Tenn., reached me yesterday, and I have read it through once and will begin reading it again soon. I have read everything that has ever been published by our brethren on this live and vital issue, and I unhesitatingly recommend this discussion as the very best that I have ever seen. Bro. Watson, in his usual humble and childlike spirit, met and refuted

Bro. Tallman on every point—so much so that Bro. Tallman refused to help bear his half of the expenses of publishing the book! So Bro. Watson had to bear this heavy expense alone. The book is well printed on good, white paper, and is very neat in appearance. The price is only 35 cents per copy. Send now for your copy. It would be a good idea to order a few extra copies to give to your Sunday School friends. Address all orders to Bro. J. P. Watson, R. 9, Cookeville, Tenn. — J. D. P.

FROM THE FIELD

O. B. Perkins, Gilpin, Ky., Dec. 18, 1931.—I am studying hard and preaching all of the time. My last meeting was held at Athens. The brethren there had not met for worship for more than a year; and they had had a Sunday School when they had met before. This had divided the church. Now they are meeting again without anything except that which is commanded. They have neither Sunday School nor literature.

On Nov. 13-14, I met Bro. Masters in debate on the music question. We had an interesting discussion.

Bro. W. H. Runyon, 408 Smith St., Huntington, W. Va., reports that Bro. C. D. Moore, of Paden City, W. Va., recently held a meeting for the loyal church in Huntington, which resulted in the baptisms of Bro. Runyon's daughter, Thelma, and two others, who had been Methodists.

Bro. O. B. Perkins, Editor "The Loyal Guide," Gilpin, Ky., recently met, in debate on the music heresy, Bro. Masters. Bro. Thomas reports that a nice discussion was held.

Bro. E. W. Batey, of Los Angeles, has been doing some good preaching for the following churches: 3535 Siskiyou St., Los Angeles; 3314 Post St., So. Gate, 138 So. 4th St., Montebello, and 11th and Freeman (Frances E. Willard School Auditorium), Long Beach. Bro. J. D. Phillips, of Montebello, Calif., is now back home from his ten-month evangelistic tour of the East, and he reports that Bro. Batey has been doing a good work. He also reports that Bro. D. E. Stone, of Rivera, Calif., baptized one in his absence several weeks ago.

Bro. Phillips is now in a meeting at Montebello. He reports that some good has been accomplished in the way of getting a better feeling among some of the brethren. He goes next to Taft; then to Los Angeles.

Bro. Bob Musgrave, of Elk City, Okla., has recently held meetings at Somerton, Ariz., El Centro, Long Beach, and Los Angeles, Calif.

Bro. James F. Thomas, of Gilpin, Ky., who has met and defeated Bro. W. C. Ramsey on the S. S. issue, has some time open for meetings, as his school will soon be out. Brethren will make no mistake in securing his services.

Brethren Tom E. Smith, Walter Bray, and E. L. Landon, of Healdton, Okla., are doing a good work in their section of the country. They work

in the oil fields and preach as they have time to do so.

Bro. I. G. Williams, a very able preacher, of Box 1025, Charleston, W. Va., is doing evangelic work in and around Charleston. The South Charleston Church and the Mallory Chapel Church (Spring Hill P. O.) are supporting him. Bro. Williams will do a good work.

Bro. Phillips sends us the following report of his work in 1931. It reached us too late for the January issue: Meeting at South Gate, Calif., in February, two additions. He baptized one there just before the meeting. Meeting at Greenfield and Roswell, N. Mex., no additions. At Melrose, N. Mex., no additions, but much good done in the way of ridding the Church of innovations. Before the meeting the loyal brethren met in a private home, and the digressives had charge of the house. Soon after the meeting, the loyal brethren got possession of the house and started the worship as "it is written" and the digressives now meet in a theatre building. At Enochs, Texas, three were baptized and three restored. One that was baptized was a Missionary Baptist, an active church worker; another was a Methodist school teacher. He gave the Church at Enochs a series of lessons on the Prophecies, which was enjoyed by all.

Bro. Phillips made a trip to Lorenzo, Texas, where the Cowan-Musgrave debate was held, and preached twice during his meeting at Enochs, and baptized one.

His next meeting was at Sentinel, Okla., where he debated the cups question with Alva Johnson in 1929. One, who had gone off with the Hardshell Baptist heresy, came back to the Church. He visited Bro. King in his meeting at Healdton, Okla., for several days in June and July, during which Bro. King baptized a goodly number of people, several of whom were from sectarian churches. Bro. Phillips was back at Healdton and assisted Brethren T. E. Smith, Walter Bray and E. L. Landon in a mission meeting, which resulted in several baptisms and a small church was established. He left before the meeting was over, so as to be with Brethren King, Gay, Lee, Robertson, and Thomasson in a meeting at Lebanon, Mo. (where Bro. King publishes "Old Paths Advocate"). Bro. Thomasson and Bro. Gay did most of the preaching, and several were baptized, by Bro. Thomasson.

Bro. Phillips then went to Greenup, Illinois, and from there to Brazil and Spencer, Indiana. He has labored a great deal at all these places in the past. His next meeting was at Gilpin, Ky., where he baptized five fine people. This was his first trip to Ky. He was greeted by three preachers, J. E. Thomas and his son, James F., and O. B. Perkins, at Gilpin. His next meeting was at Antioch, about fifteen miles from Gilpin. He preached once for the S. S. brethren in Monticello, an "old haunt" of that prince of pioneer preachers, "Raccoon" John Smith. His next meeting was at Commodore, Pa. He found a good Church there. His next was at Charleston, W. Va., where he debated what the Christian Leader calls the "Sunday School" question with Ira C. Moore, Senior Editor

of the Leader, in 1928. His next stop was at Mallory Chapel, near Spring Hill, W. Va. His next at Brazil, Indiana; next at Lees Summit, near Lebanon, Mo.; next at Healdton, Okla.; next at Cleburne, Texas; next at Ft. Worth, for one Sunday; next at Lorenzo, Texas; then back home in California. He says he doesn't remember how many baptisms and restorations he had at several of these places, but that he had about a hundred in all (including the ones already reported). He has a little time for meetings this year. Address him at Montebello, Calif.

J. L. Reynolds, Bx. 249, Crockett, Calif., Dec. 29, 1931.—Here is my renewal to the paper. I get much good out of it.

As to the cups question, no man can prove by the Bible where any of the early Christians ever used more than one. I am sorry that some of our able preachers are trying to prove it. It is just as easy to prove the Sunday School is right.

Much success in the gospel work to you. In brotherly love.

Jackson Howton, Littlefield, Texas, Dec. 26, 1931.—I feel like the paper has gone into good hands, and that it will cleave to the truth. I like the new name, "Old Paths Advocate." Jer. 6:16. The Old Paths is the "good way and walk therein, and ye shall find rest for your souls." Oh! My Brother, don't say that I will not walk therein. "Prove what is that good and acceptable and perfect will of God" (Rom. 12:2). Do not add to, nor take from for it is perfect (Rev. 22:18, 19).

Homer L. King, Lebanon, Mo., Jan. 15, 1932.—The work at the home congregation is progressing nicely, and the church is at peace.

I shall, the Lord willing, go to a place, near Buffalo, Mo., with Bro. Lee, to preach Saturday night and possibly Lord's day, the 17th inst.

Homer A. Gay, Eola, Texas, Dec. 17, 1931.—I preached last Lord's day afternoon and night at Mereta, about eight miles from Eola. The brethren have promised to meet regularly there for worship. Some of us at Eola will go over there for a while and help them out. There are several members around Mereta, and there used to be a pretty good congregation there, but they became torn up over the "Bible class idea."

Am sending in my sub., and hope to send in others soon.

Clyde Penner, Vanzant, Mo., Jan. 3, 1932.—Today there were about fourteen here, who counted themselves worthy of observing the communion, and there was a nice little crowd besides these, who attended the services. It makes me rejoice to see others interested in the right. However, it makes me feel sad to see so many casting reflections on the true word of God and His services, seemingly for lack of knowledge.

I am glad Bro. Homer is taking up the publication of the paper. Let us pray that all will go well, and that the truth will reach many homes through the columns of the paper.

Bob Musgrave, Elk City, Okla., Dec. 26, 1931.—I go next week to Clemscot, Okla., for a series of meetings. Will be there until the 10th of January. I have arranged a debate with Bro. J. N. Cowan, to begin January 12, at Midway Church, near Kemper, Texas. I have asked Bro. Homer A. Gay to moderate for me. Here are the propositions:

1. "The scriptures teach that in observing the communion one cup (container) only, is apostolic."

Bob Musgrave, Aff.

J. N. Cowan, Neg.

2. "The scriptures teach that in observing the communion, two or more containers may be used for the distribution of the cup."

J. N. Cowan, Aff.

Bob Musgrave, Neg.

John B. Hall, Longview, Texas, Dec. 16, 1931.—I am located about eight miles northwest of Longview, and have not found a place to worship yet. If you know of any place in reach of me, let me know of it. If there is no place around here we will have to arrange one as soon as possible. If any one knows of faithful brethren near her, I would like to get in touch with them.

I am now certain where I stand on the communion, and I do not think as long as I have my right mind; I will ever partake of, or be satisfied with serving the Lord in any other way, for no one can improve on divine arrangements.

M. J. Miller, Eola, Texas, Jan. 4, 1932.—I will try to give a report of the church work here. As a means of developing the young brethren, on Lord's day nights we select from one to three boys who have obeyed the gospel. We have them read a chapter each, and then some of the other young brethren make talks, and generally some of the older brethren conclude the services. I think this is fine, and in this way we are developing good material, and someone to take our places when we shall have been called to the Great Beyond. What a pleasure to know that when we must leave our earthly home, there is someone to carry on the Lord's work!

During Christmas week, we met each night, and had some of the brethren to read the Bible and some to talk. The church seemed much strengthened as a result of these services.

Geo. A. Moore, Gothenburg, Neb., Dec. 2, 1931.—There are a few brethren here, but they have not met for worship in about ten years. They seem to think more of a certain paper than they do of the church and its services. One of them sent me the paper for a short time, but have never tried to do anything about trying to start Lord's day meetings, and yet, their children are going off with the Christian Church and other sects.

The Platte Valley is known all over the U. S., and is very fertile. I know of 2000 acres of grazing; which can be bought for \$4.00 per acre. Good irrigated land sells for from \$100 to \$150 per acre. To my knowledge, there is not a loyal congregation in the valley, and I think I am safe in saying, there are not over a dozen in the entire state. So, if you know of any brethren who might be inter-

ested, tell them of this country. It certainly needs the gospel preached here. Will send in my sub. soon.

J. E. Tidwell, Eldorado, Ark., Dec. 20, 1931.—Dear Bro. King: For more than two years I have not co-operated with any religious paper, and what reports that have been made of my work others have made it. I have been determined not to write to any paper that I could not counsel with.

You may send me the paper, I will subscribe for it one year, also send its subscription price and I will send you one year's pay. Yes, you may send me a few old copies and I will hand them out to others.

Bro. Gay gave me some of your plans as to how you were going to edit the paper, but I want you to write me all about the financial basis as well as its character. I also want you to tell me about how often would you like that I write? I don't see though how that I could write even a short article a month, but remember, I will do my very best to help all I can.

My work has been of much success this year, in fact, I think I have done the greatest year's work this year that I have ever done. I have held twenty-three meetings and three debates, and now I'm at home at the close of this Old Year looking into the New Year, hoping that I may do more in it than I have in this one, and the first prospect I have as a work in the new year is to meet Arceneaux at Gallatin, Texas, as he has bantered me to meet him there, and I have promised to do so, and now the Brethren are urging him to come on and meet me the first of the year, and I guess he will as he skinned me so in our last debate. Anyway, I say come on, it is JUST Arceneaux and not the truth.

The debate you arranged for me with Old Bro. Hutcheson fell through, as his people backed down on him, but he says that we will have it yet. I'll close for this time, let me hear from you as you have the time to write. I'm yours for the way of the Lord.

Going To Oklahoma

As I am to be at Healdton and Pike City, Okla., in March, I wish to state that if there are Brethren in Ariz., N. Mex., Texas, or Okla., that would like to have me stop and preach a few days as I pass your way, let me know as soon as convenient, addressing me at Montebello, Calif.—J. D. P.

Finds The Scripture

I noticed in "Old Paths Advocate," January 1, 1932, page 6, columns 1 and 2, an article under the caption; "God's Distillery," by Bro. J. E. Spear; an assertion thus, "Grape juice is not mentioned in the Bible any more than the class system." Please, read Num. 6:3 (American Standard Version).

Yours for the "Old Paths,"

Joseph Miller,

1004 N. Lambert St., Brazil, Ind.

LET US ALL WORK FOR THE "OLD PATHS ADVOCATE".

"CONSCIOUS SALVATION"

"There is nothing so certain as salvation through the atoning sacrifice of Jesus Christ, and all who have that experience know it."—"The Baptist Record."

In becoming a Christian, it is obviously plain that there is something to believe and something to do, but in being a Christian there is also something to experience. Capricious feelings alone are not the evidence of pardon, yet rejoicing has its place in the gospel plan.

The Gospel Plan versus Sensationalism

The evangelism of the Apostles was of marked simplicity. It consisted in the gospel story plainly and simply told. It was void of all sensationalism and ostentation.

The New Testament plan of salvation has never changed. Its simple conditions, briefly put, are: Belief, Repentance, Confession, and Baptism.

I. Belief.—Belief is an act of the mind. Something to believe. This is what it says: "God's message is close to you, on your lips and on your mind—that is, the message about faith that we preach, for if with your lips you acknowledge the message that Jesus is Lord, and with your mind you believe that God raised him from the dead, you will be saved, for with their minds—men believe and are made upright, and with their lips they make the acknowledgement and are saved." For the Scripture says, "No one who has faith in him will be disappointed." Rom. 10:8-11. — (Goodspeed).

There are three cardinal facts in the confession of faith required in order to become a Christian. First, that Jesus Christ came in human flesh.

Second, that Jesus Christ died for us.

Third, that God raised him from the dead.

II. Repent.—Repentance is an act of the will; something to do.

On Pentecost Peter told the Jewish believers to repent. "That repentance leading to the forgiveness of sins should be preached to all the heathen in his name." (Luke 24:47).

III. Confess.—Confession is an act of the affections. Something to do. "With their lips they make the acknowledgment."

"Then Phillip began and starting from this passage, he told him the good news about Jesus. As they went along the road, they came to some water and the Eunuch said, "Here is some water! What is there to prevent my being baptized?" And Phillip said, "If thou believest with all thine heart, thou mayest," and he answered and said, "I believe that Jesus Christ is the Son of God." Acts 8:35-37.

He confessed his faith in Christ.

IV. Baptism—Baptism is an act of the soul. Something to do.

There is not an authority known to me that does not admit that in baptism the apostolic practice was that of immersion.

Satan has convinced many people that they can stop short of baptism and be saved.

Let us not conclude that Satan has no motive back of his action. He certainly has, and his actions are well studied before he takes them. He knew before man did that "without the shedding

of blood there is no remission of sins." Satan knew that if he could induce Cain to omit the blood of his sacrifice, he would not only lead him to commit further sin, but that the sins he had already committed would not be forgiven. Satan knows that the blood of Christ is the power that cleanses us from our sins. Satan also knows that it was in Christ's death that He shed his blood, and no one knows better than Satan that it is necessary that we should come into the death of Christ to come into His blood. He knows that baptism is the ordinance God has set between men and the blood of Christ. We are baptized into His death where His blood was shed. "Do you know that all of us who have been baptized into union with Christ Jesus have been baptized into his death," and "you have become obedient from your heart to the standard of teaching that you received, and so you have been freed from sin." Rom. 6:3, 17.

The word of God reveals the conditions upon which salvation is promised, and when these conditions are met, the promises of God are received.

If Satan can keep us from being baptized, he has kept us from the atoning blood of Christ.

The evidence of pardon and the ground of our hope is the surity of God's word. Heb. 6:17, 18.

What surer evidence can we have, than the immutable word of God? When the Eunuch was baptized he "went on his way rejoicing." When the Phillipian jailor was baptized, the same hour of the night, he returned to his house "rejoicing, believing in God."

There are conditions upon which one reaches the forgiveness of sins. The blood of Christ is the cause of salvation, while faith, repentance, confession and baptism are conditions.

The conditions may be as necessary as the cause, still the cause is not the condition. The blood of Christ is the procuring cause while Faith, Repentance, Confession and Baptism are the appropriating conditions upon which the blessing of remissions of sins is promised.

All who comply with the conditions have "Conscious Salvation."

R. L. Ludlam, Jr., Ottumwa, Iowa.

THE CHURCH OF GOD

The church of God (1 Cor. 1:1; 10:32) is Christ's church (Matt. 16:18) which He purchased with His own blood (Acts 20:28). It embraces every born again or saved person during this present age. (Jno. 3:3, 5; Acts 2:47; 2 Tim. 2:19). The individual congregations are called churches of Christ. (Rom. 16:16). This church began a corporate existence on the day of Pentecost (Acts 2:1, 41, 47) and will be in the world until the Lord takes it out at His coming. (1 Thess. 4:13-19). Christ is its head (Col. 1:18), the Scripture its Creed. (2 Tim. 3:16, 17). Its work is threefold—(1) Evangelization—that is, preaching the gospel to the lost. (Matt. 28:16-20). (2) Edification—that is, teaching, the second part of the great Commission. (Eph. 4:12). (3) Philanthropy—that is, the practice of love toward all mankind. (Gal. 6:10; 2 Pet. 1:7). The church is God's kingdom in the world during this age. (Col. 1:13).

While He is away we serve and suffer. (Jno. 16:33; Acts 14:22). When He comes back we shall reign with Him. (2 Tim. 2:12; Rev. 3:21.) — Word & Work.

ENCOURAGEMENT

"Old Paths Advocate" is superfine. I have handed out about forty copies here and mailed out about twenty copies. I feel certain I will get some subs. soon."—Homer A. Gay.

"Everybody likes the paper fine. I like 'Old Paths Advocate' for a name better than just 'Old Paths'."—J. D. Phillips.

"Bro. King, I certainly do like the paper fine, and we certainly do appreciate the editors. I will help to get subs."—Walter W. Bray.

"Bro. King, I learn you are to publish the paper, 'Old Paths Advocate.' I like that title. I shall give the paper my support and influence."—W. T. Taylor.

"I am enclosing check for my subscription to 'Old Paths Advocate.' Hope the paper will be a success."—Grover White.

"I hope the change will further contribute to the success of the paper and advance the cause of Christ. Will help all I can. May God bless you and yours and prosper you in every good word and work."—Ira B. Kile.

"This is to let you know that I am still in the fight and rejoicing over the new publisher of the paper, also the new name. It is my desire to do all I can for the paper."—E. F. Morgan.

"I have just received the first copy of 'Old Paths Advocate,' and I think it is fine. I like the name, also. I shall work and pray for its success."—L. Walters.

"If you can, start my subscription with the first issue. I did not miss a copy of 'The Truth,' and I don't want to miss a copy of 'Old Paths Advocate.' Success to the paper and its editor."—A. H. Pinegar.

(Many thanks to all for their words of encouragement.)

NOTICE

If you are not receiving your paper regularly, or if you know of others who are not, please write me at once. I am anxious that all who have subscribed should receive their paper regularly. We are taking special care to mail every subscriber a paper, but even, then, there may be mistakes. In transferring the names from the old list, of "The Truth," to the new list, it is a very easy matter to make a mistake. However, we are checking these very closely.

—Publishers

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. 5

LEBANON, MISSOURI, MARCH 1, 1932

No. 3

"ASKING FOR THE OLD PATHS"

(Jer. 6:16)

I wish to offer some thoughts in the way of edification under the above heading and scripture. God has purposed his children should give divine authority for all they teach and practice. Hence, a "Thus saith Jehovah." The only way this can be done is to teach and practice that which God has bound on mankind. Therefore, a "Thus saith Jehovah" simply means to give book, chapter and verse, for the teaching and practice we are doing and offering the people. "Thus saith Jehovah" is tantamount to "Being ready always to give answer to every man that asketh you (or us) a reason concerning the hope that is in you (or us) yet with meekness and fear," 1 Pet. 3:15, by sanctifying in your (our) hearts Christ as Lord," (law giver.) Consequently, the followers of Jesus will then be able to give a "Thus saith Jehovah" (or God) for all they are teaching and doing. Or as Peter further purports, "If any man speaketh, speaking as it were oracles of God," etc., 1 Pet. 4:11. As long as we continue to teach and do what the God of Heaven requires we will be "speaking as the oracles of God" and can give a "thus saith Jehovah" for the position to which we hold. Thus it is said, "In all things showing thyself (or ourselves) an example of good works in thy doctrine showing uncorruptness, gravity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us." Titus 2:7-8. With this much before us we are able to see what "thus saith Jehovah" means. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in his son," etc. Heb. 1:1-2. God having spoken to Jeremiah who was one of his prophets, Jer. 1:5. Jeremiah wanted the people to know it was not what he was saying but "thus saith Jehovah," (or what God has said.) We, too, should let the church and the world know it is not what man, or men, think and say, but what our heavenly Father has taught and commanded, through his Son and word, by his prophets and apostles. Heb. 1:1-2. 1 Pet. 1:10-12. 2 Pet. 1:21. Mt. 16:18. 18:18. Jno. 20:23.

So, Dear Brethren and Sisters, let us ever remember, "Seeing that his divine power (the gospel, Ro. 1:16) hath granted unto us all things (not just a part) that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." 2 Pet. 1:3. 2 Tim. 3:16-17. Therefore, we should not cease "asking for the old paths." The most of the people

under "the first covenant" "had forsaken God, perverted his words," etc. Jer. 2:11-16. 23:36. Having turned to their own ways, it was necessary for the true prophets of Jehovah to "stand in the ways and ask for the old paths," (that is the Lord's way). It seems that about all the people in this day have "forsaken God" and are going in and after their own ways, hence, it is imperative that the true gospel preachers "ask for the old paths" and persuade men and women to "walk therein." Thus it is written "Stand ye in the ways and see, and ask for the old paths." The prophets, "standing in the ways," this would give them opportunity to see and talk to the children of men "asking for the old paths," that they may "walk therein."

The same principle set forth in Jer. 6:16 is just as applicable now as it was then, hence, we are to "ask for the old paths" by "preaching the word," "contending earnestly for the faith" — "declaring the whole counsel of God"—"bringing the teaching or doctrine of Christ." 2 Tim. 4:1-2. Jude 1:3. Acts 20:27. 2 Jno. 1:10. "The good way" is in "the old paths." In order to "walk in the good way" "the old paths" must be asked for, which means nothing more nor less than to "fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. See Rev. 22:14. Those who are "keeping God's commandments" are "walking in the good way" which to us, is "the strait and narrow way, door, or gate." Mt. 7:13-14. Lk. 13:24. "Asking for the old paths" indicates new "paths" or ways. Many under the law, substituted their own ways and doings. Read Isa. 1:6. Ch. 59. Jer. 23:36. 2:11-13. Thus they had new paths or ways. It is said "there is a way which seemeth right unto a man, but the end thereof are the ways of death," moreover, "all the ways of a man are clean in his own eyes, but Jehovah weigheth the spirits." Prov. 16:2-25. These scriptures teach there were those back there who made for themselves new paths and ways and would not "walk there who made for themselves new paths and ways and would not "walk in the good way," (God's way). Many people in this day have made new paths or ways by instituting doctrines, churches, societies, Sunday schools, lodges, and many other auxiliaries, but the Lord's children should keep "asking for the old paths; wherein is the good way," and "walk therein." Those who walk in the good or narrow way have the promise of rest for their souls here and hereafter. The ones that have been "born anew of water and the spirit," Jno. 3:3-5, have rest from all their passed sins. Ro.

3:25. Heb. 8:12. Then "by patience in well-doing." Ro. 2:7. The faithful will finally "enter into that rest" which await the righteous. Heb. 4:11. Mt. 11:28-30. Rev. 14:13. But some said, "We will not walk therein." How sad, regrettable, and deplorable to find many in this age who are saying, as they did in those days, "We will not walk therein." If they are not saying it in words they are in actions.

I exhort all the royal brethren and sisters that we go straight forward, onward, and upward, turning "neither to the right-hand, nor to the left-hand," but ever "asking for the old paths," "fighting the good fight of the faith, and lay hold on the life eternal," etc. 1 Tim. 6:12. Then in the end we may truly say:

"We followed the way of life to the river,
We can see the grand (or bright) portals above,
We are ready to go and live with our Savior,
In that beautiful home above."
Yours for "The Old Paths, wherein is the Good Way."

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

SHAKING THEM IN

The trouble with that doctrine is like all made doctrines it does not harmonize with the Bible.

Now you take Acts 2 beginning at the 41st verse and reading down to the end of the chapter. They would have to read like this—

41. "Then they that gladly received his word were baptized and went into the Christian Church and about 5 years later they heard a gospel preacher and then went into the true church about three thousand souls.

42. "And they did not continue in the apostles' doctrine but went off after the doctrines and commandments of men and did just as they pleased for a few years then after hearing a gospel preacher about a week, finally decided they would go and let the preacher shake them into the true church.

44. "And part that believed were together in the church of Christ that had a Sunday School and part went into the Christian Church, until they heard a loyal gospel preacher who shook their hand and added them to the true church . . .

46. "And they continued not daily with one accord but the several factions did just as they pleased for a number of years, when a loyal preacher got them to lay down their differences and come together by shaking the hands of the ones who had been stiff knuckled.

47. "Praising God and having favor with part of the people. And the Lord added them to the true church after they had lived in some kind of a digressive church for about ten years, that is, when a loyal preacher came along and took them by the hand.

And then Matt. 28:19 would read like this: Go ye therefore and baptize all nations teaching them. Also it would make nonsense of I John 1:7 and the rest of the New Testament.

Acts 2:47 says, "The Lord added to the church daily such as should be saved." Jesus said, "He

that believeth and is baptized shall be saved." But Jesus said "teach." I do not believe that if a man or woman had been taught enough to "obey from the heart that form of doctrine," that the Lord would refuse to add him or her to the right church, but as "God is not the author of confusion," I believe when anyone has been baptized and goes into the wrong church it is evident the Lord had not had anything to do with it, for he does not do things in any such way. I do not believe that a man who knows enough to preach the gospel, God's power to save, would be so ignorant of God's word that he would not know what church was right and if he did and told the new convert the truth and the new convert was too stubborn to go into the right church that the Lord would add him to his church later, and that kind of baptism just because some preacher shook his hand.

I have written the above in the interest of what I believe to be right and if I am wrong, some one please show me where and why I am wrong.—W. B. Jameson.

Reply.

I. There is only one way to get into the church of Christ, and that way is by obeying the gospel. When one obeys the gospel, the Lord remits the sins of that one, thus making that person one of "the called out ones," the *ekklesia*, the church of Christ. And since this is the only way of entering the church, there is, in fact, no such thing as "shaking" any one into the church of Christ.

II. The law of pardon to the alien sinner is Faith, Repentance, Confession, and baptism. And any person who complies with these requirements of the gospel is a Christian; has come into the church of Christ.

III. The law of pardon to the Christian that has sinned is Repentance, Confession, and Prayer. (Acts 8:22; I John 2:1, 2; 5:16; Rev. ch. 2 and 3)

Remarks

Yes, the trouble with that doctrine is that it is not taught in the Scriptures. The Scriptures teach that the only way to get into the church of Christ is by obeying the gospel. Then it is that the Lord remits his sins, thus making him one of the church (*ekklesia*), the called out ones. A church of Christ may fellowship a person who has not obeyed the gospel, but that does not make the person a member of the church of Christ. No one is a member of the church of Christ who has not been baptized for the remission of sins; when the Lord adds him to the church, that is, the Lord makes a "saint" out of a "sinner," and he is now a Christian. If he now sins (and no matter what the sin may be), the law of pardon to him is Repentance, Confession to God, and Prayer. (Acts 8:22; I John 2:1, 2; I John 5:16; Rev. ch. 2 and ch. 3)

41. Then they that gladly received his word were baptized. Yes, and the Lord remitted their sins then, thus adding them to the saved, the church, which is the called out ones; and no matter what sin or sins they may now commit, they as the church of Christ have access to God through the second law of pardon and may, as disobedient children, come into favor with God by complying with that law. The Lord adds one to his church

but once, and that is upon that one's obeying the gospel, and no matter how many institutions that one may afterwards "join," no preacher can shake him into "the true church" for the simple reason that the Lord has added him, and no man can obey the gospel twice.

44. Answered under 41.

46. Some people may be ignorant enough of the Bible to believe that a preacher can "shake" a person into the church of Christ, and some preachers may be stupid enough to believe that they can do such a thing; but such persons need Bible teaching, and need it badly.

Matt. 28:19. Yes, the "shake them in" (We never have used this expression only to show the impossibility of such a thing) doctrine makes nonsense of the whole Bible. Jesus said "teach," "disciple," if you please; and the law of pardon to the non-Christian is Faith, Repentance, Confession, and Baptism. And when one becomes a Christian, he is to be "taught" the duties of such. But should he go wrong in "joining" a hundred churches or in any other way, it is not in going through a man-made arrangement of trying to comply with the first law of pardon, that to the alien sinner, but in complying with the God-ordained second law of pardon, that to the erring Christian, one of the church, the called out ones, that he comes again into favor with God.

Acts 2:47. Yes, the Lord adds to his church the one who obeys the gospel from the heart. And you have no more evidence to sustain your belief that the Lord had nothing to do with it if one should go into degression after he obeyed the gospel than you have for believing that the Lord had nothing to do with it in Simon's (Acts 8:22) case, yes, and all the other New Testament cases. The Lord never adds any one to his church "later." He does it when the person obeys the gospel.

If you know a sin that one can commit after obeying the gospel for which he cannot obtain the forgiveness of God by complying with the law of pardon to the erring Christian, name it. Can one be "born of water and the Spirit" more than once? Will the fact of your believing that one never obeyed the gospel, make it so? Does the Lord ever add a person to his church more than once?
H. C. Harper.

COWAN-MUSGRAVE DISCUSSION

This debate was held at Midway Church, near Topsey, Texas, Jan. 12-15, 1932, by Brethren J. N. Cowan and Bob Musgrave.

Bro. Cowan affirmed for two nights thus, "The scriptures teach that in observing the communion that two or more containers may be used in the distribution of the cup, and is apostolic." Bro. Cowan freely admitted that the scriptures say nothing about two or more containers, but tried to raise the issue over "What is the cup?" "the Jerusalem church," "Jacob's well," etc., etc. Bro. Musgrave begged him all through the discussion to come to the issue and prove his two or more containers as stated in the proposition, but he did neither.

Bro. Musgrave affirmed for two nights thus, "The scriptures teach that in observing the com-

munion one cup only (container) is apostolic." He stuck to his proposition and would not allow anything to throw him off. He argued that "Jesus took the cup and gave thanks for it and gave it to them, and they all drank of it."

Bro. Cowan quoted 43 passages of scripture, while Bro. Musgrave quoted 94 passages. I shall not attempt to give the many arguments that were offered pro and con, as that would require too much space. I pray that all will read the Bible and be satisfied with it.

Large crowds attended the debate throughout, and a good spirit prevailed—everybody seemed in a good humor. There were visitors from all the near-by places and from Abilene, Wichita Falls, Eola, Lometa and Austin.

Preaching brethren present were J. W. Kelly, J. H. Stewart, Jas. T. White, J. R. Stewart, G. B. Harrell, J. I. Grantham (who lives there), and the writer.

Several told me that they had been "on the fence" on this question, but were now satisfied that the one cup is the scriptural way in the communion. Among the number fully settled on the matter were two good gospel preachers.

Bro. J. R. Stewart, of Abilene, Texas, was called home on the account of sickness, and got to hear only two nights of the debate, but he authorized me to state this, "I am strictly a one cup man, and Bro. Cowan has utterly failed to uphold his proposition."

Bro. J. W. Kelly moderated for Bro. Cowan, and I for Bro. Musgrave.

Other statements will follow below.

Yours in Christ Jesus,

Homer A. Gay.

J. H. Stewart, 749 Willow St., Abilene, Texas.—Have just returned from the Cowan-Musgrave Debate, which I enjoyed very much. In the main the speakers were nice to each other, deporting themselves in a nice manner. This was the first public discussion on this subject that I ever had the pleasure of attending, and I consider the work ably done by both speakers. I can freely speak for Bro. Musgrave that the brethren needing someone to defend the use of one cup in distributing the fruit of the vine, I do not think you could do better than send for Bro. Bob Musgrave. Since hearing the discussion, I cannot recommend the use of more than one cup in observing the communion.

G. B. Harrel, 509 E. 18th St., Austin, Texas.—I attended the debate between our beloved Bro. Bob Musgrave and Bro. J. N. Cowan, at Midway Church, and am free to admit that Bro. Cowan entirely failed to establish anything in favor of his cause. On the other hand Bro. Musgrave proved his proposition, I think, to the satisfaction of all good Bible readers.

J. I. Grantham, Kempner, Texas.—Will say that the debate of January 12-15, at Midway Church, north of Kempner, Texas, is now a matter of history. Brethren Cowan and Musgrave conducted themselves nicely. I will endorse Bro. Musgrave to meet Cowan anywhere on the Cup's Question. We are well pleased and rejoice to know that there are still men among us, who will not depart from the plain simple truth to be with the big crowd in the broad road.

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Editors

H. C. Harper, Sneads, Fla.
J. D. Phillips, Montebello, Calif.
Homer L. King, Lebanon, Mo.
Homer A. Gay, Eola, Texas

Publisher

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

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EDITORIAL

By J. D. Phillips

ANOTHER REFORMATION NEEDED

The Apostolic Church—the church of Christ—originated in Jerusalem, Palestine, in the year, A. D. 33. All who became members of this church confessed Jesus of Nazareth to be the Messiah. They regarded Him their only Priest, their only Law Giver, their only King. Submission to His will, obedience to His laws, and reverence for His word seemed to be uppermost in the minds of all His faithful subjects. They had no feast and fast days; no Thanksgiving Days; no Christmas Celebration. They knew nothing of such things. They had no Sunday Schools; no Missionary Societies; no Christian Endeavor Societies; no Bible Colleges. As the great reformer, A. Campbell, said, "In their church capacity alone they moved." No "Reverends," "Rt. Reverends," "D. D.'s," etc., existed among them. No Pope, no ecclesiastical council, no human creed was recognized by them. They all believed that: "He that believeth and is baptized shall be saved" (Mark 16:16); "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (John 3:5). They believed that the great question: "What must I do to be saved?" should be answered this way: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for (Greek eis, in order to) the remission of sins" (Acts 2:38). They believed that all who did these things should "Continue steadfastly in the Apostles' doctrine (teaching) and fellowship, in the breaking of bread and in prayers" (Acts 2:42). They believed that the disciples should "come together to break bread" "upon the first day of the week" (Acts 20:7). They believed that the teaching should be done by one male member speaking at a time (1 Cor. 14:31, 33-35). They believed in "Laying by in store as the Lord had prospered them" and that this, like the "breaking of bread" should be done "upon the first day of the week, when ye come together" (Acts 20:7; 2:42; 1 Cor. 16:1, 2). They believed that this contribution, or "fellowship" (Acts 2:42) should be for the support of Gospel preachers and for the poor saints.

But, this was not the condition of the Church

for a long period of time. Paul warned the Ephesians against false teachers (Acts 20:28-30). He warned Timothy of the same (1 Tim. 4:1-3; 2 Tim. 4:1-4). He told the Thessalonians that: "That day (Christ's second advent) shall not come, except the falling away come first and that Man of Sin be revealed, the Son of Perdition" (2 Thess. 2:3). He even saw the great Anti-Christ in his own day, "He that opposeth and exalted himself against all that is called God or that is worshipped ("an object of worship."—Marginal reading); so that he (the Man of Sin) sitteth in the Temple (Church, 1 Cor. 3:16, 17) of God, setting himself forth as God." That Man of Sin can be none other than the Pope of Rome, who declares himself to be "the very and Eternal God"; "His Holiness, Lord God, the Pope"; "Another God upon Earth"; and "the King of kings and Lord of Lords." Such blasphemy and arrogance can't be found outside of the ranks of Roman Catholicism. Paul declared that this Man of Sin—the Papal Hierarchy was invading the Church in his day. "For the mystery of iniquity (lawlessness) doth already work: only there is one that restraineth now, until he shall be taken out of the way." Pagan Rome was restraining the development of Roman Catholicism. But that Empire fell in the year 476 A. D. Then Roman Catholicism was fully revealed. "Then shall be revealed the lawless one" (See 2 Thess. 2nd Chap.). Now, Paul declares that as long as Pagan Rome existed, Papal Rome could not be developed. Compare with this fact what is said of the Little Horn (Roman Catholicism) coming up among the ten horns of the Roman Beast (Dan. 7).

LILLY-MUSGRAVE DISCUSSION

While visiting friends and relatives at Weatherford, Texas recently, I was challenged to meet Bro. J. F. Lilly in a four days' debate on the cups question. I unhesitatingly accepted the challenge, but a great many of the members of the church there objected to having the debate, saying that the church was too young for the discussion. But the strange thing about it, they have been anxious for a debate with the Sunday School advocates. They had Bro. Johnson to assist in their meeting so they could defend their practice with the S. S. folk, if necessary. Old enough for a discussion with the instrumental music advocates or S. S. advocates, but too young for a discussion on the cups. Eh? Can you figure that out? More than that, they refused to let us have it in their house, so we secured a school building, but some refused to come to hear it then.

The brethren seemed well pleased with my defense of the use of one cup, and of the results of the discussion. Some were convinced of their error, and came back to the Bible way of serving God.

Brotherly, —J. L. Musgrave.

Remarks

This is the young Bro. Musgrave (twenty-one years of age), who was converted from the S. S. and cups theories, during my meeting at Wichita Falls, Texas, last fall. We are thankful that Bro. Lewis is active in the work of the Lord and "Ear-

nestly contending for the faith delivered to the saints." —Publisher.

MARRIAGE AND DIVORCE

The home is the oldest institution in the world. It is of God's making and of God's appointment. The hearts of God's people are made sad, and fearful, as they see the home life disintegrating before the awful inroads of the divorce evil.

God made one man, and one woman to be his help-mate. As a rule, "it is not good that man should be alone." He needs companionship, and love, and "help"; and an incentive to labor, and patience, and purity, and chivalry. He needs a special object for love and sympathy and unselfishness.

In greater or less degree, the woman needs the same. While woman is "the weaker vessel" in some respects, she has the greater heart, and perhaps the keener intuition,—and thus furnishes the real motive power for man's greater accomplishment.

The man is commanded to "honor" and love his wife, and "nourish and cherish her," even as the Lord the church. The woman is to be a helpmeet (suitable help) to her husband, and to love and "reverence" him.

When God commands anything, it is not for us to make excuse. If God commands us to love, (even our enemies)—he means to be obeyed. When he commands brethren to love one another, there are no "if's" and "and's."

The home life is not a thing to be lightly cast aside, or heedlessly neglected. And woe to the man who stubbornly, or rebelliously breaks his marriage vows, to "love, cherish, and keep his wife—in sickness and in health, in poverty or in prosperity, in good or evil report,—till death shall part them."

And the wife is to be "a keeper at home," while her husband provides for her protection and support. She is to serve with a meek and quiet spirit, while he rules without "bitterness."

But the question naturally arises as to whether the husband, and the wife, are to be true to the marriage vow, if the companion is "untrue." The Saviour has shown us, in that "New and better covenant," there is but one ground for divorce.

Otherwise, our duty is clear. "Two wrongs do not make one right." Either party should be true to all the duties of the marriage relation, regardless of what the other may do.

A citizen should be faithful, regardless of what his ruler may be. A Christian should be loving and forgiving, and faithful, regardless of what his brethren may do. One's full duty should be performed in all the relationships of life, without regard to how it will be received, or rewarded.

Of course this does not mean that one should do anything, in any relationship of life, that is contrary to good morals, and right principle. We should refuse to "obey" man, when it conflicts with the commands of God.

But the fact that Jesus delayed to devote his life to his (heavenly) Father's business, till he was about 30 years of age, in order to serve in the Home, will make the careful Christian realize

where his "first duty" lies,—among the "whatsoever things are pure, and honest, and of good report."

Paul puts it strong, when he says that a husband and wife are not to (even temporarily) separate, except by mutual consent, "for fasting and prayer." (That would not take most of us very long). The duties of the home are paramount. It does not even give the husband (or the wife) encouragement to spend—days, weeks, months, or years, away from home in "religious work." Paul indicates that the apostles took their wives with them, while evangelizing. Many a preacher (and many a woman "worker") has brought reproach on the name of Christ, while thinking to "forsake all for him."

We are indeed commanded to forsake all for Him, but we are serving him best when doing what he tells us to do, rather than what we may think is our "Fathers business." And then, again, while we are doing our duty in the home, we sometimes (unwittingly, or unblamably) cause the unbelieving companion to depart. We are not under bondage in such cases.

But wherever a separation takes place (except for "one cause") the remaining companion must "remain unmarried, or be reconciled" to the other party.

Now these are Divine requirements, and the "laws of the land" cannot abrogate the Law of God. We must obey God rather than man. We are not obliged to marry, but when we choose to marry we have voluntarily chosen a sacred relationship, which man may not "put asunder."

It is a mooted question, as to whether a divorced person may marry again, even with a scriptural cause for divorce. It is best to be on the safe side. (But we may not judge one another, where the scriptures are not clear). Many Christians, including preachers and elders, have brought reproach on themselves and on the "cause," by taking a doubtful course. We should value our influence for good, and for the salvation of souls, more than our own peace and comfort,—or even our own salvation. Some have vainly supposed that their "purity" depended on being married. But even if it did, "two wrongs do not make one right." The cause of Christ, and the Law of God must be maintained even at our peril.

It is clear that divorce, (and remarriage), except for the cause of fornication, is a sin, and scandal, against the divine law, and the welfare and purity of the church. If the sin of Achan brought disgrace (and defeat before God) upon the whole assembly of Israel, how shall the Church of God hold up her head, and conquer for Jesus, in her sin.

We are commanded to "put away" the "wicked person," with the warning that a "little leaven leavens the whole lump." Perhaps the Lord considers us "leavened," whether we (outwardly) become guilty or not. The fact that we do not put away the leaven, makes us leavened, (even before it "rots"). It takes fire (of a hot oven) to stop the (destructive) power of the leaven in the Loaf. So "fiery trials," and "destruction of the flesh," are the only Providence for the church, "that we be not condemned with the world."

Of course we should not cease to "reprove, rebuke, and exhort," both the individual and the church. Evangelists and Elders should do this publicly, and all should do it privately.

But it might be well to consider that we should be "wise as serpents, and harmless as doves." We must not breed a spirit of "anarchy," or hastily entail Division. After Paul had written to Corinth, demanding that they put away a brother who was guilty of the worst form of fornication, he "regretted" having sent the letter,—until he heard that they had "repented." (It was their sin).

How may we harmonize this with the fact of Divine inspiration, moving Paul to write this letter? Perhaps Paul's inspiration moved him to write,—but he felt that he might have been hasty in forwarding the message, before he had "felt their pulse." Just so, today,—we have the Command, but we may choose the proper time to act (in dealing with others).

"We must act in the spirit of love, and for the good of all. And we ought to consider whether we "have power to enjoin," so as to produce the required results. Only as a last resort, may we "scatter firebrands, and death," and escape for our lives.

We need more Love, as well as more Loyalty. And "mercy rejoices against judgment."

Now, as to what constitutes proper Repentance, on the part of the "fornicators and Adulterers" in the church, it undoubtedly involves the forsaking of the sin, and of all sinful relationships, in connection with proper confession and restitution.

We should confess to whoever we have wronged, and as far as possible make wrongs right,—either by reconciliation, or paying for loss of time, property, or reputation. It is a wrong to God, and to the church, and to all connected with the improper relations. If a man has forsaken his wife and married another, he owes a duty to both, and to their children (maybe to their parents).

A man is not obligated to return to his first wife (without her consent), but he may not live with the other. It is adultery. John the Baptist was preparing the way for the Gospel of Christ, and "making ready a people prepared for the Lord,"—when he said to Herod (the adulterer) "You ought not to have her."

The looseness under the Law of Moses, was because of "the hardness of their hearts." But from the beginning, it was not so. With God, it was always an abomination. Bringing the Jews out of "abominable idolatry," and fornication in Egypt,—God purged them in the wilderness, and in his own land, until, under the prophets, he was already revealing his perfect principles. Malachi has some plain things to say. And Ezra required the people to put away their (unlawful) wives, (and the children born to them), even though it caused great "weeping" and lamentation.

If the sin was committed before the conversion of the guilty parties it was nevertheless a sin to be repented of, and forsaken. Paul says that God shall judge the world "by my Gospel." The New converts at Ephesus "came confessing their sin," and burned the books, (even), connected with

their crime. "Except a man forsake all that he hath, he cannot be my disciple."

—Paul Hays, Route 4, Fresno, Calif.

FROM THE FIELD

Bro. J. V. Speights, of Littlefield, Texas, writes that Bro. H. C. Welch, of Morton, Texas, is to have a discussion with a Russellite at the New Beula School, soon.

Bro. Walker H. Horn, of Cleburne, Texas, writes that one has been baptized at Cleburne and two at a near-by place, recently.

Bro. Thomas J. Shaw, of Commodore, Pa., reports that Bro. A. J. Salyards, of Nanty Glo, Pa., recently baptized two at Nanty Glo. Bro. Shaw baptized one in Commodore recently.

Bro. J. D. Phillips, of Montebello, Calif., writes that he has visited the church in Taft, Calif., recently, and that they are at peace. He will make a trip to Texas and Oklahoma in March.

Bro. O. B. Perkins, of Gilpin, Ky., writes that he recently visited the Church at New Bethel and found them true to the Book. We are always glad to hear of congregations like that.

Bro. Stephen D. Eckstein, a Jewish preacher, of Dallas, Texas, has induced a Jewish brother to come to Calif. and study the Bible with Bro. Paul Hays. Pray with us that he may stand firm for truth in this time of drift.

Bro. Paul Hays, of R. 4, Box 15, Fresno, Calif., writes: "I like the new name of your paper, and trust that we shall have a greater variety of teaching." We can have this much-needed "greater variety of teaching" if our scribes will write on a greater variety of subjects.

Bro. H. C. Harper, of Sneads, Fla., is planning to spend some time in the West during the spring. Those who want him for meetings should write to him soon.

J. L. Musgrave, 2115 Filmore, Wichita Falls, Texas, February 11, 1932.—I was with the faithful brethren at Ogdon, Texas the 16th and 17th ult. The Lord willing, I shall be back there in August for a series of meetings.

On Jan. 31, I preached at Fairview, Texas; Feb. 4-6, at Mickey, Tex.; and at Lorenzo, Texas the first Lord's day inst. One baptized and one confessed faults at Lorenzo. I enjoyed the visits and associations very much at all these places. See report of my discussion with Bro. J. F. Lilly, elsewhere in this issue.

E. H. Cavin, Box 95, Lorenzo, Texas, Feb. 9, 1932.—We, the Church of Christ meeting in the Presbyterian church house, at Lorenzo, Texas, invite all loyal preachers to visit us at any time.

We had the pleasure of having Bro. J. G. Conder and Bro. J. L. Musgrave with us the first Lord's day in Feb., accompanied by the members of the church at Sand Hill, Texas. Also, Bro. Carl Eversole, another young preacher. Bro. Musgrave gave us two interesting lessons. One made the "good confession" and was baptized, and one was restored.

Brethren Conder and Eversole will assist in a series of meetings here, beginning on Saturday night before the first Lord's day in March.

Bob Musgrave, Box 241, Elk City, Okla., Feb. 10, 1932.—I am at this date, in a good meeting with the home congregation, and am enjoying it very much. The church is getting along fine. We have about five young brethren, who are taking an active part in the work of the church, for which we are thankful.

Here is a sub. for the "Old Paths Advocate."

W. T. Taylor, Box 174, Goldthwaite, Texas, Feb. 10, 1932.—I have moved from De Leon, Texas to the above address. Please, note the change. I have quit the farm, and am ready to arrange meetings for the summer. I want to begin protracted meeting work in May.

Tom E. Smith, Healdton, Okla., Feb. 8, 1932.—I am sending in one sub. for "Old Paths Advocate." Will send in more as I get them. I certainly like the paper, and I hope the brethren support it as they should. We have had considerable sickness at this place, but all are convalescent now.

Alfred Johnson, 414 Pierce St. Taft, Calif., Feb. 2, 1932.—The church at 106 Van Buren St., Taft, Calif., is getting along nicely. Bro. J. D. Phillips has recently been here and preached several days. We love him for the firm stand he takes. Those who take an active part in the teaching service here are, John Rankin, Shannon Jones and Alfred Johnson.

I contemplate moving to Okla., and will send in a donation for the paper when I get located. Success to the O. P. A.

G. B. Harrell, 509 E. 18th St., Austin, Texas, Jan. 18, 1932.—Old Paths Advocate:—After the debate on the cups question between Brethren Bob Musgrave and J. N. Cowan, near Lampasas, Texas, Bro. Musgrave came to Austin, and is doing some mighty good preaching for the loyal brethren, meeting at the Taylor and Waller St. Church. One confession and baptism last Lord's day.

D. A. Jones, Atlanta, Texas, Jan. 28, 1932.—The church here is getting along nicely, I think. Here is my sub. to the O. P. A. Times are so hard just now that it keeps many from taking the paper.

Walter W. Leamons, Trinity, Tex., February 2, 1932.—Recently I baptized five at Piney, near Dover, Ark. I am now working with a number of congregations here in Trinity County, Texas, but I have time for a few meetings.

G. A. Comfield, Box 78, Marion, La., Jan. 12, 1932.—I received the January issue of the O. P. A., and it is fine. I plan to go in the very near future to Wessen, Miss., to preach to my people.

Bob Musgrave, Elk City, Okla., Jan. 18, 1932.—I closed a fine meeting at Clemscott, Okla. the 10th

inst. I went from here to Midway Church, near Kempner, Texas, where I met Bro. J. N. Cowan in debate on the cups question, continuing four days. Bro. Homer A. Gay was my moderator, and to know him is to love him. I met many, many of the preaching brethren, and we surely had a joyful time. Our dear Bro. Ira Grantham and his good wife made all happy in their home. They can never be forgotten.

From Midway I went to Austin, Texas, and preached a few times. I found the true worship practiced there, and as good singing as I ever heard. I made my home with our beloved Bro. G. B. Harrell, a true and tried gospel preacher. I found his a Christian home, if I was ever in one. From here I go to Waco, Texas, then to Mickey, Texas, then back home.

Relative to Bro. G. B. Harrell, I want to say to the brethren that he expects to give all his time to preaching the gospel. He is an able preacher and as sound as they ever get to be. You will make no mistake in calling him. I know him personally.

J. L. Musgrave, 2115 Filmore St., Wichita Falls, Texas, Jan. 15, 1932.—I preached over Lord's day, Dec. 27th at Bro. J. R. Stewart's home congregation, about sixteen miles south of Abilene, Texas. Bro. Stewart has accomplished a great work during the four years he has lived here. There were about twelve members when he came, and now there are about sixty. He has assisted the church at Wichita Falls very much, too.

On the 10th inst. I preached at Rocksprings, a mission point, near Wichita Falls. Only one member of the Church of Christ here, but we hope to establish a congregation next summer. Good crowds and much interest were manifested here. I am to return each second Lord's day.

Homer A. Gay, Eola, Texas, Feb. 2, 1932.—Bro. Moore Eubank, of Lohn, Texas, preached here the 30 and 31 of January. We had nice crowds and attention. Bro. Eubank has been preaching only about four years, but he is already a splendid preacher.

Commended

December 30, 1931.

To Whom It May Concern:

This is to certify that W. J. Harris, of Dallas, Texas, is to me well and truly known. I have known him all his life, or from childhood. The family, also. Mr. Harris is an honest and conscientious man. He belonged to a family whose record is good.

—J. C. Massey,

4810 Bryan St., Dallas, Tex.

The Departed

Carrie Caroline Smith was born August 7, 1876. In 1894, on November 4, she was married to Reasnor Curby. To this union were born four children; one boy and three girls.

She was baptized into Christ in September 1909, at the hands of Bro. Oscar Brannon. She lived a faithful Christian life until death called her, which was on January 11, 1932. We believe she was prepared to go.

She had been afflicted with sugar diabetes for

several years, which resulted about four years ago in the amputation of her right foot, due to gangrene poisoning. Even though she was handicapped, having to go about on crutches, she never murmured, but was always kind, patient and cheerful with everyone.

About four months ago, gangrene set up in the other foot, but she bore it patiently; often singing some sacred song or praying to her Heavenly Father, until the suffering became almost unbearable. She often sang, "He paid the debt that I might live."

Bro. J. F. Pursley, a faithful gospel preacher, of Graham, Tex., spoke words of comfort and consolation from God's word, which tended to lighten and assuage of grief, at the funeral.

After having done all that loving hands could do, and having gone as far as human aid could go, we laid her body beneath the clay in the cemetery, at Graham, Texas, to await the resurrection morn.

She leaves behind, her faithful and aged companion, four children, four grand-children, nine brothers, two sisters, and a host of other relatives and friends.

May God bless the good people, of Graham, for their kind assistance during her illness and death.

We trust our loss will be her gain,
And with Christ she'll go to reign.

In memory of my dear sister,

—Tom E. Smith.

HONOR ROLL

Here are the names of our workers; those who have sent in subs. since we went to the press with the February issue. We wish to thank all for their hearty cooperation and the interest being manifest in spite of the depression.

Chas. H. Lee—9; Homer A. Gay—7; J. D. Phillips—4; John T. Chambers—4; S. J. Gay—4; H. C. Harper—3; T. F. Thomasson—3; J. L. Musgrave—2; Tom E. Smith—2; Jas. T. White—2; Verdie Poteet—2; Clyde Penner—2; Chas. T. Cook—1; Herschel Massie—1; L. C. England—1; L. L. McGill—1; Homer L. King—1; D. A. Jones—1; Mrs. N. M. George—1; Bob Musgrave—1; O. C. Mathews—1; H. N. Johnson—1.

OLD PATHS ADVOCATE FUND

Tom E. Smith \$1.00
Alma Russell 1.00
(Thanks to all for their liberality.)

NOTICE TO WRITERS

Short, pointed and well written articles along the line of Christian living and first principles are in demand at the "Old Paths Advocate" office. We ask all who have sent in articles, but which have not yet appeared in print, to be patient. Your articles will either be used or you will be informed why we cannot use them. As a rule, your articles will appear earlier if they are not too lengthy, and are typewritten. Especially, is this true until we get caught up with the work.

—Publisher.

Send your Printing To Laycock Printing Co., Jackson, Tenn. They will appreciate your business and treat you right.

A GOOD CHANCE

Brother Harper writes that he will be coming West soon and this will give brethren a good chance to have some excellent preaching. Write him at Sneads, Florida, and let him stop for some preaching as he passes. It is an added expense when a preacher has to go back over ground that he passes to hold meetings. Keep him busy and let us build up the broken walls of Zion before the night comes and our labors are over.

Let all friends of the "OLD PATHS ADVOCATE," be ready to boost the paper at every opportunity. Ask your friends to subscribe for it.

BOBBED HAIR

(By M. Sellers, Elk City, Okla.)

"I will start with what Paul says in the 11th chapter of 1st Cor.: 'God created man and woman, placed them here, intended that the distinction between them should be sharp, clear and clean cut. Each man has a right to possess masculine personality and each woman has a right to a feminine personality.'"

"Neither man nor woman can change their sex. Paul has been giving the revelation by the spirit of God on that matter. Does not even nature itself teach you that if man has long hair it is a shame unto him, but if a woman have long hair it is a glory to her for her hair was given to her for a covering. God has said that a woman shall not wear that which pertaineth to a man. She becomes masculine in so doing. If she cuts off her hair she cuts off her glory, it is a shame to her and she dishonoreth her head. Long hair was given the woman and short hair the man said the God of Heaven, as a mark of distinction to distinguish between the sex.

"Today many women are cutting their hair like men. The custom of bobbing the hair came from the women of the world and this alone should cause Christian women to refrain from it, and be not conformed to this world but be ye transformed by the renewing of your minds that you may prove what is that good and acceptable will of God. Rom. 12:2.

"In the sixteenth verse Paul says: 'If any man seems to be contentious, we have no such custom, neither the churches of God. If there is any among you that wish to contend for women wearing short hair, let him know that the church has no such custom.' I freely admit that the hair worn by most girls and women now, is generally longer than men's hair in some places at least. But the shorter the hair the less the glory.

"Instead of Christians coming to the standard of the world, we should hold up the standard which Christ gave and asked the world to come to it. If we don't have something to offer the world better than it has how can we expect them to want to take part with us. Our Savior brands us as being a peculiar people, zealous of good works. If we are conformed to the world in what sense are we a peculiar people?"

"The present condition is a serious one and I fear that Christian men and women are neglecting their duty along this line. Let us think very seriously and strive to save ourselves and others."

OLD PATHS ADVOCATE

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.

"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. 5

LEBANON, MISSOURI, APRIL 1, 1932

No. 4

NOTICE "LOYAL GUIDE" READERS

Since the publication of the first issue of the Loyal Guide, the editors of the Old Paths Advocate and I have been considering combining the two papers. Especially did this seem advisable since, as I understand it, our aims were identical. We have completed the combination now and all of you readers of the Loyal Guide will receive the Old Paths Advocate for the remainder of your unexpired terms. I am sure that you will all be greatly pleased. I feel that more good can be done by all working together and for one paper.

O. B. Perkins.

We are more than delighted to make this announcement to the readers of the Old Paths Advocate, for we are confident that you will be well pleased to know that Bro. O. B. Perkins and his list of subscribers are casting their lot with us, that all may work shoulder to shoulder for the cause we love. Thank God, the light is breaking!

Homer L. King.

OUR YOUNG PEOPLE No. 1

Their Development.—David said, "I have been young, and now I am old." (Ps. 37:25). I wish to speak in behalf of the young boys and girls who have given their hearts to the Lord. I am not ready to say, with some, that all of our young folks are bad. I believe we have some as good and pure boys and girls now as ever lived. They will carry on the work in the home and in the church in the very near future. However, not all young Christians will develop in the right direction. Some are like a wasp—larger when born than at any other time. They must "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2), and must "Study to show thyself approved of God, a workman that needeth not to be ashamed; rightly dividing the word of truth" (2 Tim. 2:15).

As a result of twenty years experience with young Christians, I have found that the most of them are willing to do their best, if only given a chance. Too often, I fear, the young members are treated with almost silent contempt. When the older and stronger members do all their talking to each other, neglecting the young, they soon decide there is nothing for them to do. One brother not long since told me that when he obeyed the gospel, he made up his mind to do anything he was asked to do, but fifteen years passed by before he was asked to do a thing, and that he was out of the notion by that time. You just cannot tell what is in a boy by looking at his big

feet or his uncombed hair. Give him a chance to develop; he may make an elder of the congregation some day, or may make a good gospel preacher. Anyway, give him a chance to be and to do the best he can.

The elders, or leaders, should talk with the boys about spiritual things, and give them something to do. Have them read a chapter, give thanks, dismiss the audience, and it will not be long until they will be able to lead a prayer or make a short talk. Maybe, they can lead a song. Of course, they will make mistakes—we all did, and do yet—but the leaders can take care of the mistakes. Encourage them to read the Bible daily, and give them enough to do to keep them busy.

Mothers and the older sisters should be pals with the girls. Don't put in all your visiting hours talking about how rude the girls are, but try to fill their minds with something wholesome and uplifting. Hear Paul: "The aged women likewise, that they be in behavior, as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their own husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:3-5). If mothers would teach their daughters how to pray, read the Bible with them, take them along when they go to visit the sick, letting them help do something for the sick, let them make something for the needy; talk freely and kindly with them, there would soon be a marked improvement, not only in the girls, but the mothers as well.

Our young people are the cream of the country. They are the fathers and mothers of tomorrow, and must soon take our places in the church. Then, let us give them a better chance than we had to develop into useful men and women. In common labor the best overseer is the one who can get the most good work from his crew, and the same is true in the church. If we, the fathers and mothers, and church leaders, do not show an interest in our young people and try to develop them—who will? More later.

Yours, in Christ,
Homer A. Gay.

OLD PATHS ADVOCATE FUND

L. H. Fletcher \$1.00
A. W. Fenter 1.00

Send us subscriptions for the O. P. A. We appreciate your support most heartily.

WHEN DOES THE FIRST DAY OF THE WEEK BEGIN?

By L. L. McGill, Waterhole, Alberta, Canada.
Question in December 1st issue: "If the Lord's Day, 'as they counted it,' was from sunset to next sunset, how could Paul depart on the morrow (ep-aurion, on the next day.—Thayer), if he departed before the next sunset, as is stated in verse II? Will some of our readers tell us?"

Answer:—Paul COULD NOT "depart on the morrow" or next day, if he departed before the next sunset—that is, reckoning the day from one sunset to the next. Therefore, there must be another method of reckoning time in the present generation.

When the children of Israel were being delivered out of Egyptian Bondage, the Lord spoke unto them, saying, "This month shall be unto YOU the BEGINNING of months: It shall be the FIRST month of the year TO YOU" (Exod. 12:2). Hence, the Lord not only changed the Law to Israel, but He also changed the time. If, prior to the Exodus, the month Abib (or Nisan) had been the beginning of time, why should the Lord speak to them, saying, "TO YOU shall this be the beginning of months,—the first month?" The Lord only, has the right to change times and laws, but He has that right; and when He teaches by precept and example that time has changed, HIS WORD is law TO YOU (Christians). Now let us go to His word and learn what it says:

Matt. 28:1: "Now LATE ON THE SABBATH DAY as it began to DAWN toward the First Day of the Week, came Mary Magdalene, and the other Mary, to see the Sepulchre."

Mark 16:2: "And when THE SABBATH WAS PASSED, Mary Magdalene and Mary the mother of James and Salome bought spices, that they might come and anoint Him. And VERY EARLY ON THE FIRST DAY OF THE WEEK, they come to the tomb WHEN THE SUN WAS RISEN."

Luke 23:56; 24:1: "And on the Sabbath they rested according to the commandment. But on the First Day of the Week, AT EARLY DAWN, they came unto the tomb, bringing the spices which they had prepared."

John 20:1: "Now on the First Day of the Week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."

The foregoing is the testimony of four witnesses all telling of the same event, and the sum of their evidence is as follows:

"Now late on the Sabbath day, while it was yet dark," as it began to dawn toward the First Day of the Week, Mary Magdalene, and the other Mary, and Salome, started with spices toward the Sepulchre, and very early on the First Day of the Week, they came to the tomb when the sun was risen.

But while they were on their way, behold there was a great earthquake; for an angel of the Lord descended from Heaven and came and rolled away the stone and sat upon it. And when they came unto the tomb, he said to them, "Fear ye not; for I know that ye seek Jesus who has been crucified:

He is not here; for He is risen even as He said." A "great earthquake" had occurred previously at the death of Jesus. It was only three days before when Jesus gave up His Spirit, and "the earth did quake and the rocks were rent, and the tombs were opened; and many bodies of the saints that were fallen asleep arose" (Matt. 27:50-52). What great event was happening when the earth quaked this second time (Matt. 28:2) between the time "while it was yet dark," and the women were on their way to the tomb, and "when the sun was risen" upon their arrival at the sepulchre? None other than the fulfillment of the Scripture—the words of the Prophet Malachai (3:2)—"Unto you that fear My name shall the Sun of Righteousness arise with healing in its wings." As the earth quaked both Suns arose, both lights of this world. The Sun that we behold with our fleshly eyes and the Sun that we behold with our spiritual eyes, both arose at the same time. Jesus' spirit whose departure was marked by a rending and a quaking of the earth, in returning was heralded by another, a great earthquake—a witness of Heaven and earth of the rising of the Son of God! And as that glorious event occurred between the time "while it was yet dark" and the women's arrival at the tomb "when the Sun was risen," it must have come to pass while the sun was rising, for then "the Sun (Son) of Righteousness arose with healing in its (His) wings." How beautiful and how wonderful are the figures of speech used in Scripture prophecy!

A change of the beginning of time was made to Israel at their deliverance from Egyptian Bondage. A change of the beginning of time was made to Christians at their deliverance from bondage to sin. This Sabbath lasted until the rising of the Sun, for it was still "late on the Sabbath" when "it began to dawn toward the First Day of the Week" (Matt. 28:1). Luke says they came to the tomb "ON THE First Day of the Week AT EARLY DAWN." Mark says they came to the tomb "VERY EARLY on the First Day of the Week WHEN THE SUN WAS RISEN."

Therefore the dawn spoken of was the RISING OF THE SUN, and it becomes a figure of the rising of our Sun—Jesus. John says (1:4): "In Him was life and the life was THE LIGHT of men." Again, John (1:9) says: "There was the true light, which lighteth every man coming into the world." Jesus Himself said, "I am the light of the world." And "while ye have the light believe on that light, that ye may become sons of light" (Jno. 12:36). Now He, the "light of the world," the "Sun of Righteousness," arose "with healing in His wings," bringing life and immortality to light through the Gospel. This act (the resurrection) was the completion of redemption's work; hence, the beginning of a new era, or age.

The Deliverance from Egyptian Bondage was to the Israelites the beginning. The month Nisan became the first month during which they sacrificed the Passover. This, no doubt, became the type of the change of time, when our Passover, even Christ, having been sacrificed on the Cross, was raised from the dead. And we, in celebrating our Passover on the First Day of the Week, fulfill the anti-type of the Israelites who had a be-

ginning of months. And we have a beginning of days the First Day, and the beginning of that day when the Sun of Righteousness arose.

In memory of Jesus' resurrection from the dead, and our deliverance from Bondage to Sin, we observe the First Day of the Week from sunrise to the next sunrise. The resurrection was the completion of the Plan of Redemption—our deliverance from Sin-bondage, by means of which we walk in newness of life. Therefore, it marks the beginning of a new era, a new period, or age, of time.

What of John 20:1, where it says, "Now, very early on the First Day of the Week, cometh Mary Magdalene, early, while it was yet dark, unto the tomb?" Does this not give the impression that Mary arrived at the tomb while it was yet dark? A superficial glance at this might leave this impression, but a careful consideration will reveal that it harmonizes perfectly with Matt. 28:1 and Mark 16:2. John says, "She COMETH to the tomb"—a present tense, telling of a past event. In it is implied her starting out and her arrival; and John states the time of her starting ("while it was yet dark"), but does not relate, as does Mark, "they came to the tomb when the sun was risen." Nor does John give us a complete record, as Matthew and Mark give. He does not tell of the other Mary and Salome accompanying Mary Magdalene to the tomb, nor of the time of their arrival at the tomb. In order to have all the evidence we must hear all the witnesses. According to all, Mary Magdalene and the other Mary with Salome started for the tomb late on the Sabbath day, while it was yet dark, as it began to dawn toward the First Day of the Week. The earthquake occurred while they were on their way. And while they were on their way, the Sun and the Sun of Righteousness (Jesus) arose. Upon their arrival at the tomb "when the sun was risen," they found the stone rolled away and an angel sitting thereon announcing the resurrection of the Lord. The foregoing, then, is a sequence of these events.

In order for Jesus to fulfill the third day of the prediction—what? In their reckoning time a part of a day was counted as one day. The first of the three days ended with the setting of the sun Friday when He was crucified. The second day He rested (on the Sabbath) in the tomb. Now, the change of time, the beginning of a new era—He arose very early on the First Day of the Week. (Mark 16:9). This was the third day, and the new era, as well as the new day, began with the rising of the two Suns—the common sun and the "Sun of Righteousness, the Son of God."

Jesus was hanged on the Cross about the time of the morning sacrifice (Mark 15:25), and died about the time of the offering of the evening oblation (Matt. 27:45-50) under the Old Law. He arose with the new light on the First Day of the Week. At the time of the return from the Babylonian captivity, the gates of Jerusalem were shut while the sun was hot Friday and remained closed until sunrise Sunday. (See Neh. 7:3; 13:15-22). This event becomes a type of the Gates of death, that closed upon Jesus while the sun was still hot Friday (Mark 15:34-37, 42) and were

opened when the sun arose upon the First Day of the Week.

The apostles and other disciples understood concerning the First Day of the Week. Paul having arrived at Troas tarried there seven days; and when the First Day of the Week came he assembled with the disciples intending to depart on the morrow (the second day of the week). This meeting began on the first day, was prolonged until midnight, then the breaking of bread, more talk until the break of day—the second day of the week. Hence Paul departed on the SECOND day of the week. He remained with the disciples all the first day and departed at the break of day—"the morrow"—the second day of the week. Then the time must have been reckoned from sunrise to the next sunrise. See Acts 20:1-11.

It was still "late on the Sabbath" when the day "began to dawn toward the FIRST Day of the Week." The dawn is the MORNING LIGHT. The women were on their way to the tomb, while it was yet dark, and arrived there when the sun was risen. This last of the Jewish Sabbaths (of the O. T.) must have lasted until the sun arose—the dawn of the First Day of the Week.

PASSED ON

My dear mother, Mattie E. Fenter, was born December 17, 1857, and departed this life February 8, 1932. On January 10, 1877, she was married to Geo. W. Fenter; to which union was born nine children—six girls and three boys.

She had obeyed the gospel, and endured as a good soldier for Jesus, until the last enemy, death, claimed her.

Bro. J. F. Pursley, of Graham, Texas, spoke words of comfort from God's word, and after having gone as far as human aid could, we laid her body to rest beneath the clay, at Jacksboro, Texas, to await the resurrection morn.

I give below some admonitions left by Mother, selected from "Letters of Admonition to Church Members":

"This is written in Christian love to all the brethren and sisters in Christ. Keep in remembrance your duty to the Lord, by obeying His commands, and hold His word in esteem above all earthly things; for our salvation depends on our obedience to His word."

In memory of my dear mother,

—A. W. Fenter.

HONOR ROLL

Here are the names of our workers for the past month—those who have sent in subs. I know that times are very hard just now, and I want to express my appreciation of the interest the brethren are taking in the paper. Many thanks to all:

Homer A. Gay—6; Walter W. Bray—6; Mrs. Bunk Spurlock—3; Ira B. Kile—2; M. Estep—2; L. H. Fletcher—1; Burley F. Black—1; Wm. I. Holler—1; M. Sellers—1; Clarence N. Young—1; W. E. Daniels—1; Isaac Smith—1.

Laycook Printing Co., Jackson, Tenn., do all kinds of commercial printing and publication work—give them a trial.

OLD PATHS ADVOCATE

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Homer L. King..... Lebanon, Mo.
Homer A. Gay..... Eola, Texas

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EDITORIAL

By J. D. Phillips

God's blessings have been so gracious and so abundant upon our little magazine, "Old Paths Advocate," that we are constrained to publish abroad our thanksgivings, that it may redound yet more to His glory and encourage the hearts of those who have taken such a kindly interest in this effort to exalt His blessed, holy, and revered Name. He has upheld us in this feeble effort, by a kind and friendly Providence. His people have stood by us. We wish to thank all who have sent us letters of encouragement, or have subscribed, or sent in subscriptions, or sent donations. God bless you all. We even thank our enemies for their boosts they have given us by kicking against us and the truths for which we stand. We ask God not to lay this sin to their charge! God has always over-ruled all for His own glory. Thus it is that He makes even the wrath and wickedness in man praise Him.

We heartily appreciate unsolicited efforts many have made to spread the magazine among their friends. We shall be glad to furnish extra copies to those who wish to interest others, or who will send names to whom sample copies may be sent.

Some truths may appear from time to time which will be new to some of our readers, but we trust that their novelty will in no wise deter any one from testing them by the most exact and searching scrutiny of the Word and God. We desire for all of our readers the rank of the Berean nobility (Acts 17:11) who "searched (anakriontes) the Scriptures daily, whether those things were so."

Let us here insist that our confidence in His word is such that the smallest word, or even the slightest variation of a word, if it is His, infinitely outweighs all human reasoning even though it be called "the truth" and be so skillfully harmonized with other truths, so well interwoven into a system of doctrine that it seems almost a sacrilege to call for its credentials. "To the law and to the testimony" is our watch-word. May we ever abide by it!

Bro. Paul Hays, of Fresno, Calif., has been sick,

and so he has not been able to write much of late. Bro. Leslie Hawley visited us a short time ago, however, and he says Bro. Hays is better. So we hope he can give us several articles soon. In fact, we have just received a very fine article from him. We thank God for His improvement in health.

I have received fifty copies of my book, "THE CUP OF THE LORD," from the printers, and am well pleased with their work. The book has forty pages of closely printed matter. It cost me about ten cents per copy to produce this book. The postage on a copy is three cents. The book is free to you; but we insist that you send us the postage for as many copies as you can use. If possible, send a donation to help pay the printing bill. All donations will be acknowledged in the paper. We were a little late in bringing it from the press. We hope all who have sent in orders will be patient with us. 1000 copies were printed. They will reach me soon.

I will have time for a few meetings in Oklahoma, Texas, or Arkansas, after my work closes at Healdton, Oklahoma, the first of April. All who wish me to visit you for a few days, should address me at Healdton, Oklahoma, care, Tom E. Smith. Orders for the book, sent to the same address, will receive prompt notice.—J. D. P.

"THE CUP OF THE LORD"

The above is the title of a tract, just off the press, written by Bro. J. D. Phillips, of Montebello, Calif.

I have just completed an examination of the work, and I am delighted with it. I unhesitatingly commend it to the readers of this paper, or to anyone else. As a reference work, I am certain that there is nothing in print on this question, that compares with it.

Bro. Phillips has spared neither time nor money to make this a complete work. The array of scholars, historians, and grammatical authorities is unexcelled. Truly, he has "let others speak for him."

The printers have done a neat job; the type is large and plain; the paper is high grade. Both young and old may read with ease.

The forty page tract is free for the asking and the postage. Order one or as many as you can use, and be convinced. Do not be afraid to hand them out to your friends, as there is nothing to justly offend anyone. Enclose three or four cents per copy for postage, or better still include a donation to help bear the burden of publishing. Address all orders to J. D. Phillips, Montebello, Calif.

—Homer L. King.

DO YOU UNDERSTAND?

Dear reader, do you understand that Brethren King and Robertson are giving their time and labor on the "Old Paths Advocate"? You are not asked to support them and their families, pay house rent, stenographers, nor anything of the kind. They are giving us the paper because they love the cause to the extent that they are willing to make the great sacrifice in order to give us such a splendid paper. Shall we stand idly by, and al-

low them to make all the sacrifice? With just a little effort you can secure a few subs. This will not only help to keep the paper going, but will assist someone to become better prepared to serve God acceptably.

The Old Paths Advocate is a paper that you will not be ashamed for your children or your neighbor to read. The price is within reach of all—one dollar the year. Act now!

Yours in Christ,

Homer A. Gay.

RESOLUTION (COPY)

Dear Brother Duckworth:

In as much as you have been entrusted with the responsibility of manager and editor of the APOSTOLIC WAY and also custodian and treasurer of all funds and free will offerings contributed for the support, upkeep and publication of said periodical, by brethren and friends of the paper.

And whereas:

You have, for some reason, continually refused to acquaint and to take the afore-said friends and supporters of the paper into your confidence by extending unto them an itemized published statement, monthly, annually or otherwise, showing the receipts and disbursements of the afore-said funds, in keeping with brotherly respect, as well as intelligent business methods.

And whereas:

A few months ago, you solicited funds from the above, friends supporters and patrons of the paper, for the expressed purpose of purchasing a printing plant for the publication of the same. And in as much as you quit soliciting those funds, after the collection of some \$3,500.00 to \$4,000.00 cash, to accept the work and official capacity as president of LITTLEFIELD COLLEGE, which in a few months thereafter went into bankruptcy,

And whereas:

A number of the brethren, friends, donors and patrons of the paper, believe or suspect that all or at least a very large portion of the afore-said paper's funds were illegally misappropriated on the aforesaid school.

And whereas:

You have been duly notified of the aforesaid suspicion by a brother, friend and donor to the fund, and requested to clear up such suspicion, by getting a statement from your banker showing that said fund was safe on deposit, and publish such statement in the APOSTOLIC WAY.

And whereas:

You have not only refused to publish such statement, but have also refused to make any reply to the aforesaid friend and donor's letter, making any denial of the afore-said serious implication.

Therefore, be it resolved:

That we, the undersigned, do hereby request and demand that you immediately supply each donor, solicitor and trustee, with an itemized statement covering all the details of said press funds, showing:

(1) The names and addresses of the donors and the amount each donated.

- (2) The name of the bank you have had this fund in.
- (3) The date you checked out this fund.
- (4) The names of the recipients of those checks.
- (5) The nature or consideration of such expenditures.

SIGNED

R. M. Mickle, Route No. 2, Waco, Tex.
G. W. Phillips, Ardmore, Okla. (Trustee)
T. W. Warrick, Route No. 2, Waco, Tex.
R. F. Meacham, Turkey, Texas, (Trustee)
A. J. Thomas, 1325 James St., Waco, Tex.
J. A. Dennis, Box 144, Union City, Ga.
A. C. Kessler, Scott, Ga.
J. W. Lampp, Sr., Scott, Ga.
J. W. Lampp, Jr., Scott, Ga.

WHAT WE TEACH AND WHY WE TEACH IT

This theme should attract the attention of every preacher and teacher in the land. When brethren everywhere begin to preach and teach just exactly what they can read in the Bible, then the people will begin to believe the Bible. When they believe the Bible they will do what it teaches, and when they do this they will be what they ought to be.

1. We teach that Jesus Christ is the Son of God. This is the great central truth of the Christian religion. It is that around which revolves everything connected with the scheme of redemption. Hence, there are more and stronger proofs establishing this fact than any other of which the Bible treats.

John says, "If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of His Son. He that believeth on the Son of God hath the witness in himself; He that believeth not God, hath made Him a Liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in the Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 Jno. 5:9-13). This is the testimony that God has given of His Son, and he that does not believe it makes God a liar. We have not the room for all the testimony given on this subject, but will give one more.

"And Jesus, when He was baptized went up straightway out of the water: and lo the heavens were opened unto Him, and He saw the spirit of God, descending like a dove, and lighting upon Him. And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17). This ought to be enough to convince anyone that Jesus Christ is the Son of God. This will suffice for this time.

Brotherly,

G. B. Harrell,
509 E. 18th St., Austin, Texas.
(To be continued)

Talk the Old Paths Advocate to your friends.

FROM THE FIELD

J. D. Phillips, Montebello, Calif.—One was immersed here last Sunday. I will preach at El Centro next Sunday, en route to Healdton, Okla.

Bro. B. H. Murphy, Bookdealer, 401½ Church St., Nashville, Tenn., announces: "I buy, sell, or exchange good used books. Religious books wanted especially by or about the old Pioneer Preachers, 30,000 volumes in stock. If you want good religious books real cheap write for price list."

Bro. Phillips reports that Bro. W. H. Hilton, of Somerton, Ariz., recently preached a fine sermon at South Gate, Calif. The Church at South Gate meets at 3314 Post St., every Sunday, 10:30 A. M.

Bro. H. C. Welch, who assisted in building up a good congregation at Enochs, near Littlefield, Texas, has moved to Vera, Knox County, Texas. If there is no congregation there, we are sure that he will soon build up one.

Bro. C. G. Davenport writes from Maumee, Arkansas, that several Christian families have moved there, hoping to find conditions better in the Ozark hills than they were where they moved from. He says: "We are getting along fine in our church work."

Robert H. Pfeiffer, Curator of The Semitic Museum, Harvard University, Cambridge, Mass., writes that the Original of the expression, "the breaking of bread" (Aramaic: *basac*; Hebrew: *paras lechem*; Greek: *klasai arton*) of Acts 2:42, 46; 20:7 means to break and eat. He also states that "He broke it" (Luke 22:19) means that Jesus broke the loaf and ate of it, the Greek word being *eklase*. Incidentally, this throws a great deal of light on the subject of the Communion.

Bro. J. E. Tidwell, El Dorado, Ark., March 6, 1932, writes that his debate with Early Arce-neaux, on the Sunday School Question, at Gallatin, Texas, is scheduled to begin the 15th inst.

T. F. Thomasson, Lake Arthur, New Mex., March 11, 1932.—The work of the Lord is moving along nicely in this part. The churches are doing reasonably well. The members (except a very few) are faithful and always on duty. While the congregations are not making a rapid growth, they are, nevertheless, gradually growing. During the last three months at L. F. D. there have been three baptisms and three restorations. Prospects for baptisms at Lake Arthur are very good now.

Lord's day is the busiest with me. One Lord's day each month I go to L. F. D., and on the others I go to Greenfield in the forenoon and to Lake Arthur in the afternoon. Then at night to song

practice. So, you see I am trying to keep busy in the work of the Lord. The attendance and interest at all the above places are good.

Much success to the Old Paths Advocate; it is coming fine.

Homer A. Gay, Eola, Texas, March 7, 1932.—I preached Saturday night, Lord's day, and Lord's day night, the 6th and 7th inst. at Pear Valley, Texas. We have a splendid congregation there. The weather was unfavorable, but we had nice crowds each service. I have labored much there during the past seven years.

Here is a list of subs. for the O. P. A. Every issue gets better. You are certainly giving satisfaction as publisher.

Tom E. Smith, Box 893, Healdton, Okla., March 1, 1932.—I am now at work in the oil fields, but will be laid off this month. I have now decided to give all my time to preaching the gospel of Christ. For the past few years I have been laboring with my hands six days in the week, and preaching at near-by points at nights and on Lord's days; but I have been longing for the evangelistic field and to be able to give myself wholly to the work, and this seems to be the opportune time. Those desiring my services should address me as above.

Remarks

Brethren, call Bro. Smith for your meetings. I know him personally. His character is above reproach, and he is true to the Book in every way so far as I am able to judge. You will make no mistake in using him.—Homer L. King.

T. C. Hawley, 218 S. Olive St., Santa Paula, Calif., February 25, 1932.—I received the sample copies for which accept my thanks. Also, the request for some of my books, "Building According to The Pattern." I am sending a dozen copies, which I hope you can use to an advantage. You are welcome to these. I have something over 100 copies left, which I will be glad to send out free, or for the postage, or any amount they wish to give.

W. W. Leamons, Bx. 275, Trinity, Texas, Feb. 25, 1932.—I know a young lady who is an efficient school teacher, and has been a devoted Christian for a number of years. If interested in securing the services of such a one, let me know.

Last Lord's day I preached at Magee and at Groverton, Texas. They invited me to hold their meetings. I am to begin a meeting here soon. Have calls for a few meetings in Okla. and Ark., and could hold a few more. If you need me let me know, and I will put your place on my book.

Homer L. King, Lebanon, Mo., March 15, 1932.—I preached at a place called McBride, about 20 miles east of Lebanon, the 5th and 6th inst. I suppose it was the first time the pure gospel was ever preached in that community, and I was astonished at the interest manifested by so many. They treated me very nicely, and insisted that I return for a series of meetings in the future. This I hope to do. Truly, "the harvest is white.

but the laborers are few." Bro. J. A. Carden, young convert, accompanied me on this trip, and assisted much.

Homer A. Gay, Eola, Texas, February 22, 1932.—I preached Saturday night, the 13th inst., at Eden, Texas (my former home), to a nice crowd of old time friends. I have promised to visit them again.

On the 21st inst., I preached at Ballinger, Texas. The weather was very unfavorable, and the crowd was small, but they asked me to try it over. I have been preaching at Ballinger for about 18 years. We have a splendid band of brethren there.

REYNOLDS-JULIAN DISCUSSION

This discussion was held in the High School auditorium at Samson, Ala., January 21-27, Frank A. Julian, of Pennsylvania, representing "Jehovah's Witnesses," the Rutherford branch of the Russellites, and W. H. Reynolds, of Alabama, representing the church of Christ. H. E. Pierce of Pensacola, Fla., and H. C. Harper of Sneads, Fla., moderated for Brother Reynolds and D. H. Stanley of Opp, Ala., moderated for Mr. Julian.

The discussion was well attended. Mr. Julian had talked very boastfully while selling and attempting to sell their literature in the neighboring communities. He signed up on four propositions, but when the debate came off, he had time for only two, and it seemed very sorry that he had signed any. Brother Reynolds gives no quarter to error in discussion. Mr. Julian claimed that "Jehovah's Witnesses" are the "progressive element" of the Russellites. They seek to make a fortune out of books on new things as did Russell. He said Russell made some mistakes, and one was in selling "miracle wheat" at sixty dollars a bushel. He affirmed: The kingdom of Christ began to be established in A. D. 1914, and the Scriptures so teach. Bro. Reynolds affirmed: All responsible who die in disobedience will suffer eternal torment, and the Scriptures so teach.—H.

ENCOURAGEMENT

"I have received two copies of 'Old Paths Advocate,' and wish to compliment you on the improvement inaugurated with the new name. The February copy was especially good."—O. B. Perkins, Ky.

"I received the first copy of 'Old Paths Advocate.' It is unique in its form, and the word 'Advocate' makes the name all the more complete."

B. M. Massengale, Texas.

"I certainly do like the paper because it stands for the truth and opposes all innovations and sins. I pray God that much good may be done through the paper to the glory of God."—H. H. Stiewig, New Mex.

"I received the January copy of 'Old Paths Advocate.' I like this copy fine, and have all reason to believe it will be kept that way. In fact, I know it will if we always manifest the spirit of Christ."

—H. N. Johnson, Texas.

"I like your paper fine. Give us truth without personal thrusts, and I am certain you will meet with success."—J. I. Grantham, Texas.

"The paper is coming fine. I am hoping and praying for its success. Here are two subs. I could secure many, if it were not for the hard times."—T. F. Thomasson, New Mex.

"The first of 'Old Paths Advocate' is fine, and I pray that you may continue to publish the paper untainted by the traditions and policies of worldly men."—L. L. McGill, Canada.

"I received the O. P. A. for January and am well pleased with all changes. If it could live through 1931, it surely can continue. I cannot express in words what the paper has been worth to me, and wherever we go I expect the paper to follow."—Alma Russell, Oklahoma.

"I hope this finds you fine and the 'Advocate' going good. I have received the first copy and think it is the best ever. I wish you success in the new undertaking, and hope that each succeeding copy will be as good as the first. If it is it will be far from being a failure."—John T. Chambers, Indiana.

"I dearly love to read the 'Old Paths Advocate.' It is a great help to me, and I want to pass it on to others. I earnestly pray that God's blessings may be upon all the readers. I think the paper has been improved, and I like the new name very much."—Verdie Poteet, Okla.

"I wish you much success in your undertaking. I hope the writers of the paper may manifest the spirit of Christ at all times."

—D. A. Jones, Texas.

"I like the paper better every time I read it. I hope to be able to help the paper in a financial way, sometime."—E. F. Morgan, Texas.

"The last issue was splendid—much better than the first, I think."—Homer A. Gay, Texas.

"I received the first issue of the paper, and was so glad to get it. I think it is just real good, and am well pleased with the new appearance. I pray that you may have the very best success with it."

—Mrs. G. A. Trott, Texas.

"The 'Old Paths Advocate' made a lovely bow to the public and surely took her audience right off of their feet. Her technique was almost faultless, and the reading of her lines was soul inspiring and quite touching. I anticipate great things of her when she is grown up. Brethren, let us see that she is properly fed and cared for from infancy to adolescence. I will be strong for our paper; watch for subs. in the near future."

—I. G. Williams, W. Va.

OUR SERVICE OF LOVE

Since love is the underlying principle of the Christian religion, and the greatest factor for good of all the attributes of God, we should be very much concerned about it. Even our "faith" must "work by love" (Gal. 5:6). "God is love," "Love is of God." The first and great commandment in the law, was to love God. The second was to love our neighbor (Matt. 22:37). We are commanded to love our enemies.

With these truths before us, we see that we need to stress love more than we do. We need to cultivate it more. We need more love among the brethren. "Let brotherly love continue" (Heb. 13:1). If the members of the local congregations possessed more true brotherly love, many things

that arise, causing strife, hatred, discord and open divisions, would never arise. Many hard sayings that cut deep and wound the feelings of good brethren, would never be uttered. May we earnestly pray, "Lord, increase our love!"

If members of the church in general, especially those who are recognized as leaders and preachers, possessed and exhibited more brotherly love; the things that have torn asunder the body of Christ, would have, to say the least, had a less disastrous effect, but alas! We hear brethren, members of the one body, thus members one of another, saying all manner of hard things to and about each other; thus exhibiting envy, hatred, malice, which are the very opposites of love. Seemingly counting worldly tactics and a spirit which never originated with God or His teachings, of greater value and force in defending what they affirm to be the truth, than the spirit of the humble Christ, which is love, gentleness, meekness, kindness, and humbleness. Brethren, these things ought not to be.

The greatest avenue into the hearts of mankind is love. Then let us exhibit more of it. If those who have brought in the innovations which have divided us—innovations which they admit are not essential to acceptable worship—had only loved the church, as Christ loved it and gave His life's blood for it, certainly they never would have introduced them. Hence, we need more love for the church.

If Christians had a greater degree of the love that Christ had for the church (Eph. 5:25), we would not find them forsaking the assembly of the church on Lord's day, by visiting, entertaining company, fishing, or other worldly affairs and pleasures. We would not have to worry about finances, mission work, how to build up the church, etc. Brethren, let us love God, Christ, and His church, and each other, more. May we be willing to spend and be spent, if need be, to the extent of our lives, for the cause of our Lord, and that souls may be saved in the Day of Judgment.

In brotherly love,

H. E. Robertson.

Example of The Believers

1 Tim. 4:12.

It is important to watch our character every day of our lives, and pattern it after the divine requirements, that we may be an example of the believers in Christ; but it is just as essential to watch the worship to our God, and be careful that it is according to the divine pattern.

There is an erroneous idea among the people to the effect, that if one's character is good, he is a fit example to follow, regardless of his manner of worship, or if one's character is bad, his manner of worship (though it be according to divine pattern) must be rejected. However, the Apostle tells to whom we should be an example; viz., "believers in Christ." Not murders, liars, drunkards, and revelers. We are to be an example "in word, in conversation, in charity, in spirit, in faith, in purity," and if we do this we will be a fit example both in character and in worship. In order for one to be an example of the believers in Christ, one must know and be formed by the divine rule which God has given of Christ (Phil. 2:2). The

prophet said that it was not in man that walketh to direct his steps (Jer. 10:23). Therefore, it is God's revelation that must direct us in purity of life and in the worship.

Co-workers, may we work and pray that we may be proper examples of the believers in Christ, in character and in the worship.

J. E. Tidwell,

El Dorado, Ark.

OBITUARY

Bro. Fritz, of Arrey, New Mex., departed this life on the 28th day of February, 1932; being 72 years, 3 months and 22 days of age.

I have known him for a number of years. He became a member of the Church of Christ in early life, and remained true to this faith unto death. He was a devoted Christian, and did much good in the church, being very zealous in the cause of the Lord. The love of the Lord and His cause was uppermost in his mind. In death is victory—what a great consolation!

He leaves behind to mourn their loss, a wife, five children and a host of other relatives and friends.

The writer spoke words of comfort to the bereaved, and warned the sinner to depart from his evil way and prepare to meet his God.

Yours in Christ,

—J. B. Daniel, Hatch, New Mex.

AND

This is a little word, but it has a very important meaning. If this team and wagon weigh 3000 pounds, it is immediately seen to be false if a person says this wagon weighs 3000 pounds. Just so, when the Bible says, "He that believeth and is baptized shall be saved" (Mk. 16:16), for me (yes, for any one) to say he that believeth shall be saved without baptism. And when the Bible says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38), it is just as evidently false for one to say, You can obtain the remission of sins without baptism. And when the Bible says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," it is false for one to say the confession is not necessary. (Rom. 10:9, 10) As logically one can dispense with faith in "He that believeth and is baptized shall be saved," as the Bible teaches, as with baptism. And just as logical (rather illogical) would it be to dispense with repentance is "Repent and be baptized" (Acts 2:38) as to dispense with baptism. H.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that which he hath done, whether good or bad. Knowing therefore the fear of the Lord, we persuade men." 2 Cor. 5:10, 11. "Almost thou persuadest me to be a Christian."—King Agrippi to Paul, Acts 26:28. H.

The Old Paths Advocate stands for the whole truth and is worthy of the full support of every Christian.

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. 5

LEBANON, MISSOURI, MAY 1, 1932.

No. 5

OUR YOUNG PEOPLE No. 2.

Their Character:—"Keep thyself pure" (1 Tim. 5:22). "If a man therefore purge himself from these (wicked deeds), he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:21, 22). With these truths from God's eternal word, we can see the importance of purity of life, and thus a character that is above reproach.

Certainly, every boy and girl, who are striving to live the Christian life, desires an outstanding character, but let me inform you that you cannot dream yourself into a good character; neither can you buy, borrow, nor beg one. You build or mar that good character by the habits you form. It has been said, "Your character is the sum of all your habits." Hence, the importance of forming good habits, for a habit once formed is difficult to quit. You will never be ashamed of a good habit, but a bad one will cause many a blush of shame to mantle your brow. While you are of tender years is the time to form the good habits, that go to make up and adorn a beautiful Christian character, which is a strong fort in this life and very essential to the life beyond.

Pure religion exists not merely in imagination, but in reality; not in words and arguments merely, but in deeds and actions (Jas. 1:27). Purity of life is demanded of God, and all who would be acceptable to Him must keep themselves pure. Hear Jesus, "Blessed are the pure in heart." Again, we read from the prince of Books, "Call on the Lord out of a pure heart." In order for our actions to be pure, our thoughts must be pure. We should crowd out the evil thoughts with pure ones, for "As a man thinketh in his heart, so is he." "Keep thy heart with all diligence, for out of it are the issues of life." The heart then is the fountain head of the life we live. "Whatever things are pure—think on these things" (Phil. 4:8, 9).

There is nothing that can or will excel a true Christian character. Dear boys and girls, you are building some kind of a character today, and why not build the kind that will stand the test when the flood gates of God's wrath are poured out in the day of Judgment? "Ponder the path of thy feet; let all thy ways be established" (Prov. 4). True, it requires an effort; (everything worth while does), but it is the noblest work that can engage the attention of anyone. Act not for the

small space of time allotted you here, but for eternity!

We would have all to regard Christian character as an asset much more secure in yielding returns than any earthly possession. It is power, influence, it makes friends—true friends; draws patronage, support, and opens a sure way to honor and happiness. When we contemplate any pursuit of life, course of study, amusement, pleasure, or any course of life, we should ponder well what effect it may have upon our character. Take Jesus into your life; read His blessed word, and let it direct your course of life. Always remember there is an All-Seeing Eye watching you. You cannot hide from God.

Our character should be such that will command the respect of others. I am reminded of an incident, when a mechanic injured himself while working on my car, which brought forth some rough language, but he immediately asked me to pardon him. I told him that I did not ask any man to respect me more than God. He never cursed in my presence again.

Start now to form the habit of doing good for evil; learn to control your temper, and to bridle your tongue. Do not become discouraged if some snub you, and "Think it strange that you run not to the same excess of riot with them, speaking evil of you." I know by experience.

"Shun evil companions, Bad language disdain,
God's name hold in reverence, Nor take it in vain.
Be thoughtful and earnest, Kind hearted and true;
Look ever to Jesus. He'll carry you through"

I am interested in our young people, and my prayer is that they may grow into useful and strong men and women in the Lord.

Yours in Christ,

Homer A. Gay.

QUERIES

1. Is it wrong to have a Pastor for the church on salary? 2. Is it wrong to have the class system and women teachers in the church? Is it wrong for a Christian to put away his companion for any cause and marry again so long as they both live? 4. Is it wrong for a Christian to marry outside the one body? 5. Is it wrong for a Christian to vote and hold office in Satan's kingdom? 6. Is it wrong for a Christian to belong to the different lodges in the world? 7. Is it wrong to have more than one cup in the communion?

1.

If by "a Pastor" is meant "the Pastor" or "our Pastor," or "our Minister," or "the located Evangelist" of the pastor system, it is just as right for

a church to have one as it is to have one (the Pope) over all the churches he can get; but there is no Bible for such, and it is of antichrist, and began to work even in the days of the apostles of Christ. And I have never seen any attempt to sustain the system from a Bible standpoint.

2.

In brief, the same may be said of "the class system and women teaching in the church"—it is of antichrist; there is no Scripture to sustain either; and while the "class system" is very modern (almost as modern as the "classrooms as annexes to the church-house or in it), yet the woman as a teacher in the church, as a heresy, began in the days of the apostles, as Paul points out.

3.

This is a mooted question, much discussed pro and con. And in such cases I always advise "safety first." One should think more of his eternal interests than of anything else—father, or mother, or wife, or children, or houses, or lands.

Eternity is a long time, and no pleasure or profit in this life should be permitted to separate us from God. Matt. 5:31, 32 reads: It was said also that whoever shall put away his wife, let him give her a letter of divorce; but I say to you that whoever shall put away his wife, except on account of fornication, causes her to commit adultery; and whoever shall marry her who has been put away commits adultery."

This, with others in this connection, is the teaching of Christ as contrasted with that of the ancients, such as Moses. And this has been taken quite generally as the teaching of the church of Christ as making it right for a Christian to put away by divorcement the unfaithful companion. And this is my view of it.

4.

Another mooted question where I advise to "look before you leap." Worldly ties or sectarian ties constrain to evil. The likes and dislikes are radically different if one is a real and not a nominal Christian; then how can they walk together. Environment shapes destinies. The wrong, as I see it, is not in the marrying, but in the temptations to evil that are likely to result from such a relationship—a pull to the world.

5.

Here again we see the Christian seeking and enjoying the wrong environment. And the warmer his love for these things the colder he will be towards the church and its work. He must be of the world while in the world, and as such, a nominal Christian only, you cannot tell the world from the church. He is not willing, as were the early Christians, to pay the price for a "mansion" (Jn. 14) prepared by his Lord and Master. Listen: "The Christians would not attend the Roman temples nor worship the Roman gods. They refused to mingle with the crowds and enjoy the cruel shedding of human blood at the gladiatorial combats. They would not enlist as soldiers; they refused to fight, even to protect their own persons. In short, they were the pacifists of their day." (Epochs of World Progress, p. 141) The early Christians while in the world were not of the world.

6.

And here again we see the same danger to the Christian. He simply can not stand by the church of Christ as he should and be thus entangled in the things of men. He simply cannot serve Christ in these institutions, giving glory and honor to him in the church.

7.

It is wrong to have "more than one cup in the communion" if the Bible precept and example is our guide. One is all I find there. H.

FALSE DOCTRINES EXPOSED

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—I John 4:1.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies."—II Peter 2:1.

"But though we or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8—9.

"Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves."—Matt. 7:15.

You can see from the foregoing scriptures that Christ, John, Peter, and Paul warned us to beware of false doctrines. There is only one way to test any doctrine. This is to apply the Word of God.

I have heard a story of two men who were guessing at the number of feet a pile of lumber contained. While they were there, a third came along. They asked him to guess. Instead of doing this he drew from his pocket a rule and began to measure the pile. Then there was no more guessing because by the use of the standard they knew exactly the number of feet the pile contained. Likewise, there is no guessing concerning doctrines if they measure up to the perfect standard which Christ has given us. Paul says that the scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—II Tim. 3:16-17.

Now, as I said in my first article, this is exactly what I intend to do. I shall expose and correct them by the Word of God.

We shall now examine the subject of "unconditional election and reprobation." As the words "elect," "elected," "election," "reprobate," and "reprobates" are Bible terms there must be a Bible doctrine concerning them. We shall try to find what this is.

"Elect" means to choose; hence, the elect of God are God's chosen. God has elected persons, families, nations, and bodies, in the different ages of the world. However, by giving the subject a careful study, we learn that the very elect of God have to work out their salvation with fear and trembling.—Phil. 2:12 and, in many instances they have transgressed God's holy law and have fallen far from the grace of God.

But to understand the subject better, we in-

quire, "Who were the elect and for what purpose were they elected. When we have learned this we may be able to see what effect, if any, their election had upon their final destiny. "Behold my servant whom I uphold, mine elect, in whom my soul delighteth, I have put my spirit upon him. He shall bring forth judgment to the Gentiles, he shall not cry nor lift up, nor cause his voice to be heard in the street, a bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto the earth."—Isa. 42:1-3. Please read Matt. 12:17-21 and you will readily see that Isaiah had reference to Christ himself. Surely, all will admit that Christ was not elected to secure his own salvation, but to be the Savior of men. It is also contained in the scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he that believeth on him shall not be confounded."—I Pet. 2:6. Here Jesus is represented as the elect cornerstone of the Church on whom all are to believe to their salvation.

However, it is in the election of men as individuals that we are interested. Abraham was elected of God to be the father of the faithful in whose seed all families of the earth were to be blessed in Jesus Christ.—Gal. 3:16. As Abraham had more sons than one, it was necessary that an election take place in his family for Isaac and Ishmael could not both be the father of the family from which Jesus, the promised seed, should come. Hence, God said, "In Isaac shall thy seed be called."—Gen. 21:12—Rom. 9:7 Isaac had two sons, Esau and Jacob, and they both could not be the father of the royal family. So God said, "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend."—Isa. 41:8. Jacob had twelve sons. Judah was elected. So you can see that election has been a necessity all the way from Abraham to Jesus, the promised savior, not to benefit the elected exclusively, but to benefit the world through them.

I think that all of my readers can see that the ones chosen here were elected for leaders and not for their own good. Moses was chosen to lead the children of Israel out of Egyptian bondage.—Psa. 106:23, and Aaron was elected as his speaker (Psa. 105:26) But the Philadelphia Confession of Faith teaches that men are elected to salvation and that being so elected it is impossible for them to be lost. On the other hand, it teaches that another class are elected to damnation and that it is impossible for them to be saved.

If you want to silence the defenders of this hell-born doctrine, just ask them if non-elect infants are lost if they die. An answer either way ruins them. If they say that they are not lost, down goes their beloved doctrine and if they answer "yes" they make Jesus Christ a liar and a false teacher. (Matt. 19:14)

I should like for some Baptist to tell what Christ meant in Matt. 18:11. "The Son of Man is come to save that which was lost." Now will some one tell us who He came to save since they (the Baptist) teach that it is impossible for the elect to be lost and equally impossible for the non-elect to be saved. So you see that Christ did not

teach this awful doctrine which had its origin with the devil.

Let them also explain I Peter 2:9—10. Peter says in the ninth verse—"But you are a chosen (which means elected) generation. And in the tenth verse, "Which in time were not a people; but now are the people of God." What will they do with this?

In closing, I will ask this question: If it is impossible for a certain class to be saved, what do the following invitations mean?

"Come unto me all ye that labor and are heavy laden"—Matt. 11:28—30 "And whosoever will let him take of the water of life freely."—Rev. 22:17 and "Blessed are they that do His commandments that they may have right to the tree of life.—Rev. 22:14 (To be Continued).

Brotherly,

O. B. Perkins,

Gilpin, Kentucky.

ANOTHER PREACHER CONVERTED

I have been reading the paper, "Old Paths Advocate," ever since it came out in this name, and am glad to say that I enjoy reading it, also my Bible. I have come to the conclusion that one cup only is acceptable in the communion service. I believe the paper stands true to its name in every sense of the word. May it continue to "speak where the Bible speaks and be silent where the Bible is silent." I am not financially able to help the cause as I should, but I am a well wisher.

Having to teach school in order to earn a livelihood greatly handicaps me in regard to the Lord's work. I have a great desire to preach the gospel to dying and lost souls. I desire the prayers of God's people that I may, by the hand of Providence, be able to do more for the cause of Christ.

True loyal churches of Christ are so scarce here, that a preacher cannot live if he preaches the pure word of God. We have had some discussions here, and I believe the people are trying to throw away their traditions to some extent and take the Bible. We are hoping for a better future.

I visited the brethren at Pulaski Station, Ky., the second Lord's day in February. They seem to be zealous and honest, but are a little divided, as a part of the church contends for the "classes."

May we all search for the "Old Paths," and when we find them, let us have the courage to walk therein.

Your humble servant, James F. Thomas.
Gilpin, Ky.

Remarks

Here is our hand, Bro. Thomas, and may God bless you in your stand for the Bible way of worshipping God. When such talented young men come out boldly for the truth at the risk of being unpopular, we are made to "thank God and take courage."—Publisher.

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Editors
 H. C. Harper Sneads, Fla.
 J. D. Phillips Montebello, Calif.
 Homer L. King Lebanon, Mo.
 Homer A. Gay Eola, Texas

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

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EDITORIAL

By J. D. Phillips

GOOD!

"He who sincerely believes that 'it makes no difference 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 trouble with any congregation if they observe them in the order named" (Ira C. Moore in the Christian Leader, May 5, 1931).

That this is good reasoning, sound logic, a firm stand on safe and unquestionable ground, and a manifestation of the spirit of unity and charity, no honest Bible student will deny. Any man is to be commended for taking such a stand. And any church that says "it makes no difference what order is observed in the Lord's day worship," and yet refuses to worship "as it is written" in Acts 2:42, when there are brethren among them who conscientiously believe it wrong to worship in any other order, commits a sin against their brethren (see Rom. 14) and consequently against our Lord who died for us. (see Matt. 25).

But the inconsistency of Bro. Moore's stand is seen in the fact that in his home congregation, where he serves as both Elder and preacher, the cups are used. He must admit that "On that night when doomed to know The eager rage of every foe, That night in which He was betrayed," our adorable Lord "took a cup (poterion, a cup, a drinking vessel)" and gave it to His disciples, and "they all drank of (ek, out of) it," and that Paul delivered the same to the "church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord" (1 Cor. 1:2), and made it binding on them (1 Cor. 11:23-29).

Robert H. Pfeiffer, Curator of the Semitic Museum, Harvard University, Cambridge, Mass., answering the question, "How many drinking-cups were used in celebrating the Lord's supper, as re-

vealed in Matt. 26, Mark 14, Luke 22, and 1 Cor. 11?" say, "One." And with the rule of logic, "The expression of the one excludes all others," staring Bro. Moore in the face, he is very inconsistent. He cannot, and will not, deny that the use of one cup is Scriptural, and so "he should not raise trouble with any congregation if they observe" the communion "as it is written" in the above-named passages.

But, worse than all this, he writes for the "Leader," as its chief Editor, and criticises, in a manner very unbecoming to a Christian, and condemns, as "trouble-makers," "fault-finders," "mote hunters," etc., all who insist that the Scriptural manner of procedure must be observed in partaking of the Lord's supper. May God help us to be consistent.

SINGULAR OR PLURAL

A friend of the OLD PATHS ADVOCATE and the message it carries suggests that we should change the name to Old Path (singular) Advocate, since "Paths" in its name has reference to the path (singular) of righteousness, or "the way of holiness" (Isa. 35:8-10). Many others have been puzzled over the use of the plural, "paths," instead of the singular, "path," in the passages which we have chosen as our motto—Jer. 6:16; Isa. 58:12. So I take this means of putting an explanation of the matter before the brotherhood.

That the word "paths" in our text really is a path, of righteousness, no one, I presume, will deny. But why is the plural used? I answer: it is simply a reproduction in English of an Aramaic and Hebrew idiom. All languages have idioms which, if taken literally when reproduced in some other language, are liable to bewilder the minds of students. God's name, as it occurs in Gen. 1:1 is Eloheem, a plural word. Yet, "The Lord (Yahweh) our God (Eloheem) is one Yahweh" (Deut. 6:4)! "The first day (tee mia) of the week (sabbatoon)," of Acts 20:7, is literally "the first of the sabbaths," the plural "sabbaths" being used for the singular, "week." In Gen. 8:4 "mountains" is put for the one mountain, of Ararat. In Gen. 19:29 mention is made of "the cities" in which Lot dwelt; while Gen. 21:7 shows that Lot dwelt in only one city—Sodom. (For a thorough discussion of this matter, see "Hermeneutics," by Prof. D. R. Dungan, pp. 300-1, under "Synecdoche.")

We wanted our motto to be worded just as inspiration worded it, so we retained the plural "paths," but this must be understood in the singular sense, for "the old paths" is "the good way."
 —J. D. Phillips.

HONOR ROLL

The following persons have our thanks for their co-operation in securing subscribers for the O. P. A. and assisting in promoting the campaign to increase our present reader list:
 D. F. Cogburn, 2; J. L. Musgrave, 1; L. A. Corbell, 1; Walker H. Horn, 1; Mrs. O. M. Satterfield, 1; John B. Hall, 1; W. W. Leamons, 1; J. D. Phillips, 1; H. K. Tidwell, 1; Homer A. Gay, 1.

WHY TALK OF DIVIDING THE COMMUNION CUP?

Does the word teach a division of the cup used in communion? If so, where? Let us study the Scriptures as recorded by Luke. Beginning with Luke 22:14.

It reads thus: "And when the hour was come He sat down and the twelve apostles with Him. 15. And He said unto them, With desire I have desired to eat this passover with you before I suffer.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17. And he took the cup and gave thanks, and said, Take this and divide it among yourselves.

18. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come.

19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

20. Likewise also the cup after supper saying, This cup is the New Testament in my blood which is shed for you.

I should be clear to all that verse 17 was during the supper (the passover) where the dividing was to be done, but not in verse 20. Cup in verse 17 was the supper cup, but in verse 20 is the communion cup, a different institution, a new institution that is in the New Covenant. Verse 17 is the last supper. That of verse 20 the first communion cup or cup of fellowship. There was to be no more division but rather all were to be united in one communion or bound in communion in it in a joint participation as the Savior suggests in the prayer "That they may be one." Jno. 17:11-23.

Verse 19 of Luke 22 is where the Lord began the description of the New Testament institution. We learn this from verse 20, where it states "likewise also the cup after supper" showing both were after supper. Then again Paul in delivering it "as that which he received from the Lord," 1 Cor. 11:25-26, begins with the 19th verse of Luke 22. After he had disposed of the supper idea that was being practiced by a divided body, he restated the communion as he had once delivered or a joint fellowship, as the Lord had instituted it "on the night in which He suffered," Luke 22:19-20, and made no mention of the supper cup in Luke 22:17.

From the foregoing, why should we be hearing so much discussion on how to divide the communion cup? It is very evident that the question requires more and a closer study than it has yet received by those of us that are now discussing it. The Apostolic Way once said, "it was an untaught question." It now seems it was not far wrong in the statement.

I shall follow this with another article and endeavor to show that 1 Cor. 10:16; 11:25 and Mark 14:24 teach no dividing of the cup of the communion.

Yours against division but for unity,
 Jas. T. White, Box 324, Lometa, Texas.

Have you sent in any new subs. for the O. P. A.?

DIVORCE, AND THE NEW COVENANT

I have a letter from a brother in Oklahoma, taking exceptions to my article on Divorce. He thinks we should not regard our Savior's teachings on the subject, and declares that the first four books of the N. T. belong to the Old Testament.

I am familiar with, and in accord with, the teaching that the Kingdom of our Lord began on the day of Pentecost. But I regard the teaching of Christ as preparatory to citizenship in that Kingdom. Jesus was preparing his disciples for charter membership in the Church.

The Sermon on the Mount was not any part of the Law of Moses. It is a radical change from the Law of the Flesh, and looks to Spiritual regeneration. Its Beatitudes are revolutionary, and its commandments heart purifying. Matt. 5:21-48.

The Law and the Prophets were until John, and since then the Kingdom of Heaven is preached. The Biography of Christ does not even describe his worship in the Temple, because "The hour cometh, and now is (Jesus says) when they that worship the Father, worship in spirit and in truth." John 4:23, Luke 16:16.

On the point of Divorce, Jesus is careful to show that his teaching was different from that of Moses, who permitted divorce, because of the hardness of their hearts. But it is not a matter of hardness of heart to put away a Fornicator. Paul shows that fornication makes a person 'one with the harlot.' 1 Cor. 6.

Jesus did not come to patch up an old system, or put new wine into old bottles. The foundation of apostles and prophets, Jesus Christ being the Chief Corner Stone, was laid before Pentecost, and the Church began to be built on the foundation, on Pentecost. Christ's life, and his teachings are the epitome of the Christian system.

In the time of the late war, a Christian brother was contending against war, and quoted the Sermon on the Mount. His opponent replied that 'another construction could be put on those teachings.' Our brother replied that Christ did not explain them, but he lived them. His life is the best commentary of the New Testament.

Christ instructed his apostles, and told them to go and disciple the nations, "teaching them to observe all things whatsoever he had commanded them." The Holy Spirit was to bring to their remembrance whatsoever he had taught them. So we are to live the 'disciple' life, as they learned it.

The Lord took the Law of Moses away, and nailed it to his cross, but I protest against taking away my Lord, and laying him in the tomb again. He is my resurrected Leader, and I hope to follow him, for 'He left us an example, that we should walk in his steps.

Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." "Heaven and earth shall pass away, but my words shall not pass away."

Paul Hays, Fresno, Calif.

TIDWELL-ARCENEUX DEBATE

This debate was conducted at Gallatin, Texas, March 15-18, between Brethren J. E. Tidwell and E. Arceneaux, on the Sunday School Question.

Bro. Arceneaux affirmed for two days, "The Scriptures teach that the class system of teaching as practiced by my brethren and me is scriptural."

Instead of Bro. Arceneaux confining his efforts to prove his proposition by the Bible, much time was consumed by telling how he had offered to affirm, "It is scriptural for qualified men and women to teach the word of God in classes any day in the week." And, how that Alva Johnson had refused to deny it. He said, "Until this day I have never been able to get one of them to sign it. They will neither affirm, nor deny it."

However, he finally admitted, that when the Bible commands a thing to be done, and does not give the how, it is left up to us to do it in the way we think best; but if the how is revealed, it would be wrong to do it in any other way. Then, he reasoned from Matt. 28:19, that God's command to "teach," without stating how, permitted us to teach in any way, unless the class system is forbidden. He then asked, "Where are the scriptures that forbid the class system?" Bro. Tidwell replied, "It is not my place to produce the scriptures that forbid it; it is your duty to produce the scriptures that authorize it, and when I am in the affirmative, I'll produce the scriptures that forbid it."

He made a great many assertions and asked a great many questions, but the proof was lacking. The most of his attempted arguments were the usual ones produced by the class advocates, such as, "If the woman can't teach, she can't sing, as singing is teaching." However, it was an easy matter for Bro. Tidwell to show the kind of speaking Paul had in mind in 1 Cor. 14:31. He talked about the woman that has no husband; the "A. W."; the contrubution, etc. Again he was reminded that he had obligated himself to prove by the Scriptures the authority for his class teaching, and that such reasoning did not prove his proposition. He referred to some of the things that Bro. Tidwell's brethren engage in, which he believed to be without authority, and asked for the authority for these things, but the moderator called his attention to the fact that we were not discussing Gunter College, papers, wine, nor cups; but the "class system." Bro. Tidwell informed him that we may grant these things to be without authority, but that does not prove his proposition.

Bro. Tidwell affirmed for two days, "The Scriptures teach that the class system of teaching as practiced by Bro. Arceneaux and his brethren violates the Scriptures, and is therefore, sinful." Bro. Tidwell showed that all religious assemblies, mentioned in the Bible, were taught, undivided, one speaking at a time, and that always by a man. Hence, opposed to Arceneaux's practice. He showed from 1 Cor. 14, that Paul said, "As in all the assemblies of the church, let your women keep silence" Hence, Arceneaux would have to admit, if he allows his sisters to teach in an assembly,

that they violate this command, or else, the said assembly was not an assembly of saints.

The results of the debate were gratifying; quite a number of the brethren were made to realize the force of the truth, and seemed to take on new life. It was reported after the debate at Teague, Texas, by the class folks, that Tidwell had enough, but they have another report to make. Tidwell not only met him again, but will meet him anytime the occasion warrants it.

Bro. E. E. Jenkins moderated for Arceneaux, and the writer for Bro. James Tidwell.

Yours for the truth, H. K. Tidwell.

WHAT WE TEACH AND WHY —No. 2.

In our first article, published in the April issue, we showed that Jesus Christ is the Son of God, the fundamental principle of the Christian religion. Therefore, when we build upon Jesus Christ as the foundation, we know it will stand the test.

In our next we wish to show that a man, in order to please God in any act of obedience, must have unbounded faith in Jesus as the Son of God, for it stands to reason that no man is going to obey Him in Whom he has no faith. Hear Paul in Heb. 11:6, "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of those who dilligently seek Him." Faith is the main spring of all acceptable service to God. It purifies the heart; it works by love, and when it is perfected by obedience will give eternal life in Heaven. Faith is the basic principle of the great scheme of human redemption, but "faith alone" will not save.

We must not overlook the importance of **repentance**, or a reformation of life as a prerequisite of salvation in Christ. John taught the necessity of it. Christ taught it. Peter, on the day of Pentecost, told those Jews to **repent** and be baptized in the name of Jesus Christ for the remission of sin, and they should receive the Holy Spirit. (Acts 2:38).

Next, we teach that the penitent one must confess Christ before men (Matt. 10:32). And in Rom. 10:9, 10, Paul says "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with heart man believeth unto righteousness and with the mouth confession is made unto salvation." We notice in this that we are not to confess our goodness, nor our feelings, but our faith in Christ. We learn, too that this confession is to be made with the mouth, before men, and unto salvation.

Last, but not least, in the plan of redemption from sin, we teach the necessity of baptism to the individual who has taken the above steps, because Christ and the Apostles taught it. Baptism is a burial, a planting, a covering up, going down into and coming up out of. Baptism symbolizes the burial and resurrection of Christ. Christ died, was buried, and the third day arose from the dead. So, we too, die to sin; we are buried with Him in the watery grave, and arise with Him from the watery grave to a new life. See Rom. 6:4.

Again, baptism is likened to a birth. Jesus said

FROM THE FIELD

W. W. Leamons, Trinity, Texas.—Two baptisms at Rock Creek yesterday (3-14-32). I preached at Prairie Point recently, also at Lovelady and at Weldon. The cause is making progress here.

Homer A. Gay, Eola, Texas, March 23, 1932.—Bro. J. R. Stewart, of Route 2, Abilene, Texas, preached here last Saturday, Sunday and Sunday night, and preached at Mereta Sunday afternoon. Bro. Stewart is a good man and a splendid preacher. He stands strictly for the Book. He has promised to assist in a series of meetings at Mereta this summer.

The little congregation at Mereta is doing nicely. Bro. M. J. Miller, has just recently moved from this place to Mereta, and he will be a great help to them.

L. G. Park, Council Hill, Okla., March 14, 1932.—I enjoy your paper, and thanks for the extra copies.

The work here is moving along nicely. We will try to complete our meeting house this year. I have just closed a good meeting at Hitchita, Okla. while there I was challenged for a debate with a Primitive Baptist, who lives near Muskogee. The date will be announced later.

We have a bright future here.

S. J. Gay, Ft. McKavett, Texas, March 15, 1932.—I preached at McKavett, yesterday. The church here is doing fine; the members all are satisfied with the pure gospel.

I have intended to go to New Mex., hence have not arranged any meetings for the summer. However, I shall now be glad to arrange work from May 15 to August 15, at any place that desires my service.

Bro. Martin, of the Owensville neighborhood, preached for us the first Lord's day in the month, but in the future he will visit us each second Lord's day. I appreciate the articles in the O. P. A. Thanks for the extra copies.

H. K. Tidwell, Haughton, La., April 7, 1932.—I preached at Gallatin, Texas, March 20, where we left a number of brethren, meeting for worship some of whom had not been meeting for sometime. I also preached at Mountain Gap, March 19, where I held a meeting the past summer, which resulted in the baptism of eight, all of whom had been Baptists. Preached at Martin Springs, near Chandler, Texas, on the night of the 20th. of March. This being my old home, I enjoyed being with them again very much.

G. B. Harrell, 509 E. 18th St., Austin, Texas.—I am busy, preaching the gospel, in the vineyard of the Lord.

I have arranged to go to Arkansas this summer for some meetings, Anyone who may desire my service, should write me at once, using above address.

to Nicodemus, "Ye must be born again." Born of what? "Born of water and the spirit." "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Hence, cannot be saved without baptism. See Jno. 3:5.

Next, when the sinner has been taught these sacred commandments and has complied with them, he is then born into the family of God, and, are, as Peter says, "New born babes" in Christ. "Wherefore, laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:1). James says; "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:2). Again, Jesus said unto the Jews who believed on Him, "If ye continue in my word, then are ye my disciples, and ye shall know the truth and the truth shall make you free" (Jno. 8:32). Therefore, we teach that in order for new born babies in Christ, to grow in grace and in the knowledge of the truth—in order for them to grow up to manhood and womanhood in the Lord—they must desire, receive, and continue in the words of eternal truth, as is recorded in the Bible. (To be continued)

Brotherly yours, G. B. Harrell,
509 E. 18th St., Austin, Texas.

NOTICES MISCELLANEOUS

Writers—Please, be patient if your articles do not appear as early as you think they should. Since we have so many who are now writing for the paper, we cannot always get your article in the next issue after you send them in, or even the second or third. We are glad to get your articles, but please, leave it to us to select the time to publish them. Again, remember that our space is limited, so be as brief as possible. Double space all matter intended for publication, and use a typewriter if convenient. I suggest that you do not write on the same subject all the time; give someone else a chance on your pet subject. Remember that all matter intended for publication should reach me not later than the 12th of the month, as we try to send the copy to the printers about the 15th.

Our Correspondence. I am very sorry that I cannot find the time to answer every letter, and acknowledge the receipt of every sub. or donation, by personal letter, for I appreciate all of them, but just excuse me, as it is necessary for me to "make tents" as well as to publish the paper.

Give us more subs., brethren.

Brotherly, Homer L. King.

J. D. Phillips, Montebello, Calif. Since my last report I have baptized three—one at Montebello, one at El Centro, and the other at Greenfield, New Mex. By request, Bro. J. D. Stark, of El Centro, baptized the one who made the confession there.

For high grade printing at low prices, write to Laycook Printing Co., Jackson, Tenn.

Remarks

If interested in securing the services of Bro. Harrell, but do not know him, or of his ability, you should write Bro. Tom E. Smith, Box 893, Healdton, Okla., or Bro. Bob. Musgrave, Box 41, Elk City, Okla. They know him personally.

—Publisher.

Bob Musgrave, Elk City, Okla., March 14, 1932.—The third week in February, I began a meeting at Elk City, Okla. Early in the meeting Bro. J. L. Musgrave, of Wichita Falls, Tex., came, and we turned the preaching over to him. To say the least of it, he did the preaching well.

Then, we both went to Oklahoma City, for two nights, and Lewis preached one night there. The brethren were well pleased with his efforts. We next went to Clemscott and Roundup for three nights.

Lewis preached twice at Roundup. He then went to Healdton, and preached over Lord's day, while I preached at Clemscott. We next went to Loco for two nights, preaching one night each. Next, to Vallievew and on to Hastings. At all these places the brethren expressed themselves well pleased with Lewis as a preacher. In all, I heard him about ten times, and each time was more impressed with his sound preaching. I think the brethren will make no mistake in calling him for meetings. He is my nephew, but I would not endorse him, if I did not think he is straight and worthy.

At present I am at Stilwell, Okla., in a meeting. Baptized five last Lord's day. Expect to close here the 16th inst., and go to Lone Star school house, near Devol, continuing until the 28th.

J. L. Musgrave, 2115 Filmore, Wichita Falls, Texas, March 15, 1932.—The church here is getting along nicely. We established a congregation at Jolly, Texas, the first Lord's day inst. Several members, from Wichita Falls, and from Blue Grove will meet there. This is a fine community, and we anticipate a bright future for the cause there.

Bro. Jas. T. White, Box 324, Lometa, Texas, writes that he still has plenty of his tract, "Scriptural Communion"—Name, Form, And Design. Price twenty-five cents per copy or two dollars per dozen, prepaid. Free to all who do not have the price.

W. W. Leamons, Trinity, Texas, April 5, 1932.—Last Lord's day I preached here morning and evening. In the after-noon at Sylvester. Have some meetings in Ark. and Okla., but could hold one or two more there, or in Kans. and Mo. Please enter my name on your sub. list.

J. M. Tuttle, Newkirk, Okla., Apr. 12.—There are four of us here who are trying to keep house for the Lord, in meeting every Lord's day, but we enjoy it, and the worship is carried on according to the teaching of the Bible.

Should there be any good loyal brethren who want to make a change in locations, just write me. We have as good farming country as there

is in North Oklahoma, and we have a nice clean country town.

H. T. Stansbury, Tryrone, Mo., April 4, 1932.—I am in a meeting at this place, about 18 miles north of Willow Springs. The meeting has been in progress about two weeks and we expect to continue for another week. Have had seven additions to the "one body" to date. Six by baptism and one restored. I found the church in a depressed and somewhat digressed condition at this place. Some had gotten the idea of using human literature as a text in the teaching service, but I am trying to show them wherein it is wrong. I hope to remain here for some time, that I may get the church in better working condition, and may reach others with the pure gospel.

M. J. Miller, Mereta, Texas, April 10, 1932.—We are few in number at this place, but we have faith and courage to go on the work of the Master to the best of our ability.

Some of the brethren, of Eola, help us in the work, which we appreciate very much. Bro. Homer A. Gay preached for us last Lord's day, and gave us two fine lessons, which was enjoyed by all. He is to return the Second Sunday in May. This is the place where Bro. Hayhurst held a mission meeting last fall, and did some fine work.

Bro. J. R. Stewart is to begin a series of meetings here the last Lord's day in August, continuing over the first one in September. We are looking forward to a great work at that time.

L. L. McGill, Box 50, Waterhole, Alberta, Canada, March 17, 1932.—The Lord willing, I intend to go to Gothenburg, Neb. this summer, and look the ground over. I am willing to go anywhere that it seems to be the Lord's will for me to go. Hitherto I have desired to preach only in Canada. However, the time has come for me to make a change. We have been persecuted to such an extent, that we must shake the dust from our feet and move on. I am not particular where I am, so long as I can serve the Lord, and preach His word. Life holds little else, and the time is short.

We certainly appreciate the "Old Paths Advocate." Thank you for the sample copies.

One from the digressives recently took her stand with us. Many more could be reached if I were able to devote more time to the work.

THAT LAST DAY

"With yet one day to live, and only one,
I wonder what the task I'd set upon?
The fancy comes that I would rush to tell
The countless lost, beware, beware of hell.

And I should pause, the while I sped along
To seek another's pardon for some wrong.
I think I'd waste no time on selfish deeds,
But labor only for my spirit's needs.

No vain illusions then I'd have of fame,
I'd see the cheapness then of worldly fame,
So that last day allowed on earth to me
I'd live for Him who His blood did shed for me."

(With apologies to Edgar A. Guest)

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. 5

LEBANON, MISSOURI, JUNE 1, 1932

No. 6

OUR YOUNG PEOPLE No. 3.

Examples.—Paul, the aged, said to young Timothy, "Let no man despise thy youth; but be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). And to Titus, another youth, thus, "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." (Tit. 2:6-8). Concerning the young women he instructs, thus, "Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands" (Tit. 2:4, 5). Peter has this to say, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:1-4).

The above scriptures should be sufficient to convince all, both young and old, that we are not to follow after every whim of fashion or fad of the world, but that we are to "lead" (not follow) the world. We should try to get the world to follow the Christian example. There are in the church a few boys and girls who are real patterns, and for these we thank God. I wish that all of the young Christians could realize the beauty and the blessedness of leading a model life. There is nothing that speaks more for the Christian life, and the church than the example of a pure minded, truthful Christian boy, or a pure, modest, quiet Christian girl; free from bad habits, youthful lusts and wickedness.

Do not misunderstand me. I do not want our young people to be the slouchy, "old foggy," disgruntled type. You don't need to be that way in order to be nice. In fact, you would not be a proper example if you were. We want you to be neat and dignified in your personal appearance.

The young people in the land, generally speaking, are growing up in sin, folly and disgrace. However, now and then, we find a noble Christian boy or girl, who, like the oasis in the desert or the towering mountain peak, are living examples of righteousness. We cannot well over estimate the value of such boys and girls to the cause of

Christ and to the community in which they live. The wise Monarch said, "Remember now thy Creator in the days of thy youth, while the evil days come not." But, how easy to forget Him when we associate with the wrong crowd, and we begin to engage in sinful pleasures. Hence be careful that your associates are of the right kind. You had better spend your hours at home, reading the Bible, in prayer, singing, or listening to the instructions of a loving mother or father, than to be in questionable company. Heed the warning of God's eternal truth. Hear it, "Cast not in thy lot with them; walk thou not in their way; refrain thy foot from their paths. They lay in wait for their own blood; they lurk privily for their own lives. But walk thou in the way of good men, and keep the paths of the righteous." Be established in your convictions of the right, and learn to say "NO" to the Tempter.

We need boys who read their Bibles, sing, pray, and attend regularly the Lord's day meetings; but do not engage in such evils as playing cards, attending certain parties, dancing, swearing, and the use of tobacco in the various forms, and etc. We need girls who do not engage in these evil things, but who wear long hair, decent and modest clothing; are not ashamed of mother, obedient, read the Bible, and assist with the home duties of life. Bear in mind, "All that glitters is not gold." Be thou an example in all things, showing thyself a pattern.

Yours in Christ, Homer A. Gay.

QUESTIONS

I want to ask you a few questions on "the cup question." I find some that believe the fruit of the vine is the cup of the Lord, and they say that a container has nothing to do with partaking of the supper. Does dividing the one volume for which thanks are offered cease to be one volume when divided into containers? I have never been able to see how to divide the one volume after thanks is offered for it could destroy the unity of the volume. All would be partaking of the same volume for which thanks were offered. W.

Of course, if we follow what "they say," we can accept sprinkling for baptism. The Bible says baptizo, and this does not mean to sprinkle. And if we follow the Bible, we must "drink the cup of the Lord." I Cor. 10:21 and 11:27. "How can one 'drink this cup'? By drinking what it contains, and in no other way." (N. L. Clark in Clark-Harper Debate) or as Thayer says: "pinoo to poterion i. e. what is in the cup. I Cor. 10:21-11:27," p. 510.

Pinoo is drink. To is the. Poterion is cup, a drinking vessel, p. 533.

Then one drinks a cup, a drinking vessel, by drinking what it contains, and in no other way, as Clark affirms, and Thayer backs up. You can no more dispense with the cup to drink from in this than you can the contents of the cup. In one cup there is one volume; in more than one there is more than one volume. If the one volume shows "unity," more than one volume will "destroy the unity," surely. When they partake of the different volumes in cups, they do not partake of the "one volume," for it is no longer one. As well "call" it one volume when you put it into cups before thanks, and as well "call" sprinkling baptism.

How is this scriptural? I attended at the church of Christ here at _____ last Sunday. They used two loaves and individual cups. I never before saw any church use two loaves to represent the body of Christ. The argument they gave me was that the bread was all the same kind, no matter how many loaves were used. B. Answer: It is not Scriptural. The Bible says, "All partake of the one loaf," I Cor. 10:17, *gar pantes ek tou enos artou*. And this does not denote simply one kind of bread, by a long way. It is one loaf.

1. Have we any Scripture to sustain tithing under the Christian dispensation? M. Ans. No.

2. Please harmonize these Scriptures: Favorable to debates: Acts 17:17; 19:8; 19:9; 15:2; unfavorable to debates: Rom. 1:29; 14:1; Mark 9:33; II Tim. 2:14; Tit. 3:9. M. Ans.—Eris, unfavorable. The lexicons and the Revised use "strife," not debate. Thayer gives the meaning of the Greek to include "strife" also. In Acts 17:17 and others we have *dialogomai*, to converse, discourse with, argue, discuss. We should distinguish things that are different, and not confuse them. There is much Scripture to sustain us in the practice of arguing and discussing things pertaining to our eternal welfare.

H. C. Harper.

WHY I AM A CHRISTIAN

1. I am a Christian because "in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature" (Gal. 6:15). And neither Campbellism, Mormonism, Methodism, Baptistism, nor any other "ism" avails anything "in Christ"; but a "new creature," a Christian.

2. I am a Christian because this name is broad enough to take in all the saved people—the people of God—and yet narrow enough to shut out all unsaved people—Pagans, Infidels, and sectarians. All sects had better leave off their "isms" and obey God. If they do this they will be Christians.

3. I am a Christian because Christ, my Lord, is "the Author and Finisher" of my faith (Heb. 12:2). Paul, who followed Christ, says, "Be ye followers of me even as I also follow Christ" (I Cor. 11:1). Paul wanted all to be Christians (Acts 26:26-29).

4. I am a Christian because I have "put on Christ" (Gal. 3:27). I have been baptized "into

Christ" (Rom. 6:3) and "in the name of Christ" (Acts 2:38; 8:16; 19:5). I was not baptized into any sectarian body. But I am saved through Christ, my Exemplar (Matt. 1:21).

5. I am a Christian because Christ's name is the only name by which I can be saved (Acts 4:12).

6. I am a Christian because I must not deny the name of Him who gave himself for me (Rev. 3:8). He did not give Himself for any sectarian Church. He died for His own Church, His body.

7. I am a Christian because Paul persuaded people to become Christians (Acts 26:28). He did not persuade them to become sectarians.

8. I am a Christian because Christ's name is better than any name given even by angels (Heb. 1:4), and is above every other name. At His name "every knee shall bow," and "every tongue shall confess that Jesus is Lord" (Phil. 2:11). We are not to bow to any sectarian name.

9. I am a Christian because Christ is "the Alpha (A) and the Omega (Z) the beginning and the end, the first and the last" (Rev. 22:13). He is the Sun, light, life and power—the "all and in all"—of the religion I profess.

10. I am a Christian because Christ was crucified for me (Col. 1:13) and it is His Father's will that He have His pre-eminence in all things (Col. 1:18). Are you willing to give Him the pre-eminence?

11. I am a Christian because the most important questions of the Bible are, "What think ye of Christ?" (Matt. 22:42) and "Whose Son is He?" And "What shall I do with Jesus Who is called Christ?" (Matt. 27:22). He is the Lord Messiah, "the Christ, the Son of God" (Matt. 16:16-19). I take His name as the only authoritative name (Acts 4:12) and by wearing the name "I take His service to be my work, His joy and love to be my portion, His home to be my home.

12. I am a Christian because it is better to be a Christian than to "gain the whole world and lose my own soul" (Matt. 16:26), for "What can we give in exchange for our souls?"

13. I am a Christian, rather than a Campbellite, or a Lutheran, or a Baptist, or any kind of a sectarian, because Christ prayed that His people might be one (John 17:21). We can be one by all being Christians. But for one to be a Christian, another a Methodist, another a Campbellite, etc., we cannot be as He prayed for us to be. "There is one body" (church), says Paul (Eph. 4:3). This one body is the church, or body of Christ. (See Col. 1:18).

14. I call myself a Christian because every motive and incentive that the Word of God furnishes for being a Christian is equally a reason for calling oneself a Christian.

15. I call myself a Christian because it is the one purpose of my life to be a Christian, with all that the N. T. name implies, and a life of eternal blessedness depends on my being one. One must be a Christian to be saved; but he does not need to be a Campbellite, nor a Methodist, nor any kind of a sectarian to be saved.

"Therefore, let no man glory in man" (I Cor. 3:11). That is, let no man glory in the doctrines, systems, names, and creeds of man. All things

are yours and you are Christ's (1 Cor. 3:21, 23). "Speak as the oracles of God" (1 Pet. 4:11).

Submitted in love for truth and righteousness,
George Masser, Abilene, Texas.

CHRISTIAN'S RIGHTS

There are so many teachers and aspirants to the Bishop-rick, who are governed by their teaching and Church ruling by the spirit of coercion, that to set out a few thoughts upon the rights of Christians will most assuredly be in order. But to conserve space I will stress only a few items of divine law in this connection.

2. First; Faith and practice as a whole, are matters of free personal conscientious choice. Not subject in any way to a superior undivine dictation. This makes each individual responsible alone to his Lord for his religious acts. Then to compel support of any form of Divine service, is to over-reach our bounds and impose upon the rights of our fellowman. Not only is this true, but to further proceed in such presumption, making rules with penalty attached for the Church, runs counter to Divine precept; "it shall be required of him," "he shall be destroyed from among the people." (Deut. 18:19, 20.) He also commits treason against Christ, the only law-giver and sovereign of our souls. (Act. 3:23).

3. Then to concede to our fellowman such liberties is the true way, seeing we can't innocently enforce support of our notions in any way. For instance; we may suggest a rule with penalty against one who may interrupt a speaker teaching the Church. (b) Make a rule with penalty to bar one from God given rights in the worship without due cause. Or. (c) A rule may be adopted for the Church to use two units of bread and two cups in serving the Lord's supper, all of which seems very well. Yet it being undivinely approved contravenes divine law.

4. Now to use one bread and one cup in this feast, it being of Divine origin is in line with those rights and we may see by the following scripture the oneness to be held sacred in this feast. As to the bread He says: "For we being many are one bread, one body; for we are all partakers of that one bread." Not the same kind of bread. ONE bread. As to the cup he says; "Is IT not the communion of the blood of Christ." "But let a man examine himself and so let him eat of that bread and drink of (ek) that cup." (I Cor. 10:16, 17. 11:28). Then, to separate the bread into two or more parts to suit our notion as to convenience, is to destroy its sacred oneness and render it unsuitable as an emblem. The same is true in separating the fruit of the vine into two or more cups. In such condition, no "Testament in my blood," is represented. For this cup containing the fruit of the vine, said He, is the New Testament in my blood" (Lk. 22:20. I Cor. 11:25).

5. Now while the cup with its contents stands for the New Testament, its contents stands for the blood of the New Testament. (Mt. 26:29.) Then the cup and its contents exclusively, stand for nothing. But when together in order, the cup stands for the New Testament as truly as its con-

tents stands for the blood and to change this divine order, is to frustrate God's purpose.

6. In concluding I offer a suggestion that I think plausible; The divine order of worship being to use one bread and one cup and each assembly thus observing it constitutes a unit of the Church. Does not an assembly using two units of bread and cups in this feast, make of itself two unites of the Church? Think it over.

7. We should not strive till we become daft about old customs—preconceived opinions, or be a "Diotrephes who loveth to have the pre-eminence." (3 Jno. 9). Let us consider well, "What hath the Lord answered? what hath he spoken?" (Jer. 23:35, 37). For whatsoever is not of faith is sin." (Rom. 14:23).

Yours for the whole truth,

B. M. Massengale.

"THE CUP OF THE LORD"

This is the title of a booklet written by me on the cup question. It sets forth a great cloud of witnesses, from the various institutions of learning, setting forth the exact meaning of the N. T. language in regard to the matter. All this is strengthened by quotations from various historians. The following commendations have been selected from among the many that I have received:

"They are simply fine. I hope to use many of them to a great advantage" (Homer A. Gay, Tex.)

"You have done an excellent work. I should like to see some of the scholars among the cups brethren attempt to review it." (H. C. Harper, Fla.)

"You have given enough authoritative evidence to convince any honest-minded person" (Joseph Miller, Indiana).

"Your book, 'The Cup of the Lord,' is the very best thing I ever saw on the question" (Dr. A. J. Trail, Tenn.)

"I am sure there is nothing in print, on this question, that compares with it" (Homer L. King, Pub. O. P. A., Mo.)

"The best thing I have seen on the subject. It is exhaustive" (Tom E. Smith, Okla.)

"It is fine. I like the way you handle all your subjects" (W. R. Chapman, D.D., LLD., Congregational Methodist Minister, and Extension Professor, Webster University, Culpepper, Va.)

"It is a pioneer in its field. It is the first attempt to set forth the world's best scholarship on this vital question" (Jas. T. White, Texas).

This book is free. Order as many as you can use. Be sure to send postage. If possible, send a donation to help bear the expenses of printing. The printing bill alone is \$79.40. This bill must be paid soon. I insist that all who promised to donate to the work do so at once.

Since I am in the evangelistic field and all my mail must be forwarded, it is quite probable that some orders for the booklet have failed to reach me. So all who have ordered books and failed to get them, should write to me about it. Address: J. D. Phillips, care Homer A. Gay, Eola, Texas.

Let Laycook Printing Co., Jackson, Tenn., handle your printing needs. They will save you money.

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Editors

H. C. Harper Sneads, Fla.
J. D. Phillips Montebello, Calif.
Homer L. King Lebanon, Mo.
Homer A. Gay Eola, Texas

Publisher

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

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EDITORIAL

By J. D. Phillips

DANGER OF INNOVATIONS

For several years, a number of us have been warning the brethren against innovations, pointing out to them the fact that they lead away from God. Look at Israel. Look at Catholicism. Look at Protestantism. Look at our brethren who call themselves "Progressives." The sad condition into which many of our brethren have drifted reveals only too plainly the apostate condition into which the practicing of innovations will finally lead their devotees. History is now repeating itself in the so-called "loyal churches of Christ."

The College of the Bible, Lexington, Ky., was at one time noted for its sound teaching; but is now noted for its destructive criticism. Bro. R. H. Boll read a letter written by one of its professors, and remarked: "Professor is full of destructive criticism. He couldn't keep it out of a short letter like that." The College of the Bible well illustrates the fact that innovations lead away from God. When its greatest Professor, J. W. McGarvey, died they brought his body into the church he had left because of innovations, and played the organ over his dead body. They had him down so that he could not speak for himself!

On March 12, 1917, my friend, Ben F. Battenfield, who was then a student of The College of the Bible, sent a letter to several conservative brethren, asking them "to do all you can to take" The College of the Bible "out of the hands of destructive critics." The following statements, taken from his letter, show that the College of the Bible was bordering on to infidelity. And it has been getting worse ever since.

Professor Snoddy said, "I am a hard evolutionist." "The first chapter of Genesis is poetry." "We can't believe the story of Adam's search for a helpmate." "To explain how God answers prayer, I must explain what I mean by the term 'God'."

Professor Bower has called Jehovah "the tribal God of the Jews." He said, "The urim and thummim, and Gideon's fleece were means of augury." "Civilization has been traced back as far as 10,000 years B. C." "The Pithecanthropus Erectus is the missing link between man and the lower animals."

Bro. Battenfield then shows the effect of this teaching by several statements from students.

John T. Pugh says, "I hear scarcely any but destructive critical teaching except in Dean Calhoun's classes."

J. G. Hurst says, "I came to the College of the Bible because of its reputation for sound teaching, but I have found more destructive criticism and Christian Science than anything else."

K. B. Bowen says, "If I had to believe that the Bible is inspired from cover to cover, as Mark Collis said, I wouldn't preach any more."

Dr. J. R. Barbee says, "I believe that President Wilson is inspired just as the apostles were."

W. R. Hudspeth says, "I think we should have a new New Testament. I know any number of men I would as soon trust to write it as Paul."

Speaking of a union revival meeting in which the Church for which he preached was to engage, J. L. Finnell said: "The man who is to hold the meeting is not a member of the Christian Church, and no doctrinal points will be touched. People are tired of 'our plea'."

The foregoing is bad, but no worse than can reasonably be expected from those who have become "wise above that which is written" (1 Cor. 4:6) and "progressed" beyond it. Those who disregard 2 John 9 will, sooner or latter, disregard anything else in the Bible that does not suit their fanciful imagination. Such statements as the ones given above do not come from those who refuse to go beyond "that which is written."

FRIENDS OF PAPER, NOTICE

This is our sixth issue of the paper under the new name and the present management. We have received much encouragement for our feeble efforts. Many have written us of how they have been benefited by the visits of the "O. P. A." A number of influential and God-fearing preachers and others have taken their stand with us, turning their backs on the innovations of men, and in all we believe that much good has been accomplished.

Until the May issue we have been able to meet our financial obligations, for which we have been very thankful, but when we came to settle with the printers for this issue, we found a deficit of five dollars. Not much, it is true, but we do not like the idea of running behind with our expenses; neither do we want to miss an issue, but this will be inevitable unless the friends of the paper rally to the support with subs. and donations. May we count on you, brethren?

Again, when Bro. Harper turned the paper to me, he owed the printers six dollars and fifty cents. This he paid with his own money, rather than quit them indebted to them. Who will donate this to Bro. Harper? It seems that he made enough sacrifice without losing his money.

—Publisher.

FROM THE FIELD

W. W. Leamons, Trinty, Texas, May 9, 1932.—There were many good things in the last issue of the O. P. A.

I have baptized two more here since last report. I am to assist in a meeting, near Guthrie, Okla., in June, and I would be glad to arrange another meeting in that state.

J. L. Musgrave, 2115 Filmore, Wichita Falls, Texas, May 4, 1932.—I preached at Portales, New Mex. the first Lord's day in April. From here I went to the L. F. D. congregation, near Roswell, and preached three nights. One young lady was baptized. My next meeting was at Hatch, New Mex., where I continued for twelve days, baptizing two and two were restored. I enjoyed the work and associations at all these places. I am now at Somerton, Ariz. in a meeting, with three baptized to date, and others are expected before we close.

J. C. Moore, Waco, Texas, April 18, 1932.—The Church of Christ, meeting on S. 4th St., is at peace and enjoying a peaceable worship each Lord's day. We expect to begin a series of meetings of two weeks duration, the first of May. Bro. Bob Musgrave will do the preaching. All within reach of Waco are invited to attend these meetings.

J. B. Daniel, Hatch, New Mex., April 23, 1932.—Bro. J. L. Musgrave, of Wichita Falls, Texas, has just closed a very successful meeting here. The results were two baptized and two restored. I consider Bro. Musgrave a fine young man and an able defender of the truth for his age. Being young he has the prospects of becoming a very useful man in the Vineyard. May God bless his efforts for good. Eternity will reveal the results of such a useful life. Brethren, if you are passing this way, stop and see us.

W. J. Harris, Dallas, Texas, April 17, 1932.—I am busy in the services of God. At Waco, Groesbeck, Cooper, I proclaimed the word of truth in a plain, simple and practical way, without compromising with error.

I'm successful in every way, except in support, and the reason for that is I'm unpopular—too plain, simple and humble.

The paper, "Old Paths Advocate," is good and very good. I am satisfied with it, and that's the limit. I am putting it into new fields, and it is meeting with the approval of the brethren. Success to the readers and all the faithful ones, who worship the Father in spirit and in truth.

T. F. Thomasson, Lake Arthur, New Mex., May 11, 1932.—The interest at L. F. D., Greenfield, and Lake Arthur, is fine with increasing attendance. Last Lord's day I preached twice at L. F. D. to large crowds, who listened with intense interest. Bro. Sidney Stark, a young preacher of much

ability, has located with us, and is assisting much in preaching and otherwise. He baptized two at Greenfield the first Lord's day in this month. In spite of the fact that the innovators and deceitful workers are working hard in this section, the cause of Christ is progressing in an encouraging manner.

H. C. Welch, Vera, Texas, May 3, 1932.—I have recently signed up with a Holiness preacher, for a discussion on the following propositions:

1. The scriptures teach that miracles, such as are mentioned in the sixteenth chapter of Mark, should follow believers in Christ at the present time.

2. The scriptures authorize Christians to sing with instrumental music in the New Testament Church.

3. The scriptures teach that Christian women should publicly preach the Gospel of Christ.

He affirms and I deny. This debate is to be at Vera, Texas, beginning Monday night, July 4, 1932, and continuing for a period of six nights.

Homer L. King, Rte. 2, Lebanon, Mo., May 15, 1932.—We had a great day at the home congregation today. At the conclusion of the teaching services two made the good confession and were baptized at the hands of the writer in the afternoon. We returned to the meeting house again at night for song practice. The day will long be remembered by this community. The Lord willing, I expect to begin a meeting at Healdton, Okla. the second Lord's day in June. I expect to remain in that section for four Lord's days, then to Atlanta, Texas, the second Lord's day in July. I hope all will be ready for the meetings.

Joseph Miller, Brazil, Ind., May 16, 1932.—Three young people were baptized into Christ, Lord's day afternoon, the 15th inst. May God ever be glorified through Christ in the Church.

Chas. T. Cook, Clinton, Ind., 1548 S. 4th St., April 27th.—About sunrise April 16th, I immersed Bro. James Stewart's youngest son in Lake Michigan, at the edge of Whiting, Ind. About 2 P. M. Lord's Day, the 17th, I immersed the five children of Bro. Ernest Foster, six miles south of Valparaiso, Ind. This was done in a nice pool in the yard of sister Lewis. We changed our clothes and entered into the assembly to "break bread." The three boys, just born into the kingdom of God, each read a portion of God's word in the worship, and all broke bread before their hair was dry. Bro. Stewart, wife and two sons used to be members of the body of Christ, in Fairview, near Clinton. Seven years ago he was compelled to go away from us to seek work. He found employment in Whiting, Ind., and moved his family there. The father, mother, and two sons have worshipped constantly in their home. The two younger children were added to the church as soon as old enough. Some 14 years ago I immersed Bro. and Sister Foster. The most of the intervening time Bro. and Sister Foster, Sister Lewis, and her invalid sister, Mary, have unceasingly

continued to worship God in spirit and truth in the home of Sister Lewis. As a result, all five of Bro. Foster's children, brought up as commanded in Eph. 6:4, were added to the church the same day. I trust this report will encourage many other parents to be "steadfast and unmovable, always abounding in the work of the Lord, for as much as ye know that your labors are not in vain in the Lord." 1 Cor. 15:58.

J. D. Phillips, Montebello, Calif., May 12.—Three were immersed during my recent meeting at Fox, Okla. The meeting at Lorenzo, Texas, closed without additions. Some good was done in the way of getting our plea before the public. I think some prejudice was removed. Bro. E. H. Cavin, a good preacher, lives there and is a pillar in the church. He will preach for the brethren each Sunday night. I am now in a meeting at Lometa, Texas. We have been rained out several times and the weather has been so unsettled all the time that our audiences are small but interested. Bro. J. T. White lives here. Bro. Ira Grantham was over to see me, but by a conflict in dates I was not here. Bro. W. T. Taylor was here preaching when I arrived. I go next week to Eola, where Bro. Gay lives. From there to Ogden unless the brethren in San Angelo decide to have a meeting this spring. If any other brethren in Texas want me for a meeting before I return to Calif., they had better write me as soon as they see this; for I will be leaving the state as soon as I get through with my meetings.

H. C. Welch, Vera, Texas.—I have moved here from the Plains. No congregation here when we came. We rented the Primitive Baptist house, and now have about thirty attendants. I am now in a meeting here with good attention and interest. Bro. J. D. Phillips preached four times in this meeting.

Paul Mackey, Howard, Penna.—I have just returned home from a meeting at Summerville, Pa., which resulted in 22 baptisms and 15 restorations. We praise the Lord! This makes 31 baptisms and 30 restorations since the first of the year. One man was 86 years old. He gave up his tobacco habit, although he had used it all his life. Two were Italians. They had been raised Roman Catholics. One young lady was pianoist for the Presbyterian church. It caused "great joy" to see them turning from "idols" to serve the true and Living God. We are pleading for a complete return to the simplicity of the early Christians.

Note: Bro. Mackey is Editor of "A Standard Bearer for the Lord." It seems that his whole heart and soul is in the work. Bro. J. W. Stigers, who had a written debate with Bro. N. E. Kellems, on the individual cups, is associated with him. Bro. Stigers set out in the debate to defend the use of individual cups, but when he saw it could not be done by the Bible, he gave up his contention. Bro. Mackey is with us on this question. He ordered a sample copy of Bro. Phillips' "The Cup of the Lord" and says he hopes to circulate it in his part of the country.

CHRISTMAS

By I. G. Hays, Troy, Texas

Some otherwise intelligent people truly believe that their standing with the Lord depends, to some extent, on the way they celebrate Christmas. They prepare special dinners, buy fire-crackers, toys, etc. Their children look forward to their imaginary "Santa Claus," expecting him to come in a sleigh loaded with presents and drawn by reindeers. They expect him to come down the chimney with the presents. Usually the rich and unappreciative children get many presents; while the poor children get but little, or nothing; consequently they are filled with sorrow because "Santa Claus" slighted them and favored others.

Where did "Christmas" originate? Does our Lord authorize its celebration? Nothing is said about it in the Bible. But when the Catholic Church divided into what is known as Eastern and Western Catholicism, we find the two factions celebrating two different days in honor of the birth of our Lord, the Eastern Church celebrating the 6th day of January and the Western Church the 25th of December. Each faction, of course, claimed to be celebrating the right day in honor of the Nativity.

The reason they celebrate the 25th of December as "Christmas" is that certain German and Celtic people who had formerly worshipped idols, but had been converted to Catholicism, celebrated on December 25th, which, they imagined, was the day of "the return of the fiery sun." So the Western Church adopted December 25th and let them keep this idolatrous feast, calling it "The Nativity of Christ!" This is the origin of what we call "Christmas."

Some, even in the churches of Christ, seem to believe that December 25th is really the birthday of our Lord. But the fact is, no one knows the date of Christ's birth. The Eastern Church adopted December 25th because they saw its popularity among those converted from heathenism to Catholicism.

We have already seen that God did not authorize our so-called "Christmas." Hence, the apostles and Apostolic and post-Apostolic disciples did not observe it. God's "divine power has given us all things pertaining to life and godliness" (2 Pet. 1:3) and yet the gospel, which is His "divine power" (Rom. 1:16), says nothing at all about this "Christmas" festival!

There is a feast of which God is the Author. It is "The Communion of the Body and Blood" of our Lord (1 Cor. 10:16) which is "the Lord's supper" (1 Cor. 11:23) and it is to be observed "upon the first day of the week" (Acts 20:7). It is observed in commemoration of the death of our blessed Lord who suffered, bled, and died—stooped that He might conquer!—to save us from our sins. It is strange that many—yes, the majority—refuse this holy feast of which God is the Author, and observe one which has no higher authority than the Pope of Rome! The world refuses this holy feast of the Lord's supper because it is not their own; they celebrate the one instituted by the Pope because it is their own! Yet, we must "touch not—taste not, and handle not" this "Christmas" festival, lest we "perish with the using" (Col.

2:21, 22).

It is bad enough to celebrate this pagan feast with "Christmas trees," firecrackers, etc., at home and at school; but when religious people make a mock of our Lord by having "Christmas trees," "Christmas programs," etc., in their houses of worship, it is even worse. (Beware of the Beast and his image!—J. D. P.)

Some who do believe in celebrating Christ's own institutions—"the Lord's day" (Rev. 1:10) and "the Lord's supper" (1 Cor. 11:23)—say it does not matter how we observe His Supper. "We may use one cup, two cups, or individual cups," they say. But when it comes to "Christmas" it must be observed as the Pope wants it observed!

Christmas belongs to the Lord and His spiritually-minded disciples observe it as His law demands. See Mark 14:22, 23; 1 Cor. 11. Those who do not observe it as "it is written," but "go beyond that which is written" (1 Cor. 4:6), do not manifest a love for the Lord and His word.

Superstition is the foundation of the Catholic doctrine, and to follow them in their observance of "Christmas" is to give encouragement to their superstition. Beware! The "Santa Claus" idea is a Pagan superstition.

I once heard of a young lady who asked her mother something about "Santa." Her mother said, "Daughter, you are getting old enough to know that there is no Santa Claus." She said, "Mother, have you been lying to me about Jesus, too?" The same mother who taught her to believe in Jesus also taught her to believe in Santa Claus. When her faith in "Santa" was shaken, her faith in Jesus was also shaken. Parents, be careful! No wonder Christianity is failing. Let us come back to "The Old Paths," is my prayer.

Remarks:

We are glad to get this timely article from Bro. Hays. If we are going to restore Primitive Christianity, let us, actually and in fact, get back to the New Testament. Yes, let us "walk about Jerusalem."

The observance of "Easter" as a religious institution is equally as Romish as the observance of Christmas. Both came from the God-defying Pope, whom Paul characterizes "that man of sin, the son of perdition" (2 Thess. 2:2-7) and iniquity.

I think the most brazen and Satanic plot that I have ever seen is the ridiculous inconsistency of rendering pascha (passover) by the Romish word "Easter," in Acts 12:4. The translators of the King James Version, being members of the Church of England, which is just one step ahead of the Romish harlot (Rev. 17:1-7), rendered pascha by "Easter" in order to bolster up the Romish observance of Easter. Their diabolical work is shown by the fact that they rendered the word by the word "passover" twenty-eight times out of the twenty-nine times in which it occurs in the Greek New Testament. By their correct rendition of this word in all of its occurrences but one clearly shows their work to be a diabolical plot, and not ignorance. Brethren, beware of the leaven of Babylon.—J. D. P.

Subscribe for the Old Paths Advocate.

SHOULD WE BAPTIZE OUR BABIES?

For those who have been baptized in infancy, for those who are contemplating having their little ones baptized and for all who may be in doubt on the subject this treatise is written.

It must be admitted that this is not a question of morality but one of obedience to a law governing spiritual matters under Christ. A person may be a good moral character and be on either side of the question, and if he change from one side to the other it will not affect his moral standing. Honesty and sincerity are on both sides of the issue. The question before us is, "Should we baptize our babies?"

Should implies duty. What a person should do is his duty to do. If we should have our infants baptized it is our duty to do so. If we should and fail we are not doing right. To this all will agree. This being true we are ready to ask "Where is duty to be found?"

To this question the Pope will answer, "I am God's representative on earth and can show you the way." Conference says, "We have wisdom backed by experience, hear us." And all our neighbors hold up their creeds as being the "highest right" of any they have seen. But amidst all this clamoring and confusion the voice of God comes thundering through the ages, "This is my beloved son, hear ye him" Mt. 17:5. With this awful and sublime enunciation ringing in our ears we turn to Christ to see what He has to say about baptizing babies.

We ask then, what has Christ said upon the subject? And turn to the New Testament to see. In it we find much about baptism. We there see our Lord baptized, but not when a baby—He was about 30 years old. Lk. 3:23. Neither do we find where He ever baptized an infant nor where He ever commanded any one else to do so. From this we might conclude that it is not a duty to baptize the little ones or Jesus who did not forget to bless them would have commanded it or at least set the example of it. But lest we appear too hasty in such a conclusion let us withhold our decision till we have discussed two questions: (1) Are infants Gospel subjects? (2) Can they qualify for baptism?

That baptism, as it is purported to be practiced by all churches of our day, viz. in the names of Father, Son, and Holy Spirit, is Gospel baptism is too plain to be questioned, or to require proof. Both come to us in the Great commission, and wherever the Gospel is preached and accepted its adherents are baptized. It follows then, that if infants are Gospel subjects they should be baptized, but if they are not Gospel subjects that they should not be baptized. Else why should not amenable to the Gospel be put through its requirements? These things premised, we proceed with the question—

Are Infants Gospel Subjects?

Article 2.

1. The Gospel is for those capable of believing. Mk. 16:15; 16. Jesus said preach the Gospel contemplating that it would produce belief. But while a person is in infancy he cannot so hear as to believe. Therefore he is not a Gospel subject and cannot be expected to obey its commands.

2. The Gospel presents facts to be believed, Jno. 20; 30, 31; I Cor. 15:1-3. Commands to be obeyed, I Pet. 4:17, and promises to be enjoyed, Acts 2:38. Irresponsible babies cannot believe the facts; obey the commands nor go on their ways rejoicing, Acts 8:39. They are not gospel subjects, hence cannot receive its commands.

3. The gospel is to save the lost. Lk. 19:10; Mt. 16:15, 16, Acts 26:18; Rom. 1:16. Infants are not lost—have never done anything to be lost.

4. The gospel appeals to responsibility, Act. 3:26. Babies are not responsible, and everybody knows it.

5. The gospel invites people to come. Mt. 11:28. Infants cannot come, and not being able to do what it says do, are not amenable to it.

These things being true it is evident that Christ did not expect babies to be able to carry out his instructions—to obey the Gospel. For they are not Gospel subjects. With this in our minds we proceed to the other question. (Continued)

L. W. Hayhurst.

FROM INDIA

Christ House, Purna, Via Nanded Post Office, Deccan, Br India. 5th April, 1932.
To Bro. J. D. Phillips, Editor, Old Paths Advocate, Montebello, Calif., U. S. A.

Dear Brother in Christ:

I thank you very much for kindly sending me the "OLD PATHS ADVOCATE" which I enjoyed reading. I am much interested in the paper as it aims teaching the Brotherhood the Pure Faith of the New Testament Christianity.

Now I am not in a position to subscribe for the paper but will do it later on. Kindly continue to send me the paper. I thank the Lord for what you are doing for His Cause.

Perhaps you will be interested to know how the Indian work is going on. We ran it successfully from 1925, May, to 1931, December, and converted more than 450 heathens up to the date of writing and gave them the Bread of Life. Since the trade depression visited America we lost almost all the support for the work. Now I have only \$5.00 (Dollars Five) for the work. Originally I had 10 workers but I had to discharge one by one as our support began to decrease from \$100.00 to \$60.00, \$50.00, \$40.00, \$30.00, \$20.00, \$10.00, and now I have only \$5.00.

I had 6 workers from 1931, that is 4 preachers and 2 teachers, one teacher died last October of half starvation and sickness. Now I have 5 workers who are starving. Two of our best supporters died in America.

The whole work is being supported by the Apostolic Way, now the Apostolic Way itself is in financial difficulties—they are not able to support the work. Only one Church is sending \$5.00 for the work against \$30.00 I need for the work. I am paying \$5.00 to a preacher and \$2.00 to a teacher.

If you could see some of the Churches and individual Brethren and arrange a small support you will be saving the work from collapse.

There are hundreds of villages where the Gospel has not entered even for the first time. I am

just keeping the good work going on. If the kind Lord gives the privilege of saving heathen India you can do so and have the fellowship in the work. May the kind Lord bless your efforts for the Pure Faith. Kindly pray for me and for the workers. With Christian greetings,

Your Brother in Christ,
M. Vandanam.

MORE ABOUT THE TIDWELL-ARCENEUX DEBATE

As the propositions and date of this debate were given, by Bro. H. K. Tidwell in his report, published in the May issue of this journal, I shall omit them.

En route to this debate, Bro. J. E. Tidwell and I went via the home of his father, E. J. Tidwell, at Haughton, La. Here we remained over Lord's day, and "broke bread" with the faithful ones; leaving Monday in company with Bro. H. K. Tidwell for Gallatin, Texas, where the debate on the Sunday School question was held.

While Bro. Arceneaux was in the affirmative, he consumed most of his time denying the scripturalness of "The Apostolic Way" and the Littlefield College. Bro. Tidwell showed that these things were not on a par with the S. S., and that he had nothing to do with the school, and besides, they were not debating these things.

The debate was conducted in a nice manner, and I believe it did much good. Generally, it seemed the people were able to see the unscripturalness of the S. S. The brethren who stood with Bro. Tidwell seemed to be much strengthened and encouraged, while those who stood with Bro. Arceneaux for the S. S., seemed discouraged. It was very evident to all fair-minded people that there is not a man on earth, who can refute the charges made by Bro. Tidwell, against the S. S. Here are some of them: First, it is a human institution, imitating the church, and its head is Robert Raikes. Second, its authority is the doctrine and commandments of men (Gospel Advocate catalogue, 1932, p. 21). He showed by this catalogue that the S. S. is just as close by connection to the church as could possibly be (p. 18). He further showed that according to this catalogue that there are infants in the church, as the three year old's in the S. S. are called the "Nursery Class of the Church" (p. 17). Hence, in as much as the church is called a woman in the Bible, the S. S. must be a concubine, trying to assist the church to bear children (?).

Third. He showed that according to Matt. 15: 3-9, Arceneaux and his brethren had made void the commandments of God with their traditions, and were worshipping in vain; and according to Matt. 15:13, they were cultivating a plant which the Heavenly Father had not planted, hence would be rooted up. He further reasoned that it took all of Christ's blood to purchase the church, hence none left for the S. S., and that the spirit was given to the church, therefore the S. S. had not the spirit—void of life.

Fourth. The S. S. assembly was either an assembly violating 1 Cor. 14:24, or else it was not an assembly of saints.

J. A. Patterson

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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No. 6

WHEN INSTITUTING THE COMMUNION, DID JESUS EAT AND DRINK?

In the efforts put forth by all lowers of the word of God to follow the plain truth of the scriptures in all things, there should be no departure from the simplicity, humility, and loving intimacy as practised by Jesus, the apostles, and the early church. Also, if we find that we are or have been practising anything that has been introduced by men, and that is opposed to or added to the revealed teachings of the Holy Scriptures, we ought to be willing (as have been many before us), when the light of Holy writ dawns upon us, to take each step forward, closer to the Divine Pattern, and accept the plain discernible truth regardless of whether or not it disrupt our former doctrine and practice, or that of our friends, relatives, or close associates of long standing. Furthermore, through it should break every human tie and place upon us the burden of facing alone the battles of life, it were better by far, to please God rather than men. If God be with us, we are not alone, and there may always be some honest-hearted who will have the courage to stand out for truth and right.

Then "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. (A. V.)

"And as they were eating, he took bread, and when he had blessed, HE BRAKE IT, and gave to them; and said, Take ye, this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Verily I say unto you, I SHALL NO MORE DRINK of the fruit of the vine, until that day when I drink it new in the kingdom of God." Mark 14:22-25; cf. Matt. 26:26-29; Luke 22:14-20. (R. V.)

"For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, HE BRAKE IT, and said, Take, eat; this is my body, which is broken for you: This do in remembrance of me. AFTER THE SAME MANNER HE TOOK THE CUP, WHEN HE HAD SUPPED, saying, This cup is the new covenant in my blood: this do as oft as ye drink it in remembrance of me." I Cor. 11:23-25. (A. V.)

"THIS DO," he said, or we might put it, "DO THIS." To what did Jesus refer the first time (verse 24)? He referred to what he, himself, was doing or had just done. What had he just done? "HE BRAKE IT" (the loaf). Again, when

he had taken the cup, AFTER HAVING SUPPED, (version d'ostervald), he said, "DO THIS." To what did he refer this time (verse 25)? He referred to what he had just been doing, DRINKING or SUPPING from the cup. Therefore Jesus, as an example to his followers, ate and drank when instituting this ordinance.

As in Mark 14:25, how could Jesus say, "I shall NO MORE drink," unless he had ALREADY DRUNK SOME? The very law of sense and language maintains that he could not drink MORE unless he had already drunk SOME, and he said he should drink no more until he would drink it new in the kingdom of God.

Jesus took the cup, handled, partook of and gave to the disciples "in like manner" (R. V.), or "in the same manner" (A. V.), that he took the bread, handled, partook of and gave to them. Since we have established that he drank of the cup, we must naturally infer that he ate of the loaf: the manner of eating, he brake of it, or from it. Then he gave to the disciples and said, "all of you eat of it" and we infer they all ate of it. In what manner? Again, we necessarily infer that they followed his example and brake it, of it, or from it. The language, "in like manner," indicates that he handled, partook of, and gave to the disciples "the loaf," the same as "the cup." In other words, as he had supped his portion of the cup in drinking, he also broke his portion of the loaf in eating.

THE ORIGINAL GREEK. I Cor. 11:25.
Osautos kai to poterion meta to deipnesai
Likewise also the cup after the having supped
legon touto to poterion he kaine diatheke
saying this the cup of new covenant
estin to emo aimati.
is in my blood.

To put this in plain English we have, "Likewise also the cup, after having supped (it) saying," etc. Cup is evidently understood after "to" (the) which is placed after "meta," thus making it, "the having supped": which is "having supped the" (cup of course).

In addition to this we consider verse 28: "Let him eat out of the bread," (ek with supply, Thayer page 191), "and drink out of the cup" (ek with "the vessel out of which one drinks," Thayer page 510).

How did Jesus eat out of the bread? He brake it, of it, or from it.

How did he drink the cup? He drank from it, or out of it.

After he brake the bread, "he gave to his disciples, and said, 'Take, eat, this is my body.'" We necessarily infer that they ate as he commanded

them. In what manner? As he broke of it, so also would they break of it. After he supped the cup, he likewise said, "drink ye all of it," and "they all drank of it." Thus jointly and severally they showed beforehand the death of the Lord, and we must conclude that Jesus ate his portion of the loaf, the disciples followed his example; he drank his portion out of the cup, the disciples imitated him. In like manner we find Paul teaching the Corinthians (11:1), "Be ye imitators of me, even as I also am of Christ."

What else would Paul be doing at Troas, (Acts 20:11) than partaking of the Lord's Supper? He instructed the Church at Corinth, "if any man is hungry let him eat at home." Therefore the breaking of bread at Troas could not have been a common meal, but no other than the Lord's Supper. This scripture tells of him breaking the bread and eating, but says nothing of him giving the loaf to others. However we are told that Jesus brake the bread and gave to the disciples. Therefore we rightly conclude that, Paul as a faithful "imitator" of his Lord did likewise. In verse seven we are told of their purpose in assembling together, and in verse eleven we are told of the fulfillment of their purpose. There is nothing new or extraordinary in so alleging. Although every detail may not be given, when we have a record in the N. T. of a conversion, yet we necessarily infer that all the steps were taken, i. e. Faith, Repentance, Confession, Baptism. Hence, why is it not just as logical, just as necessary, to infer that in the instances of the Lord's Supper, when we are told of the breaking of bread, we conclude they also drank the cup? And analogously, Jesus when he had broken the bread, gave to the apostles and they ate. Therefore when Paul had broken the bread and eaten, he gave to the disciples, and they broke and ate. It is just as reasonable to infer that Paul ate all the bread, as to allege that he did all the breaking. He broke and he ate. If he broke it all, he ate it all, and if he ate it all he broke it all, but he didn't do it all. The whole meeting was a joint participation of all. Paul sang with, discoursed with, ate with, drank with, prayed with and talked with those present. It is obvious that this was a complete meeting in which they worshipped, remembering Christ. Would any act of worship, honor or glory be omitted?

Verily, the leader broke the bread and gave to the others, and they also broke it. The leader drank the cup, gave to the others, and they also drank it. In fulfilling the ordinance there was a joint participation of all. It was Jesus with the apostles who gave us the first example.

In following this course, who will say we have not observed the Lord's Supper?

Where in the scriptures is there any record of any other course?

L. L. MCGILL.

QUERIES

1. Please tell me what the Greek words translated "covered" (v. 6), "power" (v. 10), also "shorn" and "shaven" (v. 6), II ch. I Cor.; "silence" (ch. 14:34). B.
Shorn, keiroo, "cutting short the hair of the head, I Cor. 11:6."—Thayer. Shaven, xuraoo,

"Mid. to get one's self shaved, I Cor. 11:6"—Thayer. Power, exousia, power, power of authority, authority. In this place "the sign of the authority of the husband over his wife."—Berry. That is, the thing signified (power) is put for the sign (long hair). "And he shall rule over thee." (Gen. 3:16) "As Sarah obeyed Abraham, calling him lord." (I Pet. 3:6) "That they (the aged women) may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed." ((Titus 2:3, 4) "They (women) are commanded to be under obedience, as also saith the law." (I Cor. 14:34) Silence, sigao, "to keep silence, to hold one's peace, I Cor. 14:28, 30, 34."—Thayer.

Covered, katakaluptoo, "to veil or cover one's self."—Thayer. And "long hair is given to her for a covering (peribolaion, veil, I Cor. II:15)—Thayer. That is, being under her long (natural) hair as a token of being under (as to authority) her husband.

With hair cut, man is uncovered (v. 7 and 14), manly, as he should be; with "long hair" (v. 14), that is, uncut hair, man is sissy, womanly, henpecked, as the token shows, being under, kata, as to authority.

With cut hair, woman wears the authority sign, not being kata, under; breeches woman, authority over the man being her token, and she would as well xuraoo, get herself shaved; or keiroo, have her hair also cut close to the head. "If a man have long hair (hair uncut, natural hair), it is dishonor to him." (v. 14) Why? Because he wears nature's badge of sissy. "But if a woman have long hair (hair uncut, natural hair), it is a glory to her." (v. 14) She wears the womanly badge, kata, under, keeping the place God assigned her, "for long hair (uncut hair, natural hair) is given to her for a veil, or covering, under which badge she is pleased to remain if faithful to the Lord. (v. 14) H. C. H.

THIS RESTORATION MOVEMENT

We are living in "perilous times" of apostasy and rebellion (1 Tim. 5:1-6), and the spirit of lawlessness has invaded, not only the world but also, the church. "The signs of the times" indicate the prevalence of the present apostasy. "The prophets prophesy falsely and the priests bear false rule." Innovations in the church, immorality, carelessness, indifference, and such like, are among the signs.

But there is a restoration movement now in progress among those who wish to follow the New Testament. Many, even among those who see the pressing need of such a restoration, seem to be at sea without chart or compass. We preachers (and others as well) need to re-study every inch of our ground. Many of us have followed "in the rut" of the older preachers, and have never taken the time to really study to see whether the things we have taught are true. Many of our "sermons" need to be over-hauled. Everything should be "weeded out" of them except those things for which we can give a "Thus saith the Lord" either in express terms or by an ap-

proved precedent. The exact language of inspiration, rather than the Ashdodish language of our neighbors, should be used.

Each individual is "a king and priest unto God" (Rev. 5:10) —a member in particular of the body of our Lord. As kings we need to rule over the dark passions of the depraved heart and bring it into subjection to the will of our Exalted Head and Lord. As a priest, each disciple must offer his "body a living sacrifice unto God which is your reasonable service" (Rom. 12:1). Our lives must conform to the Pattern and Law set forth by Christ, our Exemplar.

Since each disciple is "a king and priest unto God" (Rev. 5:10; 1 Pet. 2:9) we are on equal footing. So, then, there should be no human over-lords over God's people. Each should be recognized as a free disciple—free to follow the dictates of the Holy Spirit, as revealed in the Scriptures. Many congregations have self-imposed and self-appointed leaders over them that really stand between the church and its duty to God. I mean to cast no reflection upon scriptural Elders.

Peace and harmony will prevail among all disciples if each has been wholly converted to the Lord to the extent that he will always say, "Let the will of the Lord be done!" Ambitious men, with the dictator spirit, should never be appointed as leaders or Elders in a congregation of disciples.

Paul says, "We persuade men." Again: "In meekness, instructing them that oppose themselves." This is our plan. Follow the inspired way of convincing men. Put the facts before them. Let them study and follow the teachings of the Holy Spirit. Isaiah says, "Come, let us reason together." And, beloved, we come.—W. T. Taylor, Box 174, Goldthwaite, Texas.

THE SUFFERINGS OF JESUS

"He is despised and rejected of men; a Man of Sorrows and acquainted with grief. We hid as it were our faces from him. He was despised and we esteemed him not" (Isa. 53:3).

Thus we see Isaiah's forecast of the intense sufferings of our Lord. The disciples were familiar with his description of the events of the crucifixion, so Christ says: "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). So the predictions of the prophet had not yet been fulfilled.

He "was acquainted with sorrows" before His death. He was always among the poor and poverty-stricken. He was among the sick. He viewed them in their sufferings. He heard the despairing cry of the hungry and the afflicted. He once met a funeral procession. The grief-stricken widow was among the number. He stopped the procession, and restored life to the son who was being borne away to his burial. When his friend Lazarus died, the weeping women sent for Jesus of Nazareth. He beheld how they were weeping over him. "Jesus wept"! He then comforted them, saying, "Lazarus will rise." He stopped their grief when He said: "Lazarus, come forth"! And he came! "He was acquainted with grief." Once more. He now enters Jerusalem, the be-

loved city. It was in splendor, and imaginary safety. He looked down over it and, weeping, said to its inhabitants: "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto you! How often would I have gathered thy children together as a hen does her brood under her wings and you would not!" (Matt. 23). They were chosen of God, yet they were drifting on the sea of despair and sin. They had been warned of their on-coming avalanches of judgment and doom. But they did not heed. "I would" said Jesus. But "you would not"! Ah, friends! this tells the sad story. This was a heart-rending scene.

But the physical sufferings of the body yet awaited the Savior. "He was scourged." The Roman scourge was a piece of thick leather, about eight inches wide and thirty-six inches long. There were holes in the leather about one fourth of an inch in diameter and one to every square inch. It is said that this scourging sometimes took, not only the hide off the subject but also, the flesh off the bones.

He was betrayed by his "own familiar friend" (Psa. 41:9 cf. John 13:18) who "ate His bread." When the Paschal Feast was over and Jesus had instituted His own memorial—the Communion—Judas the Traitor left Him and went to His enemies and covenanted with them to sell him for "thirty pieces of silver," or \$15.00. He was the "Man of Sorrows."

Now follow Him to Gethsemane. He went away to pray, asking His disciples to watch. He prays earnestly for the Father to "Let this cup (of sorrow) pass from Me." But His disciples, whom He loved better than His own life, went to sleep! In His bitter agony His sweat became, as it were, great drops of blood. They then come out with Him and He meets the betrayer. He said: "Whom seek ye?" The soldiers then went back and fell on the ground. They come to Him again, and He said: "Whom do you seek?" They say: "Jesus of Nazareth." Jesus says: "I am He." They then took Him, and His disciples left Him and fled! He is now led to the Judgment Hall, of Rome. He sees the spectators. Perhaps some whom he had fed and cared for were there. They followed Him for the loaves and fishes, but would not follow Him for life eternal in the Heavens.

The crown of thorns is put on His head. Gall and vinegar are given Him to drink. They say: "He saved others; Himself He cannot save"; "He trusted in God; Let Him save Him." Yet Jesus in His meekness and kindness says: "Father, forgive them; they know not what they do." Finally, He suffered the deeper, direr agony of being forsaken of God; for He cried, "My God, My God, why hast Thou forsaken Me?" All others had forsaken Him, and now the worst came—He was forsaken of God!! He was a "Man of Sorrows and acquainted with grief."

Now, brethren, let us be kind; tender-hearted, and Christ-like. Let us not frown upon those who are inferior to us. Above all, let us not frown upon the Son of God. S. J. Gay, Ft. McKavitt, Texas.

SUPPORT THE O. P. A. We need your help.

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Editors
H. C. Harper..... Sneads, Fla.
J. D. Phillips..... Montebello, Calif.
Homer L. King..... Lebanon, Mo.
Homer A. Gay..... Eola, Texas

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

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EDITORIAL

By J. D. Phillips

SLANDER IS OF THE DEVIL

The Devil's name in Greek is Slanderer, the Greek word itself being Diabolos meaning, literally, Through-caster, slanderer. It is from diaboloo, which means to cast aspersions because of (the accusative form of THROUGH), slander, Diabolos is often used as a name of Satan, as the Slanderer of the Saints, as in Job 1:9. Slander, a false or malicious report; verbal defamation" (Webster).

Jesus said to the slanderous Jews: "Ye are of your father, the Devil, and the works of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it" (John 8:44).

There is entirely too much slander in the Brotherhood. Last summer, while in Indiana, I heard it boldly declared that Bro. R. H. Boll, Editor of the Word and Work, was teaching "the second chance theory of Russelism." This report is false—it is a slander! I do not agree with Bro. Boll on several things, but I hate to see him slandered. A jealous and envious spirit is evidently behind it.

Bro. Daniel Sommer has been slanderously misrepresented because of his opposition to Bible Colleges. Many brethren say: "He does not believe in education."

The whole body known as the "church of Christ" has been slanderously accused of not believing in doing mission work. This accusation is made by those who advocate Missionary Societies to do Church work. This is a wicked slander.

We have been unmercifully slandered because of our opposition to Sunday Schools. Many brethren say: "They do not believe in teaching the Bible to children." Some have gone so far as to say: "They think it is wrong to teach the Bible!" The fact about it is, we believe in teaching the

Bible to all classes of mankind just as strongly as anyone on earth. The Commission says: "Go, disciple all nations"—and we believe it. But, as other brethren oppose a Missionary Society as a means of preaching the gospel to the heathen, so we oppose a Sunday School society to teach people in the home-land. We insist that the church is "the pillar and support of the truth" (1 Tim. 3:15, 16) and that the work be done through it, thus preserving "the unity of the Spirit" (Eph. 4:3) and giving God the "glory through the church" (3:21): for it is through the church that "the manifold wisdom of God" should "be made known" (3:10).

Some good honest brethren have been maliciously slandered on the cup question. They have been represented as saying that the "drinking vessel alone is the cup of the Lord"! Nothing is farther from the truth. We teach, and so did the primitive church, that it takes both a drinking vessel and the fruit of the vine to constitute "the cup of the Lord" (1 Cor. 10:21).

Brethren, let us leave all slander with the Devil, where it belongs. God shall bring all things into judgment, and all liars shall have their part in the lake of fire. I am glad that we who stand on the truth do not need to resort to slander to uphold our teaching. "Strong is the truth and mighty above all things, and will prevail."—J. D. P.

URGENT NEED OF THE PAPER

Brethren, the OLD PATHS ADVOCATE must have help, and that soon, if it continues its regular monthly visits. The paper is now \$25.00 behind with the printers, on back issues, and they need their money. They have never complained when we got behind with them; but we cannot afford to impose on them, especially since times are so hard, and they just about "break even" on printing the paper.

Bro. King gets nothing for his work, on the paper. It is all donated. He hires no help. It takes about half of his time to do the work necessary to keep the paper going. It is enough for him to donate so much time to the work; we cannot afford to let him pay out money from his own pocket to keep the paper coming regularly.

We hate to think of having to miss an issue, but this seems to be the only thing we can do unless the brethren get busy and send in some subscriptions and donations. There is not a single reader who could not send in a new subscription if he would only do it. Just a little time is all that it would take. And there are but few who could not send a small donation, if they would only think so.

May we expect a subscription or donation from you, immediately? Send all communications to: OLD PATHS ADVOCATE, Lebanon, Mo.—J. D. Phillips.

HONOR ROLL

The following persons have our thanks for their hearty co-operation in securing subs. for the OLD PATHS ADVOCATE and assisting in the campaign to increase its circulation:

Homer L. King—9; J. D. Phillips—8; D. E.

Stone—2; Mrs. L. M. Pond—1; Mrs. L. C. Asplin—1; J. C. Hamilton—1.

Note: Through a mistake, either on the part of the publisher or the printers, the June list on the Honor Roll was not printed.

OLD PATHS ADVOCATE FUND

J. W. Emberling \$1.00

WHAT MUST I DO TO BE SAVED?

This is a very old question but it is as important still as it was the first time it engaged the attention of man. As we journey along life's pathway we have our ups and downs, doubts and fears; but there is one thing, at least, that we should be absolutely sure of and that is our soul's salvation.

There is no cause for doubts or uneasiness concerning this question. We can be sure. But in only one way is this possible, and that is to take the Bible as our guide and to do exactly as it teaches. The Gospel is God's power unto salvation.—Rom. 1:16.

The Gospel of Christ had great power on the day of Pentecost.—Acts 2:37. The hard-hearted Jews who heard it were cut to the heart and were made to cry out, "Men and brethren, what shall we do?"—Acts 2:37. However, the word of God is as a two-edged sword.—Heb. 4:12. It cuts both ways; unto life, or unto death. The ones who hear it, believe, and obey it, are saved (unto life). Those who hear, and reject it are forever lost if death overtakes them in that condition.—II Thes. 1:7—8 (unto death).

This question is very many times answered by shallow and flippant persons who lightly regard this subject. Sometime we meet honest people who think that they can find the great plan of redemption anywhere in the Bible. I think that the greatest cause of the spread of false doctrines is ignorance of the Bible, and ignorance of how to study it. Paul wrote to the young preacher, Timothy, to study and rightly divide the word.—II Tim. 2:15.

If you want to know anything concerning the origin of man, go to Genesis, the book of beginnings. However, you cannot find the answer to your question, "What must I do to be saved?" here. It cannot be found anywhere in the Old Testament. Then we must search the new where it is found. We can only find it here because it had not been given when the old was written. The old was only a shadow of good things to come.—Heb. 10:1. "The Law was given by Moses, but Grace and Truth came by Jesus Christ."—John 1:17. It is by the Truth that we are made free,—John 8:32 in obedience to it.—Rom. 6:17-18, Rom. 8:2.

I know that some people would have you believe that there's nothing one can do to be saved; but such is not taught in the word of God. When persons asked this question in Apostolic days, we find that they were always told to do something. This was the case even before the inauguration of the new order. A certain young ruler asked Jesus what he should do to inherit eternal life. He was

told to keep the law, because he was under the law. He answered that he had done this from his youth. Then the Saviour told him that there was something yet for him to do—sell what he had and give to the poor. The record says that he was very sorrowful for he was very rich.—Luke 18:18.

In answer to the question—now we go to John's Gospel, twentieth chapter, 30th and 31st verses and we learn that a man must believe on Jesus Christ in order to be saved. "For God so loved the world that he gave his only begotten son that whosoever believeth on Him should not perish but have everlasting life."—John 3:16. See Acts 16:31, Rom. 5:1, Gal. 3:26, and Heb. 11:6. These scriptures clearly show that faith is very necessary to salvation. But we will learn by studying further that one is not saved by faith alone, because if that were true the devil himself would be saved.—James 2:19. "Faith only" is mentioned only once in the New Testament and that is in James 2:24, which says we are not saved by faith only.

After faith, the next thing necessary to salvation is genuine repentance.—Luke 13:5, Acts 17:30; 3:19, Acts 2:38 and II Peter 2:9.

The next thing necessary is the good confession. We learn this from reading Matt. 10:32, Acts 8:36, Rom. 10:9—10. Please read these scriptures for yourself.

The last step, the one that puts one into Christ is baptism.—Gal. 3:27.

Summing the foregoing up, we have—

1. Faith is unto salvation.—Romans 10:10.
2. Repentance is unto salvation.—Acts 11:18.
3. Confession is unto salvation.—Rom. 10:10.
4. Baptism puts us into Christ (Gal. 3:27, Rom. 6:3—4) where we obtain salvation.—II Tim. 2:10.

Though false teachers pervert the scriptural teachings concerning each of these steps, it is baptism that has suffered most at their hands. To them, I would say that we have not as much as one promise without obedience to our Lord in baptism. Baptism is for no other purpose than for the remission of past sins.—Acts 2:38, Acts 3:19, Acts 22:16, Rom. 6:3-4. The above passages mean one and the same thing (in order to have our sins forgiven). See I Pet. 3:21—"The like figure whereunto Baptism doth also now save us."

"Blessed are they that do His commandments that they may have right to the tree of life."—Rev. 22:14.

Kind reader, will you study and ponder well the scriptures that have been given? If so I will be satisfied.

O. B. PERKINS,
Gilpin, Kentucky.

Sister O. M. Satterfield, of Calif., writes: "The Cup of the Lord" by J. D. Phillips is a fine book: it is superfine!" It is now ready for delivery.

Subscribe for the "O. P. A." Ask a friend to subscribe also.

Let Laycook Printing Co., Jackson, Tenn., handle your printing needs—they will treat you right.

FROM THE FIELD

Homer A. Gay, Eola, Tex.—Since last report, I have preached at San Angelo, Ballinger, Mereta, Eden and Pear Valley; also preached one time at Mayerick. I am to go to Mereta next Lord's day. The Mereta church is young and small, but true to the Book, and zealous.

Walter W. Leamons, Trinity, Texas.—Yesterday (June 6), I baptized two here; also baptized one two weeks ago. Our meeting begins July 1.

Tom E. Smith, Healdton, Okla.—I will begin a meeting at Moffett, Bell County, Texas, July 15; and would like to visit as many sound congregations as possible, while in that part of the country. Brethren who wish me to visit them while on this trip should write to me at once. I have some time for meetings in July and August. I would like to arrange meetings for 1933. Any one wishing to know about me may write Brethren King, Harper, or Phillips, as they know me personally.

T. F. Thomasson, Lake Arthur, N. Mex.—Since last report, we have had five baptisms and three restorations at Greenfield. Crowds and interest are on the increase. Bro. Sidney Stark, who recently located with us, is rendering valuable service in preaching, song-leading, and all lines of church work. The Lord willing, I will assist the brethren at Greenfield in a protracted effort beginning the first Lord's day in July to continue two weeks. If any brethren are passing this way at that time, be sure to stop and be in the meeting. Greenfield is on the R. R. and Highway, 20 miles south of Roswell. After this, I go to the Love school house, 20 miles N. E. of Tucumcari, N. Mex., for a meeting embracing the last two Lord's days in July and the first Lord's day in August; then to Elk City, Okla., the last three Lord's days in August; then home to be with Bro. Bob Musgrave in a meeting at Lake Arthur. Attendance and interest are good at Lake Arthur, Greenfield, and L. F. D. (near Roswell). We are hoping and praying for a good harvest in the Pecos Valley in the next few months.

J. D. Phillips, Montebello, Calif.—The meeting, at Lometa, Texas, closed without baptisms, but we trust much good done otherwise. I am informed the attendance is much better than formerly. I hope to return in July or August. From there I went to Eola, Texas, where I preached for about a week. While there I engaged Bro. L. W. Hayhurst in a discussion on the cups Question. Report of which is made elsewhere in this issue. While in that section of the country, I had the pleasure of going with Bro. Gay to Ballinger and to Pear Valley. I found fine brethren at both places. From June 5—12. I had the pleasure of being with Bro. King in a series of meetings at Ft. Worth, Texas. Two were immersed there. At

this writing we are at Healdton, Okla. Bro. King is doing fine preaching. One baptized to date. I go next to Ogdon, Tex., for a series of meetings. While in Texas, I have met for the first time, the following preachers: J. H. and J. R. Stewart, of Abilene; Jas. T. White, of Lometa; J. I. Grantham, of Kempner; and S. J. Gay, of Ft. McKavett. I find a much more encouraging field in which to work now than three years ago. On with the work!

O. B. Perkins, Gilpin, Ky.—I am preaching all the time now, and trying to work, too. I hope to send in some new subs. soon. I thought the last issue was especially good. The *Loyal Guide* readers, whom I have seen, expressed themselves as being well pleased with the paper.

Thomas S. Stark, Hargerman, N. Mex.—Here is a report of my work for the past month. Greenfield, N. Mex., the fourth Lord's day in April, two baptisms. Two more additions—one by baptism and one by restoration—the third Sunday in May. Two baptisms the fourth Sunday in May. I preach at Lake Arthur every second Sunday. I am in the collar doing all I can to keep the work progressing. I surely love Bro. Thomasson. I learn to love him more every day. He is a Christian in both faith and practice.

J. L. Musgrave, 2115 Filmore, Wichita Falls, Texas.—Since last report, I have baptized two, and six others who are members of the one body, have told me that they were thoroughly convinced that the S.-S. is wrong. They further told me that they expect to meet regularly with the sound congregation. One of the above has been a teacher in the S. S. for several years. We rejoice when people of their ability take their stand for the Bible way. For the past three weeks I have labored with the congregations, at El Centro and at Bell Flower, Calif. The Lord willing, I shall begin a mission meeting, at Lakeside, Calif., June 14.

Homer L. King, Route No. 2, Lebanon, Mo., June 15, 1932.—On the night of June the 3rd, I preached at the home congregation, and a lady, who had been a Primitive Baptist for a number of years, having learned the way of the Lord more perfectly, made the confession and was baptized the same hour of the night. The next day I left for Fort Worth, Texas, where I assisted in a series of meetings, embracing two Lord's days, which resulted in two being baptized into Christ. Bro. J. D. Phillips visited with us in this meeting, and assisted much with the services. The last two days of the meeting we were gladly surprised to have Bro. J. R. Stewart, a gospel preacher, with us. He has recently taken his stand for one cup in the communion. Leaving Ft. Worth the 13th inst. Bro. Phillips and I motored to Healdton, Okla., where I began a series of meetings that night. The meeting starts off in a very encouraging way. The crowds and interest are very good. There has been one confession to date, and others are expected. I expect to continue here some three weeks, the Lord willing, then to Atlanta, Texas.

the second Lord's day in July, then to DeLeon, Texas, the fourth Lord's day in July, then to Troy, Texas, the second Lord's day in August. I hope that all will be ready at these places.

Jas. T. White, Box 324, Lometa, Tex.—We had the pleasure of having Bro. J. D. Phillips, of Montebello, Calif., with us in a meeting, May 4th to 16th. The hearing was cut down by rain and mud. Lometa is one of the hardest places I have ever seen for a man to get a hearing if he is not in line with some of the big church organizations of which the S. S. church of Christ is the best organized to that end. But after all many people heard him and made very favorable comments on his ability and his bold stand for a reformation, or a return to the New Testament order of faith and practice.

I am sure that Bro. Phillips accomplished more here than he realized. One family that heard him only twice are now meeting with us. Others are thoroughly convinced that the religion of today is not like the religion of New Testament times and that, therefore, a reformation is needed in all things wherein the church of today differs from the church of primitive times. After hearing him myself, I wish to say he was of much help to me. I was somewhat surprised to find one so eager to find truth and so willing to follow it regardless of cost. He certainly possesses the right attitude toward the Holy Scriptures being a perfect guide in all divine matters, without adding his opinions to make them plain enough to be understood, as is the case with most preachers during these times of darkness.

He went from here to Eola, Texas. Eola is the home of Bro. Homer A. Gay, one of the Editors of the O. P. A. I am sure that, for the paper to do the most good, its Editors and supporters, especially its scribes, should have a better understanding of the true mission of the paper. Time spent in personal meetings, talking over matters that confront us, is now a crying need. The restoration movement is beginning to get a good hold, and we must carry it to a success. I am expecting much good to come from Bro. Phillips' association with Bro. Gay.

Brethren W. T. Taylor, of Goldthwaite, and J. I. Grantham, of Kempner, visited us and preached some during the meeting, and this we appreciated very much. I think Bro. Phillips' sermons and personal contact with others will prove of real worth to the cause here. If the Lord permits, we intend to have him back with us for another meeting, some time this summer.

I go, if the Lord wills, to the Stag Creek and Gap communities, in Commanche County, Texas, to assist the brethren in meetings, beginning May 27th. I have preached a great deal in these communities, and we have some tried and true brethren there whom I appreciate. I shall assist them in their fight for "the faith-once for all delivered to the saints" (Jud 3). I have some time to preach at places where the Word is all the brethren want. If you want your notions taught, don't send for me. My prayer is that the O. P. A. may accomplish much good in His name.

L. L. McGill, Waterhole, Alberta, Canada, June 7.—A few weeks ago, I met with Brother and Sister James R. O'Neal, of Fairview, Alberta, Canada, and at their invitation, preached in their home. At the close of the third meeting two of their daughters made the good confession and later were baptized. They had been previously taught through the mail by their grandfather, our late Bro. J. A. O'Neal, of Covington, Ind. Thus the good work of a faithful man continues even after his death. Our meetings continue in this home. We feel very much "at home" with these folks.

Sickness and financial stress have so far prevented me from making my proposed trip to Gothenburg, Neb.

I wish you, O. P. A., and all the faithful every blessing.

WORDS OF ENCOURAGEMENT

"Thanks for sending the paper when I was behind with my sub. I surely do enjoy reading it. Wishing you every success in a wider circulation for your paper in your fight against departures from the word."—Oswald S. Hodges, Sask, Can.

"I am renewing my sub. to the O. P. A. I am well pleased with the paper, and my prayer is that you will give us a good clean paper as long as you are publisher."—J. C. Moore, Texas.

"Bro. King, I think we have the best paper, I have ever had the opportunity of reading. I like to hear how the brethren are getting along."—Isaac Smith, Okla.

"I have been well pleased with each copy of the 'O. P. A.'"—Chas. T. Cook, Ind.

"I am well pleased with the two issues of 'Old Paths Advocate,' which I have received. I wish the staff of this paper a success. I stand with you folks."—Grover White, Ohio.

"I do not want to miss a copy of the paper if it can be helped. I am lost without it. I want to write some for it."—Jackson Howton, Texas.

"There were many good things in the May issue of the 'O. P. A.'"—W. W. Leamons, Texas.

"The paper is just fine, and I shall do all I can for it. I wish it could be made twice as large. You are certainly making it a success so far, and I am earnestly praying that you may continue it as it is."—T. F. Thomasson, New Mex.

"I do not want to miss a copy. I read it, and think it the best of all papers, because it stands for the truth."—Mrs. O. M. Satterfield, Calif.

"I like the 'O. P. A.,' fine, and I am trying to get more subs. here. I hand out the papers to others when I have read them."—W. E. Daniels, Colo.

"Please send me the paper. I pray for the success of it, for it is the only paper published that is loyal to the truth."—E. B. Webb, Miss.

COMMENDATIONS

W. R. Chapman, Ph.D., D. D., Congregational Methodist minister, and Extension Professor, Webster University, Culpeper, Va., writes: "Thank you for sending me a copy of the 'Old Paths Advocate.' I surely like it. I wish I were able to subscribe for it." Such commendations from men of rare scholarly attainments are very highly appreciated. It would be fine if we were

able to send the paper free to all truth-loving people. A great work could be done in this way. We hope to be able to do a great deal of work of this kind when the country gets back to normal.—J. D. P.

KEEPING THE RECORD STRAIGHT

The church of Christ was established in Eola, Texas, by Bro. H. O. Freeman, about eight years ago. Bro. Freeman being a one-cup man, he started out on the sound platform of "Where the Bible speaks, we speak; where the Bible is silent, we are silent"; and hence we have never used more than one cup in the Communion service.

We had no controversy on the question until about four years ago when Bro. Alva Johnson preached a sermon here advocating the use of two or more cups. Later on, L. W. Hayhurst advocated the cups both publicly and privately. Bro. J. W. Kelly then did much private teaching on the subject in most every home represented in the congregation, contending strongly for two or more cups. As a result of this teaching, several of the members became cups folks.

Just recently Bro. J. D. Phillips held a meeting at Lometa, Texas, and while that close decided to visit with me. The Elders decided to have him preach a few times while here. As several others had talked on the cups question, Bro. Phillips decided that he would, too. Now, it was perfectly all right for Brethren Johnson, Hayhurst, Kelly and others to talk on the subject; but for Bro. Phillips to show up the truth on the matter was more than the cups people could stand. So they fled for refuge to Bro. Hayhurst. He came, and after flaying the Elders for one night, decided to discuss the question with Bro. Phillips. Hayhurst tried to get Bro. Phillips and me to agree that we would not advocate the cup anymore. We told him that we had never locked our mouths nor subscribed to a human creed. So the discussion began. Bro. H. H. Coble kept time for both speakers.

Bro. Hayhurst, like all others I have heard try to defend a false doctrine, evaded the issue all the way through. He argued that if "drink of the cup" had to mean they picked up the cup and drank from it; that those who drank of Jacob's well would have had to pick up the well and drink of it. Bro. Phillips showed that, though the same expression is used, the surrounding circumstances, as indicated by the context, will not allow the same usage; as, "He rode on a stick horse"; "He rode on a train," etc. He showed that when he rode the stick horse, he got astride the stick and took one end in his hand, and tore out down the road, running and carrying the stick horse; then, according to Bro. H., when he rode on a train, he would have to get astride the train, grab the engine up in his hand and tear out down the road with it, running and kicking up his heels. Many arguments were made which are familiar to our readers, so I will not mention them.

The discussion lasted only one night (June 2), though Bro. Phillips told them to carry it on as long as they wanted to, as he had plenty of time. I predict that there will not be another discussion here on the cup question, and if there is I doubt

if Bro. Hayhurst will be chosen to represent the cups people.

Bro. Phillips is powerful in debate. We surely enjoyed his visit with us and we look forward to another visit from him soon.

When sound congregations learn to use sound preachers only, and the leaders learn to be watchful, we will have less trouble in the churches.—Homer A. Gay.

GONE HOME

Sister Elizabeth Susan Ellis, wife of William Ellis, passed away a few weeks ago in a hospital at Taft, Calif., her home town. She was 58 years, 9 months and 20 days of age. She confessed her faith in our Lord Messiah and was baptized into Him about 25 years ago, and lived a faithful Christian life, dying in the triumphs of Christian faith and character. She was one of the most faithful members we have ever had in the Taft congregation. Bro. Porter Norris, of Fresno, conducted the funeral services. May God richly bless the bereaved ones, and give them grace to help in this time of sorrow. We hope to meet her "in the sweet bye-and-bye."—John Rankin, Maricopa, Calif.

SOME THOUGHTS ON NO. 1

2 Cor. 5:17

"Wherefore if any man is in Christ (whether bond or free, male or female, Jew or Greek (Gentile) white or black, rich or poor, young or old, great or small, strong or weak, homely or beautiful, he is a new creature, the old things are passed away, behold, they are become new."

The following facts are obvious: First, a man (not a baby) must be in Christ (not some man-made church or institution) to be "a new creature;" Second, a man must be in Christ before "old things are passed away;" Third, a man must be in Christ, before "all things are become new."

The above facts cannot be successfully denied nor refuted. The foregoing teaching evidences that "God is no respecter of persons." Thus we read, "and Peter opened his mouth and said of a truth I perceive that God is no respecter of persons but in every nation he that feareth him and worketh righteousness is acceptable to him." Acts 10:34:35. Peter further impresses the above doctrine as follows: "The Lord is not slack concerning his promise as some count slackness, but is long suffering to youward, not wishing that any should perish, but that all should come to repentance." 2 Pet. 3:9. Moreover, Jesus is "The way, the truth, and the life." Jno. 14:6. Therefore, to be in "the way, the truth, and the life" a person must be in Christ (not in some human arrangement).

Our Lord "brought life and immortality to light through the gospel," 2 Tim. 1:10, and thus brought in "a new and living way." Heb. 10:20. Hence, all accountable beings must be "born anew of water and the spirit," Jno. 3:3-5, to get "into Christ" or become "new creatures." "God is no respecter of persons;" "For this you know that every soul is free to choose his life and what he will be,

Joseph Miller,
Brazil, Indiana.

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. 5

LEBANON, MISSOURI, SEPTEMBER 1, 1932

No. 9

WATER BAPTISM

By C. M. Hicks

For some time we have been impressed to write on the subject of water baptism. Who it is for, and what it is for, and when it should be applied, how it should be applied, and by whom it should be applied.

First, we will notice that it is a commandment. Matt. 28:19, "Go ye therefore (Dic. For this or that.) and teach all nations, (or making disciples—Margan) baptizing them, (those who are made disciples) in the name of the Father, and of the Son, and of the Holy Ghost." Mark 16:15, "And He said unto them, 'Go ye.'" (signifying a commandment). Now these two texts is sufficient proof that water baptism was and is a commandment, if there was no more; there are a number of others in the following references. Acts 10:48, —Acts 22:16.

Second, Jesus set the example of baptism, showing who it is for in Matt. 3:13-17. And we see again in 1 Peter 2:21-22, "For even hereunto were ye called: because Christ also suffered for US, leaving US an EXAMPLE, that ye should follow his steps: who did no sin, neither was guile found in his mouth." Now if it was necessary for him to be baptised, and it was or he would not have been. It is necessary for us to be baptised also at a certain time and for a certain purpose, and that purpose should be for the same that Jesus was baptised. The Word says to fulfill all righteousness. Now there are different creeds which teach that water baptism is for the remission of sins. Well, if it is, Jesus was baptised in Jordan for the remission of sins. Dear reader, can you see the inconsistency in claiming that it is for the remission of sins; for Peter said, "Jesus did no sin." 1 Peter 2:22. How absurd to teach that water baptism remits sin. The blood of Jesus Christ is the only thing that can remove sins. Yes, it is the precious blood of Christ that cleans away the guilt of sins. According to 1 Jno. 1:7; it cleanses us from all sin, thank God. (In Faith and Victory)

Reply

Let us see. (1) Whom is it for? Jesus said, "baptizing them," etc. Whom? Hicks says, "those who are made disciples." Is this so? Let us see. The margin reads, "make disciples." But how? The answer of Jesus is, "baptizing them," that is, "make disciples, baptizing them," etc. (Mt. 28:19). This makes baptism with its prerequisites "faith" (Mk. 16:16), "repentance" (Acts 2:38), "confession" (Acts 8:37; Rom. 10:9, 10), the final item in initiating one into dis-

ciplehood." The present participle (baptizing, in this case) denotes an action which takes place at the same time as that of the finite verb" (make disciples, in this case).

Baptism comes before "saved." "Preach the gospel to the whole creation. He that believeth and is baptized shall be saved." Mk. 16:15, 16. Baptism comes before "remission of sins." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. Acts 2:38. Baptism comes before "forgiven." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:12,13. Baptism comes before "made free from sin." "Therefore we were buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." "Ye were the servants of sin; but God be thanked that you obeyed from the heart that form of doctrine which was delivered unto you: being then made free from sin, ye became the servants of righteousness." Rom. 6:4, 17, 18. Baptism comes before Christ is "put on." "For as many as have been baptized into Christ, have put on Christ." Gal. 3:27. Baptism comes before a good conscience toward God. 1 Pet. 3:21. Hence, it is said, "eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us." Just one question we now ask, which is this: Did Peter in Acts 2:38 command saints, saved people, Christians, to "repent and be baptized in the name of Jesus Christ for the remission of sins"? Did he? We say no: they were sinners; and it was when they obeyed as directed (obeyed from the heart that form of doctrine—Rom. 6:17, 18), that they were made free from sin. And when they confessed Christ (Acts 8:37; Rom. 10:9, 10) was the "certain time" when they were baptized; and "for the remission of sins" was the "certain purpose" (Acts 2:38) for which they were commanded to "repent and be baptized," which clearly shows that they were not yet saved.

Hicks says, "How absurd to teach that water baptism remits sin." Yes, we say, or any other kind of baptism. God remits sins (Col. 2:13) through the atoning "blood of Jesus" (Heb. 10:19), when one obeys "from the heart" that "form of doctrine" (Rom. 6:18).

The Bible is the "creed," the divine, not human, creed, which teaches that sinners are commanded to "Repent and be baptized in the name of Jesus

Christ (eis) for remission of sins." And the force of eis here, as Thayer points out in his Lexicon of the N. T. Greek, shows that both the repentance and baptism are for the same purpose on the part of the sinner, namely, "to obtain the forgiveness of sins." (Page 94)

Yes, "Jesus did no sin." And in this respect no other person was, or has been baptized as he was—"to fulfill all righteousness." But under the gospel preaching, as directed by the Holy Spirit, sinners were commanded to "Repent and be baptized in the name of Jesus Christ for (eis, "to obtain," as Thayer says), remission of sins." And this is truly "for a certain purpose," as given in the Bible "creed." H. C. Harper.

INNOVATORS

Any true disciple of Jesus Christ who has ever had any real experience with innovators, will tell you that they are all pretty much alike in their attitude toward those who take the Word of God for their rule of faith and practice. Innovations, though they may differ in character, are exactly the same in effect when introduced into the worship and work of the churches. They make void the Word of God, and render the worship vain. (Matt. 15:9). Many brethren have been taught to believe that some innovations are wrong because they produce strife, discord, and division; while those which do not cause strife, and discord, are allowable.

If "agreement and harmony," among brethren in the practice of one innovation makes it allowable; "agreement and harmony" in the practice of all innovations, will make all innovations allowable.

In some cases strife, and contention is not immediately produced when some unscriptural practices is introduced into the worship of God.

But does it follow that God will sanction the introduction of any unscriptural practices into the worship so long as they do not cause strife, and division? No, never! Hence the absence of strife, and contention, in a congregation is not always positive proof that they are Scriptural in teaching and practice. On the other hand, neither is strife, and contention, always a true indication that a congregation is unscriptural in teaching and practice.

Strife, discord, and possibly separation may result from introducing into the worship an unscriptural practice. The same result might also be produced by opposing an unscriptural practice which had been introduced years before. But if strife, and division results from opposition to any unscriptural practice, the Lord certainly will not put the blame for such division on those who stand by His Word and His appointments.

But if those at a given place mutually agree to go on in the practice of error, the Lord certainly will come and remove their candlestick out of its place and all will be lost. There are preachers who say they would not say anything to disturb the brethren at a certain place, even if they do have some things in the worship not authorized by the Scriptures. Any preacher that takes such a stand is certainly not a faithful servant of Jesus Christ. Sinful innovations are sometimes spoken

of by certain preachers, as "harmless practices of the brethren." They pose before the churches as super-loyal, and accuse us of being schismatics and causing division because we oppose all (not just a few) innovations, doctrines, and commandments of men.

In order that the readers of The Old Paths Advocate can see for themselves that we are not talking about imaginary opponents, we give below a quotation from the editorial page of a well-known publication that pretends to be guided in their religious practice by the Famous maxim of Thomas Campbell.

Here it is:—The churches that he (meaning Bro. Phillips) swung over to his "women silence", no-class, one cup (vessel) in the communion, have so far as I can learn ceased to meet—don't have even one class nor one vessel."

It would tax the ingenuity of a mud-slinging, muck-raking politician, to compose a statement of equal length that contained as much falsehood, misrepresentation, and pervasion, as there is in the one above. It not only "smacks" of back-biting, but it shows the prejudiced attitude of innovators. They know very well that their "individual cup" doctrine and practice, their "women teachers in the churches," doctrine and practice, and "organizing classes" doctrine and practice, is not the same, as the doctrine and practice of the First Christians.

Neither can they teach and practice these things in the name (or by the authority) of Christ.

Truly, their practice is incompatible with their claim, to, "Speak where the Bible speaks, and to be silent where the Bible is silent."

Bro. I. B. Grubbs once made the following statement:

"The spirit that rules those who introduce into the work and worship of God the inventions of men, is: (1) intolerant; (2) proscriptive; (3) division; (4) presumptuous; (5) lying."

Experience with innovators has proved to us that the above indictment is true.

—I. B. Kile.

FALSE DOCTRINES EXPOSED—No. 3

"Every plant which my heavenly Father hath not planted shall be rooted up."—Matt. 15:13.

"Through thy precepts I get understanding; therefore, I hate every false way."—Psa. 119:104.

"He that entereth not in by the door of the sheepfold but climbeth up some other way the same is a thief and a robber."—John 10:1.

Christ told the Apostles while he was here on earth that the Holy Spirit should guide them into all truth. (John 16:13) Then, any doctrine not found in God's revelation to man is false and from the devil. It is my whole heart's desire and prayer to God that we might show every believer of any false doctrine the true and living way which is so plainly taught in the Word of God.

There are certain people terribly wrapped up in a theory that is very false. I believe that I can make it plain to my readers that this doctrine of hereditary depravity is false when shown up in the light of God's word. If it is true that infants are born in sin and become sinners as soon as they

are born the Bible surely teaches it; and we will accept it, if it does not we will reject it.

In the very beginning of this investigation, I will give a few of their favorite texts and show to my readers that they do not teach that infants are born sinners:

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psa. 58:3. Why any Baptist should quote this passage of scripture to prove that doctrine true I cannot see; because the persons spoken of here are not infants, but adults. It says that they go astray. If they are born in sin, how do they go astray? One may answer, "It says that they speak lies." Can infants speak lies? Children often go astray but they are not born in that sinful condition.

"Behold, I was shaped in iniquity; and in sin did my mother conceive me."—(Psa. 51:5) is very often quoted to prove this theory. They try to make it teach that David was born a sinner. David was born in sin and not with sin in him. Can you not see the difference in a man's being born in sin and being born with sin in him? As one of my contemporaries has expressed it, "A man might be born in a potato patch and not be a potato." David was born into a sinful world and was led to commit sin.—(See II Sam. 11).

Again, in Job 14:4 we find: "Who can bring a clean thing out of a unclean? Not one." Advocates of the doctrine of hereditary depravity would have this mean that the mother has sin in her, and that this makes the child unclean. However, this scripture has no reference to the birth of a child. In the 1st verse he speaks of man's being born of woman. In the second of his coming forth as a flower, of being cut down, "fleeth also as a shadow" etc. Hence, he speaks both of the birth and death of man. In the third verse, Job speaks of bringing him into judgment. Therefore, has gone from the birth of man to the grave, and from the grave (or death) to the Judgment. Then, in the fourth verse, he speaks of bringing a clean thing out of an unclean, referring surely to the judgment. If you are cut down in sin and uncleanness and enter the grave in that condition the judgment will find you unchanged, unclean. Who can bring you out clean? Not one. (Rev. 22:11)

Now for few additional proofs that infants are not and cannot be sinners:

"Sin is the transgression of the law."—John 3:4. Infants are not under any law. (Matt. 23:19—20) Therefore, the infant is not a sinner.

We are the offspring of God."—Acts 17:29. Do we come from God totally depraved?

"God is the father of spirits."—Heb. 12:9. Is God the father of a totally depraved spirit?

God gives the spirit.—Eccl 12:7. Does our spirits come from God totally depraved?

"Except you become as little children * * * *"—Matt. 18:3. Must one become totally depraved? He must if children are in that condition.

The doctrine that teaches that children are born sinners teaches "infant damnation." If they are born sinners they cannot enter heaven for sin cannot enter there. (John 8:21-24).

Again, I say weigh what I have written in the light of God's word. "Ye shall know the truth,

and the truth shall make you free."—John 8:32.
Yours in search of the Truth,
O. B. Perkins, Gilpin, Ky.

DO NOT'S

1. Do Not Enter A Collusion—(Prov. 16:28. 2. Cor. 12:20).
2. Do Not Lord Over—(1 Pet. 5:3).
3. Do Not Put It Over—(Rom. 14:15).
4. Do Not Be Partial—(Jas. 2:1-5).
5. Do Not Get Even—(Rom. 12:17).
6. Do Not Ridicule—(Jer. 10:8, 21).
7. Do Not Brow-Beat—(Jer. 10:8, 21).
8. Do Not Set At Naught—(Rom. 14:10-14).
9. Do Not Be A Diotrophes—(3 Jn. 9).

MUST BE'S

1. Must Be Seemly and Suited—(Phil. 1:27).
2. Must Be Candid and Sincere—(Mt. 7:29).
3. Must Be Normal and Regular—(Heb. 10:25).
4. Must Be Courteous and Kind—(1 Pet. 3:8).
5. Must Be Sober-Minded—(1 Pet. 1:13).
6. Must Be Self-Possessed—(Luke 21:19).
7. Must Be Commendatory—(Tit. 3:2).
8. Must Be Preferable of Others—(Phil. 2:3).
9. Must Be Willing to Contribute—(2 Cor. 8:12).

STRIVE: Strive then; "To keep the unity of the Spirit in the bonds of peace." (Eph. 4:3.)

JUDGE: "Let us not therefore, judge one-another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." (Rom. 14:13).

B. M. Massengale.

THE CHURCH OF CHRIST

The Church of Christ is a New Testament institution, which we find in existence from Acts 2 onward. It is divine in its origin, and has for its Head, Jesus Christ. The terms of membership have not been left for man to decide, but they have been laid down by the Head and are revealed in the New Testament. Men may admit their fellows to a human society on their own terms, but we come into the divine church on the terms laid down by the Lord. A study of the book of Acts will show that men came into the church through faith in God's Son, through repentance, through baptism on confession of faith in the Lord Jesus. And so in the epistles we read: 'For by one Spirit, are we all baptized into the one body.' (1 Cor. 12:12). 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3:26, 27). It appears that the conditions of salvation and the terms of Church membership are identical. In complying with the one we comply with the other. The fact that there are many who love the Lord who have not complied with all the terms does not in any way alter or modify the teaching of the Word, but it does urge upon those who see the beauty of New Testament teaching on this matter to be earnest and urgent in teaching these things. We must earnestly but lovingly contend for New Testament faith and practice.—W. M. Kempster.

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Editors
 H. C. Harper..... Sneads, Fla.
 J. D. Phillips..... Montebello, Calif.
 Homer L. King..... Lebanon, Mo.
 Homer A. Gay..... Eola, Texas

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EDITORIAL

By J. D. Phillips

MUSIC, BAPTISM, CUPS

"The Greeks certainly understood their own language, and the Greek church could never find any authority in the word 'psallo' for adopting a musical instrument in worship—not any more than they could find authority in 'baptidze' for the adoption of sprinkling for baptism!" (Daniel Sommer, in Apostolic Review).

And "the Greeks certainly understand their own language" enough to know that when Jesus "took a cup (POTEERION, a drinking-cup, wine-cup)", He took a literal, material, cup, or drinking vessel, and hence Thayer and Robinson in their excellent Lexicons of the Greek New Testament, say POTEERION is used properly, that is, literally, here (Matt. 26:27), and Thayer says it is "this cup containing wine" (Greek-English Lexicon, p. 15, on Luke 22:20). John Chrysostom, an "Ante-Nicene Father," wrote in Greek for Greek-speaking Christians, and he says of the wine, "that which is in the cup is that which flowed from His side" (24th Homily in 1 Cor.). Justin Martyr confirms Thayer and Chrysostom, for he says, "A cup of wine and water are then brought to the president" (Apol. I pp. 82, 83). Ambrose backs them, too, for he says, "wine is put into the cup."

In Alexander Campbell's celebrated work, "Campbell on Baptism," there is a chapter devoted to a consideration of the Greek preposition EK, which governs the genitive case. Bro. Campbell showed that EK means "out of," and hence it is said of Jesus that when He was baptized of John in Jordan, He "came up OUT OF (EK) the water," thus showing that baptism is an immersion, or burial, in water, and an emerging from it. So also, when Paul says, "Let him drink of (EK, out of) the cup (POTEERION, a cup, a drinking vessel)" (1 Cor. 11:28); he says, EK TOU POTEERIOU, "out of the cup." EK (out of) is a preposition governing the genitive case, and Thayer says, "EK

with a genitive of the vessel out of which one drinks, EK TOU POTEERIOU," out of the cup, or drinking vessel.

Hence, the Greek Church, the church of Christ, or any other church, cannot find authority in the Greek Scriptures for the use of more than one cup in each assembly. The Greek Christians of the post-apostolic and the Ante-Nicene age knew this, for we read: "For there is one flesh of our Lord Jesus Christ, and one cup to (show forth) the unity of His blood" (Ignatius, A. D. 30-107). "We receive of one loaf and of one cup" (Ambrose, died A. D. 307). We hope that Bro. Sommer will finally see this, too, for we certainly need him in our fight for the primitive faith.

MEDITATIONS ON DIVORCE

In March 1, 1932, issue of the O. P. A., appeared an article from the pen of that gifted writer, Bro. Paul Hays, of Fresno, Calif., on the Divorce Question. This is a much mooted question, and since there are so many cases of divorce and remarriage on the part of members of the body of Christ, it seems to be high time this question is investigated in the light of gospel facts. It seems to me that preachers should be either for or against this practice. A divorcee can either remarry or he cannot.

Bro. Hays takes the position that our Lord has, in "the new and better covenant," has given "one cause" for which a Christian may divorce his companion and marry another person. But it seems to me that he failed to prove his position. This "new and better covenant" did not come into force until after Jesus gave the teaching in "The Sermon on the Mount." Paul says: "A testament is of force after men are dead: otherwise it is of no force at all while the testator lives" (Heb. 9:17). So, then, the provisions of this covenant were not in force while Jesus, the Testator, lived. Jesus, the Testator, gave the "keys of the kingdom" to Peter, telling him that what he bound on earth would be bound in heaven also (Matt. 16:16-19). Divorce and remarriage were not permitted by Peter, so far as the divine record shows. Nor has the Holy Spirit, in any of his revelations made known by the writers of the New Testament, ever given any Christian a right to get a divorce and remarry as long as the former companion is living.

Paul says the law has dominion over a man as long as he lives and that the woman is bound by the law to her husband for as long a time as he lives. Rom. 7:1-5. If she marries again while her husband is living, she is an adulteress. The Holy Spirit has never given any grounds for divorce and remarriage.

Now, the Law (to which Jesus referred in Matt. 19:9) is found in Deut. 24:1. Here provision is made for the man to put away his wife and give her a bill of divorce if he found in her a "matter of nakedness" (Hebrew text). When Jesus uttered the language in Matt. 19:9 He was teaching under this same Mosaic Law, to Israel only.

Romans 7:1-5 is for us, the church, and will stand as long as time endures. Brethren, let us abide by it, not by the Law of Moses.—Chancery I. Hill, 510 Broad Street, Charleston, W. Va.

FROM THE FIELD

Bro. L. M. Hinson, of Dudley, Mo., recently baptized 21 near there. He held a meeting in the town of Dudley recently.

J. D. Phillips, Montebello, Calif.—On account of Sister King's illness, Bro. King had to leave his meeting at Healdton, Okla., and go home. I stayed and finished the meeting. One had been baptized before Bro. King left, and one was baptized after he left. I will close a ten days' meeting tonight, at Fox, Okla., where I had a debate last March. The debate did much good in the way of getting a better understanding of our position and the Bible before the public, and hence the crowds were good throughout. Three have been baptized and two restored. I go tomorrow to Vera, Texas, to be with Bro. H. C. Welch in his debate with a Holiness. From there, I go to Ogden for a short meeting. From there to Lometa for my second meeting with those brethren this year. From there, I go to Eola, and on to Calif. On with the good work.

O. B. Perkins, Gilpin, Ky.—The Lord's work in this part of the country is slowly moving along with definite progress. I was with the faithful few at New Bethel Congregation, Lincoln County, Ky., last Lord's day. I expect to begin a series of meetings at Watson's Chapel, July 18, and at New Bethel the third Lord's day in Aug. I expect to be at Goose Creek the latter part of July. I am expecting to defend the truth in an oral debate with a Baptist soon, if he doesn't back down after having put forth his challenge.

Best wishes to the "O. P. A." and its editors. I think it gets better each issue.

Tom E. Smith, Healdton, Okla., July 27.—Last Lord's day night I preached at Pike City, Okla. One made the good confession and another one the next day at the water. Both were baptized into Christ. The church there is getting along nicely since Bro. Phillips closed his good meeting there the 7th inst.

W. W. Leamons, Advance, Ark., Aug. 4, 1932.—On July the 27th, the writer closed at Fouke, Ark., with fifteen baptized. Am now in second meeting here with good attendance. Am to begin, at Norfork, Ark., August 7.

L. L. McGill, Fairview, Alberta, Canada.—Since last writing one more has been added to our number, being buried in baptism and arising to walk in newness of life. I am now in a meeting (mission) in Black Duck School District. The truth of the gospel never was preached here before. Interest is on the increase, and we hope for a harvest. Wish I were able to help the O. P. A. in a financial way. Please note my change of address from Waterhole to Fairview.

W. F. Cogburn, De Leon, Texas, Aug. 1.—Bro. Homer L. King closed a very successful meeting

here last night. The results were five baptized and two restored. Bro. King spoke the truth in a pleasant, logical and forceful manner. He is held in high esteem by the church here.

Jas. T. White, Lometa, Texas.—I was well pleased with the July number of the O. P. A. According to my way of understanding the mission of the paper, it was by far the best thus far under the new management. I wish to call special attention to the article by Bro. W. T. Taylor, on "This Restoration Movement." It appears to me that if the writers do not wake up to the things he points out, the paper is without a purpose. Best wishes to all who have enlisted in the Restoration Movement.

J. L. Musgrave, 2315 Grant St., Wichita Falls, Texas.—I closed a meeting at Lusk, Texas, Aug. 7. Six confessed their faults there. My next meeting is to begin August 20, at Ogden. Am sorry we had to miss the August issue of the paper.

J. B. Daniel, Hatch, New Mex.—We still meet for worship at Salem, but the interest seems rather poor, and but few come, but has been some better since Bro. Musgrave's meeting. I have tried hard to build up the cause here, and met with some success, until a Sunday School man came in, scattering the flock; from which we have never entirely recovered. However, I mean to keep on trying. Bro. T. F. Thomasson, of Lake Arthur, is contemplating moving his family here, which would help much to build up the cause in the Valley, if there were sufficient support for him to remain. If we could get one or more congregations to assist with the support, we believe much good could be accomplished.

Remarks

Should any who read the above be able and willing to assist in this good work, but do not know Bro. Thomasson or of the conditions which exist in that part of New Mex., I wish to state that I am not only acquainted with Bro. Thomasson, who is both sound and worthy, but I have labored in and around Hatch, and know that it is a destitute and needy field for just such work as mentioned above.
—H. L. K.

D. A. Jones, Atlanta, Texas.—We have just closed our meeting at this place, with Bro. Homer L. King doing the preaching. There were eight added by baptism, and one restored to her first love. Two of those baptized were from the Baptists. We consider Bro. King one of our best preachers. Our faith was made stronger by having him with us. We love him for his work's sake. We have asked him to hold our meeting in 1933, in the month of July. May God bless him in his work.

Paul Mackey, Editor "A Standard Bearer for the Lord," Howard, Pa., writes under date, June 29: "Since I last wrote you I have held a meeting at Bolivar, Pa., with six baptisms and seven restorations; also baptized two at Nanty-Glo who had been previously instructed in the gospel. I held a meeting at Woodland, Pa., with five baptisms and six restored, as I now remember. I am now in a

meeting at Roseville, Pa. One baptism thus far. Baptized two more at Summerville, Pa., two weeks ago. This makes twenty-seven baptisms at Summerville. We held our annual meeting at Roseville with probably 250 present. Some were from Canada."

On August 2, Bro. Mackey wrote: "I am now in a tent meeting at a place called Oak Ridge. This is a new field. The Devil is working hard to overthrow our work, but we are praying that the faith of the disciples of Jesus may not be overthrown. I will not burden you with our trials and tribulations, but simply ask that you remember us when you pray. Have been here a week. Last Lord's day evening the tent was full with several standing outside. We are hoping that there will be an ingathering of souls at this place."

J. D. Phillips, Montebello, Calif., August 8.—I am now at Eola, Texas, where I have just held a debate of five days' duration with L. W. Hayhurst, who contended for the cups of Babylon and also for an observance of Romish Ritualism in "the breaking of the loaf." As Bro. Gay is reporting this discussion, with arguments pro and con, I shall say nothing more about it at this time. By the time this reaches our readers, I expect to be back in "Sunny California." I will say, however, that it looks as if I will make a tour of several states next year—Ariz., N. Mex., Texas, Okla., Ark., Ill., Ind., Ky., W. Va., and Pa.—and those who wish me to hold meetings as I pass should write me early so I will be able to complete the schedule before starting in the early spring.

FROM INDIANA

Old Paths Advocate, Lebanon, Mo.
Dear Brethren:—I thank you for sending me the paper. I am a strong believer in the one cup, as advocated by the paper and the Bible, but there are only five in Washington County who are strong enough to meet and worship God that way. Four others and myself meet in a private house to worship, using one cup.

I have the little book, put out by Bro. J. D. Phillips, on the cups question, and I think it is fine, but some of the preachers say he is wrong. The congregations that use one cup should avoid using preachers, who advocate two or more cups.

I would like very much to be out in the field, proclaiming the pure word, but I have been in a bad condition, and have not been out much of late. The churches in this county do not want a man who believes in the use of one cup—they want cups preachers.

I am sending in an article, "Is It Right for Christians to Vote?", and you may use it if you think it is worth the space. I believe the fight on voting should be kept up, as well as the fight against the cups. The brethren have engaged in these things so long that it is difficult for them to give them up. The fight is on, and will be as long as I live, and possibly, longer. Bro. H. C. Harper knows me, as we have labored some together.
—W. H. Purlee.

Remarks

Here is our hand, Bro. Purlee, and may God bless you in your firm stand for the Bible way of worshipping God. We pray that you may regain your health and be spared many years yet to combat sin and to preach the pure word of God. I was glad to get your letter and the timely article, and shall be glad to use it at some future time.
—H. L. K.

TIDWELL-HUTCHENSON DEBATE

This investigation was conducted at Maud, Tex., early in July, by Brethren J. E. Tidwell, of El Dorado, Ark. and D. L. Hutchenson. The following propositions were discussed:

1. "The scriptures teach that the class system, of teaching the word God, as maintained by me, and my brethren, is the most effective system."
2. "The scriptures teach that one cup (drinking vessel) only is authorized in the communion for each congregation of the Church of Christ."
3. "The scriptures teach that two or more cups (drinking vessels) are authorized in the communion for each congregation of the Church of Christ."

Bro. Hutchenson affirmed propositions 1 and 3, while Bro. Tidwell affirmed proposition 2.

Space will not permit me to give all the arguments submitted pro and con, but I shall give a few. In his efforts to sustain the class system of teaching, Bro. Hutchenson, introduced Heb. 5:12-14, trying to apply this to the children and the grown-ups, thus making it necessary to divide the assembly into classes. Bro. Tidwell clearly showed that the "babes" mentioned here did not refer to infants, but to the young converts. Bro. Hutchenson insisted that the class system was the best system and the most effective. Bro. Tidwell countered by saying that if this be true, why not use the class system all the time?

Bro. Hutchenson then took the position that the Bible gives no specific method or system of teaching. Bro. Tidwell showed that it did by referring to Deut. 31:11, 12; Josh. 8:35; 1 Cor. 14, which was one speaking at a time to the undivided assembly, that being a male. Being refuted here he took the position that the classes arranged in separate rooms were private, hence could be taught by women. Bro. Tidwell demanded that he show just one such church, or practice in the Bible, and, of course, he failed here. It was clearly shown by Bro. Tidwell that such arrangement originated with Robert Raikes, instead of with the Bible.

His next resort was to try to find some consolation in Acts 2, as authority for more than one speaking at a time, or the class system. Just why he went here, no one could understand, for as Bro. Tidwell pointed out, verse 14 clearly showed that Peter addressed the whole assembly.

Bro. Hutchenson labored hard to avoid the responsibility of dividing the church over the class system, but Bro. Tidwell fastened this on him and his brethren, by showing that we were in perfect accord with Christ, the apostles, Moses, Joshua, and all the examples recorded in the Bible, and

that it was all due to the unscriptural practice of the S. S. brethren.

In discussing the cups question, Bro. Tidwell emphasized the oneness portrayed in the Bible; viz., one God, one Lord, one faith, one baptism, one body, one Spirit, one hope, one New Testament, one blood, hence, one cup. He showed that if we are to have two or more cups, we should have two or more bodies, bloods, New Testaments, etc.

In an effort to discredit the idea of any importance being given to the drinking vessel, Bro. Hutchenson took a glass of water to illustrate the argument. He picks up the glass of water, contemplates the giving of thanks, and then dashes the water out and says, "Now drink the cup. Can you do it? Do you get the blessing?" In reply, Bro. Tidwell showed that we do not contend that the empty vessel is the "cup of the Lord," but that the vessel with its contents (the fruit of the vine) is understood. Hence, in drinking the cup, we simply drink out of the vessel, or what it contains. But to refute the illustration, Bro. Tidwell takes the glass with some water in it; dashing out the water, he asks, "Can you now drink your cup? Did you receive the blessing? Can you handle this element without the vessel? Yet, you claim there is no importance to the drinking vessel. Can you take the one volume of the one cup and put it into cups, and still be the one blessing, or volume?" Bro. Hutchenson replied, "You cannot."

Seeing that he had lost on this, Bro. Hutchenson tried to show that "cup" was used in a figurative sense with reference to the communion, giving Ps. 23:5 and 51:22, also Matt. 26:39, as the proof. Bro. Tidwell agreed that it was so used in these passages, but not so in Matt. 26:27, where it is clearly seen that the Savior actually took a drinking vessel, containing the fruit of the vine, and too, there was only one cup, or drinking vessel used.

It was clearly seen that Bro. Hutchenson failed to make a point that was not successfully met by Bro. Tidwell. Many other arguments were made, but the above is a fair sample of how the debate was conducted and the results.
— R. R. Jones.

SOME THOUGHTS ON No. 2

2 Cor. 5:17.

Having seen that "a man" must be in Christ to be "a new creature" it is important to know how to get into Christ. Should we propound this question to the denominations there would be as many different responses as there are churches. Some say, "Go to the mourners' bench and pray through." Others teach, "Repent, believe, and pray through." Others tell us, "An alien cannot do anything, but must wait for God to operate on him directly," (that is save him). But "to the law and to the testimony." Isa. 8:20. Let us step back into the shadow for a little while (behind the cross) this will help us to get to the substance.

The temple in some respects is a type of the

church. The temple had "six steps" leading up to the throne. 1 K. 10:19. To reach the throne of the temple those "six steps" had to be taken (not a part of them). On this side of the cross (in the new covenant) Christ is "The throne of grace" for mankind as may be seen from Heb. 4:15:16. 9:15. 13:12:13. 1 Jno. 2:1, 2. Hence, there are "six steps" or commands leading to the "throne of grace" (Christ) which the alien must take or obey to reach "the throne of grace" (Christ). The sinner cannot come to "the throne of grace" (Christ) without taking all of these "steps" or obeying these six commands. All must be taken or obeyed, if the throne (Christ) is reached. To stumble in one point is to be guilty of all. Jas. 2:10.

The first "step" the sinner is to take, or command he should obey, is he must "hear." Mk. 12:28:29. Mt. 11:15. 13:9:43. 17:5. Second, he is to be taught. Mt. 28:19. Mk. 16:15. Acts 8:30-34. Col. 1:28. Please read all of the above scriptures as I will not ask space for the reading. After the alien has "heard and learned of the Father," Jno. 6:45. Ro. 10:14, of Jesus being "the only begotten of God," that "Christ suffered and died upon the cross," "Shed his blood for many, unto the remission of sins," "Was buried, arose from the dead the first day of the week," "Ascended up into heaven, crowned Lord of Lord's and King of Kings," "The mediator of the New Testament," "Saviour of the children of men," "There is salvation in none other name under heaven," "The way, the truth, and the life," "He has all authority in heaven and on the earth," "That he tasted death for every man and gave himself a ransom for all." The Sinner, now having "heard and learned (been taught) of the Father," has sufficient knowledge and wisdom (see Mt. 13:23) to enable him to take the next or third "step" or obey the command, which, "the Lord willing" I shall give later.

Let all remember:

"God calls, persuades, directs aright,
Blesses men with wisdom, love, and light,
In nameless ways, He is good and kind,
But never, no never, forces the human mind."
(More to follow).

Joseph Miller,

1004 N. Lambert St.,

Brazil, Indiana.

RAINES

Rachal Marinda Peters was born April 20, 1854, and departed this life June 12, 1932. She was united in marriage to Joseph Peary Raines several years ago. To this union was born one child, Eddie, who faithfully cared for his widowed mother for several years, her husband having died in 1914. Sister Raines obeyed the Gospel about fifty years ago under the preaching of Brother Robert Turner, at Midway church, in Pike County, Ala. Although a part of the time during her Christian life she has been isolated from a place of worship, she was faithful to her duty as opportunity afforded. She loved God, Christ and the cause for which He died. Sister Raines had two brothers who were both Gospel preachers, Richard

and David Peters, who have both past to their reward, but whose lights are still shining over this and surrounding communities.

"Blessed (Happy) are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. The writer was called to conduct the funeral services after which the body was laid to rest in the Goodwater Cemetery, in Houston County, Alabama.

I would say to Brother Eddie, "Weep not as those who have no hope."

W. H. Reynolds.

KEEPING THE RECORD STRAIGHT

To our surprise, Bro. L. W. Hayhurst was put up again by the cups brethren to meet Bro. J. D. Phillips in discussion, at Eola, Texas, from Aug. 1-5.

In addition to the cups question, they discussed the manner of breaking the loaf. Due to the Baptists having a meeting in progress, we were compelled to have all of the discussion in the daytime, but the attendance was very good in spite of this.

Preachers in attendance were G. B. Sliger, Earl Evans, Alva Johnson, J. N. Cowan, G. B. Shelburne, A. B. Watkins, Moore Eubank, W. E. Hanley, J. M. Malone, J. P. Hutton, J. I. Grantham, I. G. Hayes, I. E. Lackey, C. R. Graves, W. E. Boyett, Jas. T. White, W. H. Gill, and the writer. The moderators were Sliger for Hayhurst and Grantham for Phillips.

I consider Bro. Hayhurst the best the cups advocates have when it comes to dodging and covering up the issue. However, Bro. Phillips proved himself master of the situation and equal to the occasion at all times. So much so that it seemed somewhat one sided, I think, to all fair minded people. Bro. Hayhurst advocates two or more cups, but objects to the individual cups; thus making of himself a lawmaker for the Lord.

The results were gratifying. Three preachers on Bro. Hayhurst's side told me and others that Hayhurst could not do a thing with such an inconsistent position, but if he would go over to the individual cups, he might make a showing. Bro. J. P. Hutton stated publicly that he had been converted from the cups and Hayhurst's idea of breaking the loaf. Several others told me the same. We endorse Bro. Phillips to meet any man, with whom he cares to debate. I have never heard a man who could cover more ground in thirty minutes than Doug Phillips.

I followed each speaker closely with notes, and propose to give the arguments pro and con in a series of articles soon. Let us get all whom we can to read the O. P. A.; it will be interesting.

—Homer A. Gay.

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

(Selected)

HONOR ROLL

The following people have our thanks and appreciation for their co-operation in securing subscribers for the O. P. A., and assisting in promoting the campaign to increase its circulation. Is your name on the list?

Homer L. King, 13; O. B. Perkins, 2; D. F. Nichols, 2; Elmer Sutton, 1; Ark Hotel, 1; Otis F. Young, 1; L. F. Upshaw, 1; C. D. Moore, 1; Thos. Shaw, 1; O. M. Satterfield, 1; Mrs. L. M. Pond, 1; T. E. Smith, 1; John Stirling, 1; Jas. T. White, 1; L. A. Corbell, 1; W. E. Daniels, 1; Verdine Poteet, 1; L. I. Gibbs, 1; Homer A. Gay, 1.

Below is the list that should have appeared in the June issue:

J. E. Tidwell, 2; Oswald S. Hodges, 1; J. L. Musgrave, 1; Irvin R. Boss, 1; John S. Fritz, 1; Ryan Bennett, 1; J. C. Moore, 1.

The O. P. A. Donation Fund

Herschel Massie ----- \$1.00
T. E. Smith ----- 1.00

Explanation

We were very sorry that we could see no other alternative but to miss the August number of the O. P. A., and there was just one reason—a lack of funds. We do hope the readers and friends of the paper will not allow this to happen again, but unless you go after subs. and donations in earnest immediately it will be inevitable.

Brethren, we are more than glad to have your articles and reports for publication, but we sometimes wonder if you appreciate the O. P. A. enough to solicit subs. and donations while out in the field. Times are hard, it is true, but subs. can still be obtained if we go at it in the right way.

—H. L. K.

OBITUARY

Chas. Hill Peden was born August 15, 1887, in Warren County, Tenn. He came to Texas with his parents, when but a mere boy, later moving to Okla., where he resided until his death.

On May 3, 1914, he was married to Miss Lee Smith. To this union nine children were born. All of whom are living, except one girl who died in infancy.

He obeyed the gospel at the age of eighteen, and after moving to Healdton, Okla., served as elder of the congregation for five years. Two years ago he moved to the Pike City congregation, meeting with them until death called him. He will be missed by the brethren there, as he was bitterly opposed to all innovations.

I would say to the bereaved wife and children, "Sorrow not even as others who have no hope."

—Tom E. Smith.

WELCH-BROOKS DEBATE

The above was conducted at Vera, Texas, July 4-10, by H. C. Welch, of the Church of Christ, and N. W. Brooks, representing the Holliness.

Subjects discussed were working of miracles now, instrumental music in the worship, and women preaching. There were to be two nights for each subject, but as Mr. Brooks soon saw that he was unable to defend his doctrine, he gave it up after two nights.

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. 5

LEBANON, MISSOURI, OCTOBER 1, 1932

No. 10

ON THE LORD'S DAY—No. 1.

(By L. L. McGill, Fairview, Alberta, Canada)

In a previous issue, I believe we established that the First Day of the week began with the rising Sun, and ended with the rising Sun on the second day of the week. As it affects our practice, this is a live question.

When the prophet said, "Unto you that fear my name shall the Sun of righteousness arise with healing in its wings," he used the figure of speech called metonymy.

"Metonymy is a figure in which the name of one object is put for some other object, the two being so related that the mention of one naturally suggests the other." Hart, p. 129.

In Malache's figure, the attributes of Jesus as—"the Light of the World," "the Great Healer," and His rising from the dead with the healing power for men's sin-diseased souls are readily comprehended. Our Saviour is also called the day-spring, Luke 1:78, and the day-star, II Peter 1:19. The spring of the day comes with the rising sun, I Sam. 9:26, and the day-star (or Sun) rises in the morning. Hence we have our Sun, the Lord Jesus, rising as "the light of the world." This all-important resurrection occurring at the hour when the Sun arose, the dawn of the First Day of the week, ushering in a new era, marks the change of time.

Let us awake out of sleep and arise from the dead and Christ will shine upon us. Behold the light of "the day that the Lord hath made." "Let us rejoice and be glad in it." Ps. 118:24; John 20:20.

1. If the Lord's Day began at sunset how could it be VERY EARLY on the First Day of the week when the Sun was risen? Mark 16:1,2, Luke 23:56;24:1.

2. How could it be night, when the dawn of the First Day of the week was breaking?

If the First Day of the week began with the setting Sun, it began in darkness, but Jesus came to bring life and immortality to light. What better time to emphasize this great event than with the rising Sun?

Could Sun arise in nobler cause,
The figure, bright of nobler Son?
Could light e'er shine on grander
sight,

Or sight e'er lighten darker night?

The Jewish Sabbath might well begin with the setting sun, for it was a day of rest and typified soul rest in Christ. But the Lord's Day is a day of life—of activity in the Lord. The Israel-

ish age is rightly called the moonlight age. The Sabbath beginning at night, functioning amidst all the other flickering shadows of the old law presents that figure. However, the Lord's Day begins with the rising Sun: for that was when Jesus arose from the dead, bringing life and immortality to light through the Gospel. The confirmation of the Gospel is His resurrection. His resurrection is the completion of His work in redemption—thus it is the beginning of the new era. (cf. Ex. 12:2).

On this day we observe our memorial feast to Him who died and arose again. IT IS THE LORD'S DAY. cf. Rev. 1:10.

May we meet for worship on the Lord's Day for one hour, and follow worldly pursuits the remainder of the day? If so be that we do,—Shame! That day of all days when Jesus was born from the dead, the birthday of Him who has accomplished so much for us! When the human race was doomed to destruction, to suffer eternally without hope, he took our place, suffered in our stead, released us from eternal captivity to sin, death and the devil. Is any honor too glorious for such a friend? Is any request He made too great? Should we reject the commands of such a lofty love? If we do, remains there any more hope?

"The God of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ should not DAWN upon them. II Cor. 4:4. But "the path of the righteous is as the DAWNING light, that shineth more and more unto the perfect day." Prov. 4:18.

As we said before, the Lord's Day is a day of activity in the Lord. On the resurrection day Mary Magdalene, Mary the mother of James and Salome came first to the tomb, Mark 16:1. They saw the stone rolled away and the vision of angels, Mark 16:3 cf. Luke 24:22,28. Then they fled from the tomb and told the disciples as they mourned and wept, Luke 24:10. Peter and John ran to the tomb. John outran Peter, but did not enter the tomb. However, when Peter came he boldly entered and saw the napkin and the cloths. Then John entered and saw, and they both departed unto their own home, John 20:3-10. But Mary still stood without at the tomb, weeping, when the Lord appeared unto her. This was His first appearance, Mark 16:9. He sent Mary to the disciples with the glad news of His resurrection, Matt. 28:10 cf. John 20:17,18.

Later two disciples met Him while on the way to Emmaus, but their eyes were holden that they should not know Him. When they reached the

village, they constrained Him to abide with them, "for," said they, "it is TOWARD evening and the day is far spent." Luke 24:29. When they sat down to meat, "Jesus took bread, and blessed; and breaking it gave to them," and their eyes were opened so that they knew him. Then He vanished out of their sight. In haste these two returned to Jerusalem, (about 7 or 8 miles) and found other disciples gathered together. By this time it was evening (see Luke 24:33-35; John 20:19), and behold Jesus stood in the midst and showed himself unto them. Now we are reminded of His promise, "where two or three are gathered together in my name, there am I in the midst." Matt. 18:20.

Here are two different meetings, both on the First Day of the week, each at a different time, both attended by Jesus. The one was before evening, but toward evening. The other was in the evening. Here is authority for two meetings: Both having the stamp of divine approval, with Jesus in the midst as promised: Both meetings were on the First Day of the Week, at different times in different places. Thus the records show that Jesus met with different disciples, in different places, at different times on the same day, the First Day of the Week. He Sanctified the whole day as a day of worship, honor, and glory to God. He SHOWED HIMSELF to the disciples at all these times. Is not this the object of our meetings, to show forth the Lord, crucified, buried, risen, ascended, crowned and glorified, and to look for His coming again? "As oft as ye eat this bread and drink this cup, ye show forth the Lord's death until he come."

The whole day should be observed in honor and glory to Him. Until He come, each First Day of the Week should be given over to showing forth His death, by worshipping him and peaching his Gospel. Under the old law, one day in seven (the seventh) was given over to sacrifice and special service to God. Under the new law, one day in seven (the first) is given over to special worship and praise to God through his Son. For those who have them, it may be necessary to "lead forth ox or ass to watering," but when Christians have so much stock, so many earthly duties that they cannot give over the most part of the Lord's Day to worship and praise, they have too many cares of this life. If other arrangements cannot be made, would it not be better to get rid of the stock, the job, or anything else that interferes with our service to God? The CARES, the riches and the pleasures of this life cause souls to be lost. One may have cares without either pleasures or riches. However, God has never placed upon us any labor or temptation too great for us, but has made plain a way of escape. If we have faith in him, he has promised to provide our necessities and remove our cares. (continued).

THE LAST OPPORTUNITY.

Yes, the CHURCH (EKKLESIA) are in Christ's kingdom on earth during this age. (Col. 1:13). The saints of God are "fellowcitizens." (Eph. 2:19 of this kingdom, a "holy nation." (I Pet. 2:9).

This kingdom set up by the God of heaven "in the days of these kings" (Dan. 2:4:44), is a growing kingdom. (Dan. 2:35). And by being BORN AGAIN (John 3:3), "born of water and the Spirit" (John 3:5; Acts 2:38; Mk. 16:15,16; Gal. 3:26,27; Col. 2:11,12,13) one enters into this kingdom. And this TIME OF OPPORTUNITY lasts only until the "end of the world." (Mt. 28:20).

And when Jesus comes, the OPPORTUNITY for repentance has passed for all. What holds Jesus back? The long suffering of God, giving an opportunity for salvation. "The Lord is not slack concerning his promise (John 14:1-4; Acts 1:11; 2 Pet. 1:16), as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9). And so we read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth sheep from goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also to them on his left hand, Depart from me, ye cursed, into eternal fire, prepared for the Devil and his angels. . . . And these shall go away into eternal punishment, but the righteous into eternal life." (Mt. 25:31-46). Hence, Peter, after showing what holds the Lord back, that is, an opportunity for repentance, goes on to say, "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up." (2 Pet. 3:10). H. C. H.

CLASS TEACHING.

I am in receipt of a brotherly letter, favorable to the Class Method of teaching the Bible. The usual arguments are advanced, with some others of a more original nature.

As we find the words Master and Disciple frequently used in the New Testament, it is reasoned that we have the equivalent of Schoolmaster and Pupil.

This argument would be stronger if the word Master did not universally refer to Christ, and the word Disciple to Christ's disciples.

Besides, where does this constitute an argument for the Class System? Did Christ use the Class System? The verb form of the Greek word is used with reference to the varied conditions of Christ's teachings, but without suggesting a class.

It is claimed that the words "Teacher, and teaching are used about 159 times in the New Testament." But a bare 8 times is the Greek word, translated Master, used loosely, to include others that Christ. Only twice does it refer to uninspired teachers, and one of them is in rebuke of the ambition. The single exception would lay upon every Christian the obligation to become a

Teacher, and would imply Mutual Edification, rather than the Class System.

Another argument is based upon the fact that Christ and his apostles accompanied Preaching with Teaching, with both Saints and Sinners. This is supposed to necessitate other method than the public proclamation of the gospel.

But a careful study will show that they did Teach by public proclamations, and nothing is said, or implied, as to a class system. Preaching is the initial announcing of new truth, while Teaching is the continued repetition of the truth, whether publicly or privately.

Still another argument is based on the fact that Christ and the apostles sometimes asked, or answered questions. It is reasoned that this involves the Class, catechetical method of teaching.

But it can be shown that questions were asked and answered without the class system being employed. The occasional asking of questions for information, or the asking of 'catch questions,' to provoke thought, do not lead to the Formalism and Ritualism, which our Reformers fought so hard to destroy.

I need not say that the formal asking and answering of questions leads to the Literature System, and the set Catechism, which leads to human Creeds, and to men becoming Disciples of disciples, instead of the disciples of Christ.

We would be shocked at the idea of using Campbell's Christian System, for systematic study; but we deliberately teach from human literature, because, forsooth, it is prepared by Master minds.

Another argument used by my brother is to the effect that the children can be better taught in a class, by the catechetical method. But the New Testament does not indicate that the church is to teach children. That is no part of its 'organized effort,' if we are confined to 'what is written.'

Parents are admonished to teach and train their children. Our business is to save the parents, and set them to train their own children. We destroy the contrast between Christian homes and others by training other people's children for them. God's way is always best.

Usually, questions were asked by the learner, of his superior, in N.T. times. We have reversed the process. This destroys the dignity of the Parent, as teacher, and spoils the child.

Another argument is based on what my friend chooses to name, "The Schools of the Prophets," in the Old Testament. Now, the word 'School' is found but once in my Bible, and that is in the New Testament, and refers to a heathen school.

I know no reason for supposing that the schools of the ancients were taught in classes, or by the catechetical method. I am supposing that the 'Sons of the Prophets' were taught much as our Saviour taught the Twelve and the seventy.

Our brother refers to what he calls the 'Synagogue school,' and assumes that it was taught just as the modern schools are taught. We do not even know that children were taught in the ancient synagogue.

But our Saviour did away with the synagogue idea. There were no Church-houses for 150 years

after the apostles. The Ritualism of the moderns was strikingly absent from the N.T. church.

The initiative of the Mutual Edification taught in the N.T. is calculated to develop volunteer workers, as contrasted with the ecclesiastical machinery of this institutional age, where every worker, from the Pastor down, is appointed to his respective sphere of action.

Our brother refers to the 'tutors' of Gal. 4:2. Is he not aware that the tutors and governesses of the time previous to the days of Robert Raikes were private teachers, and confined to the homes of the children taught?

The modern custom of sending the children away from the home, and parental control, to be taught in herds, is the curse of this age. Orphan homes, and even Bible colleges, are no exception to this rule.

Orphans had better be adopted into Christian homes, and young preachers associated with older evangelists.

If the Class idea had been prevalent in the N.T. age, or had it been contemplated, or desired by the Holy Spirit, Paul would not have needed to tell women to 'learn in silence,' or 'ask their husbands at home'.

According to 'our Loyal Brethren,' the permissibility of woman's participation in class work is based on its being a 'Private' work, independent of the 'church meeting'. It usually comes before the 'Church meeting', and gives the women a chance to ask questions before they get home to their husbands, and before they are even tempted to ask in the Church.

If Paul were here we would ask him what a woman is to do if she has no husband, or if she is smarter than her husband? And what is a child to do who has no parents, or whose parents are infidels?

Also, what is a woman to do if there are no men to preside at the Lord's table, or to preach? And what is a family to do whose head is ignorant, or drunk, and whose mother is at the club?

What is a congregation to do that has no preacher, and no elders qualified to lead? What is a man to do if there is nobody to baptize him, or if a tree falls on him and kills him?

What if a single congregation is not financially able to do what it is told to do, without joining a missionary society? What if our song leader is unable to lead a song without the aid of an instrument?

It appears to me that we would do well to bring about conditions to fit the New Testament teaching, and trust the Lord to supply any deficiencies.

PAUL HAYS, Fresno, Calif.

CHRISTIANS, UP!

Christians, up! the day is breaking,
Gird your ready armor on;
Slumbering hosts around are waking;
Rouse ye! in the Lord be strong!

While ye sleep or idly linger,
Thousands sink, with none to save;
Hasten! Time's unerring finger
Points to many an open grave.

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Editors

H. C. Harper Sneads, Fla.
J. D. Phillips Montebello, Calif.
Homer L. King Lebanon, Mo.
Homer A. Gay Eola, Texas

Publisher

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

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EDITORIAL

By J. D. Phillips

SCRIPTURAL BAPTISM.

By J. D. Phillips.

"The Greek—that marvelous tongue, so flexible and fitted for accurate expression, used of the Holy Spirit in the giving of the New Testament" (Boll)—has a family of words expressive of the action of Baptism, as taught in the New Testament. Beginning with the root word—BAPTO—we have: BAPTO, 'dip'; EMBAPTO, 'in-dip, dip in'; BAPTIZO, 'dip-ize, immerse'; BAPTISMA, 'dip-ism, immersion, submersion'; BAPTISMOS, 'dipping, immersing'; and BAPTISTES, 'dipist, immerser' (a term applied to John the harbinger, because he immersed people. Matt 3:1-7).

Therefore, the idea of sprinkling or pouring for Baptism is out of the question. Furthermore, the Greek for sprinkle is RANTIZO, meaning 'to scatter a liquid in small drops'. The word for pour is CHE or CHU, meaning 'to move a liquid by gravity, from a container'.

Hence, the Scriptures, correctly translated, read "immerse," instead of "baptize"; "immersion," instead of "baptism"; and immerser, instead of "baptist." See The Emphatic Diaglott, The Living Oracles, and the first edition of The Bible Union Translation.

Sprinkling and pouring for Baptism originated in the ranks of Romanism and were borrowed from them by many Protestant parties. So they have no higher authority than "the man of sin" and "son of perdition" and iniquity, the chief minister of "the falling away" or the great apostasy (2 Thess. 2:1-7) or "Mystery Babylon" (Rev. 17:1-5).

The fact that we are baptized "into (Greek: EIS) the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:18), thus changing our state or relationship, is positive evidence that Baptism is essential to salvation from sin.

So also the fact that Baptism is "for (Greek: EIS, "in order to obtain"—Thayer, Feyerabend,

and Goodspeed) the remission of sins" (Acts 2:38 compare Matt. 26:28) is positive evidence that Baptism is essential to the remission of sins, or salvation from sin.

And, too, the fact that we are "baptized into (Greek: EIS) Christ" (Gal. 3:27) and "into (EIS) His death" (Rom. 6:3) where He shed His blood (John 19:36) assures us of the necessity of being baptized.

Furthermore, Jesus puts baptism between every sinner and the Kingdom: saying, "Except a man be born of water and the Spirit, He cannot enter into the Kingdom of God" (John 3:5). In the expression "born OF water" we have in the Greek EK—out of—showing that a person must voluntarily go under the water, and come up out of it. So the Eunuch "came up OUT OF the water", when he was baptized. See Acts 8:36-38.

I exhort every unbaptized person who see this to "arise, and be baptized, and wash away thy sins" (Acts 22:16)—before it is too late! "If weak be thy faith, why choose the harder side?"

SOME THOUGHTS ON NO. 3.

2 Cor. 5:17.

According to the New Testament the third "step" or command, for the unsaved to take, or obey, is faith, or belief in the Son of God. Notice Jno. 20:30-31; 1 John 2:23; Acts 16:30-31; "Faith, or belief, cometh by hearing the Word of Christ." Ro. 10:14-17; Acts 18:8. "Without faith it is impossible to be well pleasing unto him." Heb. 11:6; Ro. 14:23. Faith or belief in the Lord changes the mind from evil to good. "Set your mind on the things that are above, not on the things that are upon the earth." Cal. 3:2; Ro. 7:25.

The alien having taken these three "steps," or obeyed these commands, is then prepared to take the FOURTH "step," or obey the FOURTH COMMAND, which is "repentance unto life" (not into). Acts 11:18; 17:30; Lk. 13:3. "Godly sorrow worketh repentance unto salvation," (not into). 2 Cor. 7:10; Mt. 26:75. Repentance changes the conduct or practice. Hence, "Repent ye therefore, and turn again, etc." Acts 3:19; Mt. 21:29.

Fifth "step" or command: the sinner is to "confess with the mouth, and before men, that Jesus is the Christ, the Son of God." Mt. 10:32-33; Ro. 10:9:10; Acts 8:36-37. Confession with the mouth leads the penitent "unto (not into) the place of salvation." Ro. 10:9:10; Acts 8:36-37.

Sixth (last) "step" or command the penitent is to take or obey, is baptism. This puts him into Christ, into his death. Ro. 6:3:4; Gal. 3:27. This is water baptism. Acts 10:47:48; 8:36-39. Christ shed his blood in his death: Jno. 19:33:34. "Without shedding of blood there is no remission." Heb. 9:22.

Those who have heard, learned (been taught), believed, repented, confessed Christ, been baptized into the death of Christ, have reached or come to the blood of Jesus. Therefore, they are "cleansed from all passed sins." 1 Jno. 1:7; Ro. 3:25. They are in Christ, hence, "new creatures." "Saved," Mk. 16:15:16; 1 Pet. 3:21. "Have had their sins washed away." Acts 22:16. "Have the answer of a good conscience toward God." 1 Pet. 3:21. "Born

anew of water and the spirit." Jno. 3:3-5. "Have been regenerated." Titus 3:5. "Thus have come to the throne of grace" (Christ), Heb. 4:15:16; 9:15; 13:12:13; 1 Jno. 2:1:2.

"Sinner will you start for that home today and his service now begin?
If you look to Christ and the promise claim he will save you from your sins."

(More to follow)

JOSEPH MILLER,
1004 N. Lambert St., Brazil, Indiana.

OUR NEEDS.

First of all, we are in need of subs. and donations to meet our obligations with the printers, that we may keep the O. P. O. coming regularly to you. We need some one in each congregation, who will take a personal interest in the paper, and work for subs. Then, if the preachers who are out in the field, would put the paper before the people, both publicly and privately, in an earnest way, many who are not now reading the paper could be induced to do so. In this way you will not only relieve the financial burden, but will assist others in a closer walk with God.

Furthermore, we need well written articles on the following subjects: "Church Discipline", "Purity of Life", "A Clean Pulpit", "Mission Work", et al. Let us remember that there are more condemning sins than one. The "Old Paths" presents a wide field of subjects for the writers, hence we should not ride anyone thing to the exclusion of all others. We have plenty of articles in the office, but the above suggested subjects seem to have been neglected.—H. L. K.

CAN INFANTS QUALIFY FOR BAPTISM?

1. Jesus said "teach all nations baptizing them"—(the taught) Mt. 28:19. Infants as long as in infancy cannot be taught, hence cannot qualify for baptism. Surely, every one can see this.

2. Believers are the ones to be baptized. Mk. 16:16, Act. 8:36-38 and 18:8. Infants cannot believe, therefore should not be baptized.

3. Babies do not need baptism. They are saved without it and do not gain a blessing by it. If there be one blessing to baptized infants that those not baptized may not enjoy, what is it? Does the preacher give them some special power or gift when he lays his hand on their heads? Disobedient hands do not—never did—confer gifts. And those who set aside the Lord's commands are disobedient.

4. If parents and preacher are to administer baptism to their babies, why not give them the Lord's supper also? And why not put them thru a form of obedience to all the other Gospel commands?

Is it urged that the supper was not intended for babies? Then, neither was baptism. Does some one say he would not know what the supper was for? No more does he know what baptism is for. Do you say the supper would do him no good? And so with baptism. Do I hear some one urge that the wine would strangle him, and so would the water if he were really baptized.

To single out baptism and force it upon babies is not only to change its design, but also to give it an emphasis that Jesus did not intend.

5. Infant baptism takes away the privilege of choice. The one thus forced into a church, or onto to it (almost into it) is robbed of his freedom of choice, and should he ever decide to exercise his choice he must do so in passive submission or become a rebel against his infant baptism. This he may do and often does do, but the purpose of the institution is to keep the child in his father's, or mother's, or preacher's church. And who has not heard such statements as, "Your poor old mother who has gone to heaven had you baptized for this church"? This points a person's responsibility to his mother instead of to his God.—L. W. Hayhurst..

(Continued)

THE CUPS THEORY EXPOSED.

The "unleavened bread, bitter herbs and meat" With his disciples Christ desires to eat; At the passover table is where they sit When Jesus takes "the cup" saying "drink ye all of it."

He plainly commands his disciples to obey. In Mary's testimony I heard him say. And this is the law from God's dear Son That binds us now to use but one.

2. The great "multitudes" in the days of yore Is no excuse for the "two or more." The Jerusalem Church is no place to hide For the Holy Spirit was there to guide; They observed the communion but no use to look To find out how it's not in the book, By command and example quite easy to see That the theory of cups is false as can be.

3. On a certain day at a certain hour "As a rushing mighty wind" so came the power, "Endued" with the power the Apostles preach And seventeen tongues their messages reach; The people "were amazed and were in doubt" Not understanding what brought this about, Finally convinced they were wicked and lost "Three thousand" were "added" on Pentecost.

4. This teaching was done in a miraculous way Why not the communion? I'd like to say, Such miraculous power is for too great For man's opinions to have any weight, And I verily believe that all could sup The whole "three thousand" from one little cup, For the same great power satisfied—hungry wishes OF a GREATER multitude with the loves and fishes.

5. With miraculous power just as easy to deal With great multitudes in a sacred meal, And the theory of cups I cannot believe For it limits this power to try to deceive; But the big Church today, the critic may ask "How will you provide?" that's not my task In Churches large and Churches small It is Jesus who "provides" one cup for all.

6.

The days of miracles have come to an end
But in the words of Jesus I can still depend.
A big Church today might do the Lord's will
But to obey his command must "the cup" refill.
My erring brethren to you I appeal
Please obey the Lord in the sacred meal.
He's coming again and in Judgment he'll sit
And the book will still read "drink ye all out of it."
E. F. MORGAN, New Castle, Tex.

FROM THE FIELD

Alva Johnson, Turkey, Texas, Aug. 25, 1932.—I have baptized about fifty during the last three meetings I have held.

Tom E. Smith, Healdton, Okla., Aug. 15, 1932.—I began a series of meetings at Reck, Okla., July 25, and continued for a period of twelve days. The crowds and interest were splendid throughout. Eight were baptized and one confessed faults. Two of the number baptized were Baptists and one a Lutheran. Am now in a meeting at Enoch, Texas, thirty miles west of Littlefield. The prospects for a good meeting are favorable.

W. C. Rice, Mountain Home, Ark., Aug. 20, 1932.—I came home for a short visit, and found the sample copies of the O. P. A. here, and many good things in them, especially "Our Young People No. 3," on page one, by Bro. Homer A. Gay. I have been gone about ten weeks, laboring in Colorado, Idaho, and Texas.

James R. Stewart, Abilene, Texas, Aug. 11, 1932.—Here is a report of my summer's work to date. I visited Bro. King's meeting, at Fort Worth, Texas, in June, and had the pleasure of meeting him and Bro. J. D. Phillips for the first time. The brethren at Ft. Worth have asked me to return for a meeting sometime in the future. I went from here to Cleburne, and preached over Lord's day. My next stop was at Munday, then to Blue Grove, where I preached for a week. There were no additions by baptism, but about fourteen gave up the cups innovation. My next was Jolly, Texas, where I baptized one. From there I went to Devol, Okla., continuing fourteen days, and baptizing fourteen and four restored. I expect to return here for a meeting next year. My next will be at Mereta, Texas, Aug. 20, then to a mission point, near Munday, Texas.

Rudolf Martin, Norfolk, Ark., Sept. 1, 1932.—Our meeting at Martin Springs, near Norfolk, closed Aug. 29, with ten baptisms. Bro. W. W. Leamons, of Trinity, Texas, did the preaching. Overflow crowds and plain Bible lessons characterized the meeting.

L. L. McGill, Fairview, Alberta, Canada, Sept. 2, 1932.—Our mission meeting at Black Duck school continues with increased numbers and interest. A Russellite was to meet me in debate, but did not

show up at the time appointed. The new members at Fairview continue zealous and faithful.

Jesse James, San Antonio, Texas.—We moved from El Paso to this city about two years ago. Finding no sound congregation, we have gotten a few together, and are meeting for worship in a private house. We hope to have a meeting as soon as we are able, with a view to building up a loyal congregation.

Homer L. King, Rte. 2, Lebanon, Mo., Sept. 13, 1932.—Since last report, I have held meetings at Atlanta, Texas; De Leon, Texas, and Troy, Texas. From Troy, I went to Temple, Texas, and preached two nights, baptizing two young men. My next stop was at Fort Worth, Aug. 31, where I preached one night. I went from there to Cleburne, where I had the pleasure of meeting the good people of that congregation and preaching one night. This is the home of Bro. Tom McBride, a faithful gospel preacher. I was impressed with his firm stand for Church Discipline, a thing that is sadly neglected by most congregations. Brethren, it belongs to the "Old Paths," then why not "Advocate" it? From Cleburne, I came to Sulphur, Okla., the 2nd inst., where I am engaged in a good meeting, having baptized five to date. I expect to close here the 18th inst., and then go home to begin a meeting for the home congregation Oct. 1, and continue two weeks.

C. H. Lee, Philipsburg, Mo., Sept. 9, 1932.—Bro. H. E. Robertson and I recently closed a good meeting in Texas County, Mo., with six baptized and eight reclaimed from the Sunday School innovation. The interest was good throughout the two weeks we were there. They asked us to return for another effort. Our next was at Seymour, Mo., where we continued for one week, without any additions, but the interest was good. We have promised to return soon for a longer stay. Both of the above places were mission points, and such work is being much neglected, due to the fact that there is little or no support for such work. Why not try the "by-ways" awhile, brethren? People in such places are eager to hear the truth. On with the good work?

J. L. Musgrave, 2315 Grant St., Wichita Falls, Texas.—I closed a mission meeting Sept. 11 of seven days duration, at Eagle Bend school house, near Electra, Texas. Five were baptized and three restored. These with about seven more from other congregations have promised to meet every Lord's day to "break bread."

M. J. Miller, Mereta, Texas, Sept. 6, 1932.—On Aug. 20th, Bro. J. R. Stewart, of Abilene, closed a very successful meeting here. The results were three baptized and one reclaimed. The crowds and interest were about the best we have ever had here, and the preaching was well done. If you want the pure gospel, just call Bro. Stewart. The church here is about a year old, and the following preachers have labored with us: L. W. Hayhurst, Homer A. Gay, J. R. Stewart, and J. D. Phillips.

Bro. Gay and the brethren, from Eola, assisted much in song and otherwise. Brethren, pray for us that we may remain faithful unto the end.

I. G. Hayes, Troy, Texas, Sept. 7, 1932.—Our meeting here closed Aug. 28, after continuing for a period of two weeks. Bro. Homer L. King did the preaching. The results were five baptized and five confessed faults and much good done otherwise. Attention and crowds were good considering the things that hindered. Several of the brethren, from Temple attended, assisting in song and otherwise, which we appreciated very much. Bro. King possesses a characteristic that would be worth much to all preachers, if we would just learn it, and that is, he works to build up the church in every way he can, instead of trying to build a reputation for himself. We are located seven miles west of Troy and fourteen miles northwest of Temple, near a little inland village (Whitehall). Brethren passing this way, who are not advocating any of the innovations, will find a hearty welcome. We strive to worship God as the Bible directs, every Lord's day. I stand for a clean church and ESPECIALLY A CLEAN PULPIT.

Tom E. Smith, Healdton, Okla., Sept. 7, 1932.—I closed a two weeks meeting, Aug. 28, at Enochs, Texas. The results were fifteen baptized and four restored. Two of those baptized were from the Baptists and two from the Methodists. This was my first effort on the Plains, but I was favorably impressed with the folks out there, especially the brethren. Although the country is rather sparsely settled, and many of the brethren had to come a great distance to the services, they were very punctual. This congregation was established by Bro. H. C. Welch, about two or three years ago. The congregation has grown from a few, in this short period of time, to a goodly number. Bro. Welch is held in high esteem here. I have promised to assist them in another effort next year, and would be glad to arrange other work in the West, for July, Aug. or Sept. I still have time for some work this year.

J. W. Reynolds, Stidham, Okla., Aug. 23, 1932.—Bro. J. L. Reynolds, of Crockett, Calif., closed a very successful meeting here the 5th inst. at the water, with fifteen baptized and three restored. If the meeting could have continued ten days longer, we feel certain that much more good could have been accomplished. Bro. Reynolds is young in the work, having begun to try to make a preacher about eighteen months ago, and this being his first protracted meeting work, but he did not fail to declare the gospel in its purity. This is his old home town, and he was one among us when the church was established here. In this meeting he had the pleasure of baptizing his wife, three of his children, and a brother (the last of my eight children to enter the one body). Of course, this makes my heart rejoice. I ask all who reads this to pray for us, that the church may be bound together by Christian love.

We have a splendid house (paid for), and there

are about fifty, who meet to "break bread" on Lord's day, but we are poor in this world's goods. We invite all sound brethren who may be passing this way to stop and worship with us. Those who would rend the body by sowing the seed of discord, in advocating publicly or PRIVATELY such innovations as the Sunday School (class system, women teachers), instrumental music, a plurality of drinking vessels in the communion, are not invited. Those who betrayed and pierced the body of our Lord were selfish and greedy for gain, and just so with those who would do the above mentioned things. Brethren, beware!

KEEPING THE RECORD STRAIGHT.

(Phillips-Hayhurst Debate No. 1)

For the benefit of those who are interested in the cups question, but who did not have the pleasure of attending the above discussion, I shall give briefly the arguments in a series of reports under the above heading. No doubt many who did not attend the debate, would have attended, but some of the cups preachers who were conducting meetings nearby did not announce it.

Hayhurst opened the discussion by stating that he was a peace loving man, and that he had tried hard to get us to drop the contention over the use of cups, but we would not. Bro. Phillips replied that Bro. Hayhurst wanted us to say nothing against the innovation, while he and others should be left free to agitate it privately to his heart's content, and that we had peace until they sowed the seed of discord among us.

Hayhurst contended that he was affirming no special way for observing the communion; that the expression, "they all drank of it", Mk. 14:23, indicated the idea of passing it around, and that in Matt. 26:27, Jesus says, "the cup is the blood", and in Lk. 22:17, He says, "take this (cup, fruit of the vine—blood) and divide it among yourselves". And from this he contended strongly that the "cup" is the "fruit of the vine".

Phillips showed that Hayhurst was contending for a special way, or ways, as he contended that the wine must be in one vessel until after thanks are given, and that it must not be put into individual cups, then. Hayhurst never recovered from this blow. Phillips said, "When Hayhurst drinks his cup (fruit of the vine) without a cup (drinking vessel), and passed it on to others he may get somewhere".

P. showed that the word, "cup" never did mean wine, but by the figurative use, it may be used to present to the mind something else. He then showed that H. had misquoted 1 Cor. 11:25 and Lk. 22:20, and instead of it saying, "This cup is the blood", it reads, "This cup is the New Testament".

H. then complained about who challenged for the debate, and that H. O. Freeman, a one cup man, was the first one to preach on this question.

Next, H. took up, "Divide it among yourselves", and argued that it did not tell how to divide it, hence that matter was left to us.

He stated that he would accept none but the King James and American Standard versions, and that he was not making a law, when he objected

to the individual cups, as the COST of them was what he objected to.

P. replied that he knew of a church that used one cup, which cost fifty dollars, or more. H. said, "Shame on a church that will use a fifty dollar cup, and millions starving for bread". P. said, "H. rides in a six hundred dollar Ford, while millions starve for bread—shame on you!"

H. had much to say about the little-book written by P. and the authorities he used. P. replied that he was glad that H. and others were reading the book, as they may learn something, and that he had just quoted from the authorities on the meaning of language used by Christ and the Apostles.

Phillips showed that the disciples were told to divide the cup, Lk. 22:17, by drinking of it, or out of it, Matt. 26:27, and that they understood it this way for "they all drank of it", Mk. 14:23. He further stated that he accepted the versions mentioned by H. on the cups question. He then showed from 1 Cor. 1, that Paul was giving instructions to Christians everywhere, and from 1 Cor. 11 that Paul said, "Keep the ordinances as I delivered them to you". "I received of the Lord, that which I delivered,—Jesus took a cup,—supped,—and said, this do". P. said, "Now one cup is what He delivered to us, will we KEEP IT?" He showed that H. was a lawmaker, for he had said that God did not say how many cups to use, but still he objected to the individual cups.

(Continued in next issue).

HOMER A. GAY.

REESE-MUSGRAVE DEBATE.

The above was conducted at Somerton, Ariz., June 7-10. One session each day.

Proposition: "Baptism for the remission of sins by faith, repentance, confession, is scriptural; even though administered by First Christian preachers." J. L. Musgrave affirmed, and Chas. F. Reese denied.

Bro. Musgrave proved by Phil. 1:15-18 that it makes no difference about the administrator. Bro. Reese tried hard to tear it down, but failed.

Here are some of Bro. Reese's contentions: The digressive members are branches, and will be cast forth. Bro. Musgrave showed that baptism is the step that puts into Christ (the Vine); hence the baptism was all right or they would not be in the Vine. He next contended that the digressives will be "gathered out of the Kingdom." Bro. Musgrave showed that their baptism was valid, or else they could never have been in the Kingdom, Jno. 3:5. Bro. Reese was forced to admit that erring Christians must be rebaptized, or "born again", in order to be restored. Musgrave proved that we can be "born again" but once. Reese contended that all those who have advocated the various innovations have been guilty of "blasphemy against the Holy Spirit". Musgrave reasoned, if this be true, why baptise them?

Bro. Musgrave showed that if anyone was guilty of being a "shaker", it must be Bro. Reese, since he accepts folks into the fellowship who have committed the unpardonable sin, per his teaching

Many other such contentions were made, but this is a fair sample. Suffice it to say that Bro. Musgrave met and completely overthrew by the scriptures every argument presented.

We unhesitatingly endorse Bro. J. L. Musgrave to meet false doctrine of whatsoever nature, and as a Christian gentleman.

W. H. HILTON.

THE NEED OF THE HOUR.

Not long since a brother asked me to point out the one outstanding need of the church today. I replied: "The one outstanding need of the church today, as I see it, is a REALIZATION of the worth-whileness of the Christian profession."

Let Christians get a REALIZATION of what heaven, with all its joys, means and what hell with its attendant associations with the devil and his angels (Mt. 25:46) means, and it will end bickering and backbiting, caviling and crookedness. And it will not be hard to get brethren to come face to face with the Bible as the rule to measure all worship and service to God.—H. C. Harper.

WORDS OF ENCOURAGEMENT.

"We like the paper better all the time and wish the publishers success. We are so glad to have men that stand for the truth in these times, when so many are going after the commandments of Men."—O. M. Satterfield, Calif.

"I certainly enjoyed the June issue of the O. P. A. May the Lord bless you in this great fight, is our prayer."—R. H. Peel, Texas.

"Bro. Hall gave me a copy of the O. P. A., and I think it is just fine. I hope that it may continue true to its name. I am glad they selected you as the publisher. I don't think they could have done better."—Elmer L. Sutton, Missouri.

"Find enclosed one dollar for my subscription. I appreciate so much the paper you have been sending me in the past. I wish I could send you more, but I haven't any home."—Sarah E. Brown, Texas.

"The last issue of the O. P. A. came to me all right, and I thought it real good. In fact though, they have all been good, to my way of thinking. That you may have the best of success and get along fine with it, I do pray."—Mrs. G. A. Trott, Texas.

"I am sending in a few subs. for the O. P. A., and if I had any source of income, except my husband's daily wages, I would surely pay off the indebtedness of the paper, and then feel that I am not doing half what I should."—Mrs. B. M. Chisholm, Washington.

HONOR ROLL.

The following people have our thanks for their co-operation in securing subscribers for the O. P. A., and assisting in promoting the campaign to increase the circulation, which aides in relieving the financial burden, also. May we have your name in the next?

Homer L. King—17; Mrs. B. M. Chisholm—3; Otis F. Young—1; John L. Reynolds—1; I. G. Hayes—1; Sarah E. Brown—1; J. L. Musgrave—1; D. F. Nichols—1.

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. 5

LEBANON, MISSOURI, NOVEMBER 1, 1932

No. 11

AN APPOINTED HOUR FOR WORSHIP.

Is any particular hour on the First Day of the Week, the only acceptable and only appointed hour for worshipping the Lord?

There was an hour appointed for the passover feast at which Jesus instituted the feast of his remembrance, Luke 22:30. According to the old law, the passover was to be observed at even, or between the two evenings (margin Ex. 12:6). In view of the fact that the old law was taken out of the way, and that the beginning of the day has been changed from sunset to sunrise, should we not look for something different in the new dispensation, concerning the time for the observance of our memorial feast? Since the Jewish passover was to be observed at even, or between the two evenings, our passover feast (the Lord's Supper) ought to be observed between the two mornings (or two sunrises). One of the principles we are to remember is his death. Christ, our paschal lamb, was nailed to the cross in the morning, Mark 15:25, but he did not die until the time of the offering of the evening oblation, Matt. 27:45-50, which was about three o'clock in the afternoon. He was buried at even, Matt. 27:57-61. When he arose, it was with the Sun on the First Day of the Week, and he sanctified the whole day as the Lord's Day.

Jesus met with Mary Magdalene in the early morning. Moreover, he was present in Emmaus, and broke the bread with the disciples in the afternoon. Later, in the evening, at Jerusalem, the disciples were already assembled together, when Jesus became visible standing in their midst. On all these occasions he showed himself unto them.

Beginning with the resurrection, the first Lord's Day was a day of activity. The second Lord's Day continued so. John 20:26. Pentecost, when the kingdom was opened, came on the First Day of the Week, and was a day of great activity in the Lord. Acts 2, (Lev. 23). The congregations at Corinth and Troas worshipped on the First Day of the Week, I Cor. 11:20; 16:1,2; Acts 2:42; 20:7, 11. Paul the apostle assembled with the Trojans on that day, the First Day of the Week, beginning to depart on the morrow, the second day of the week. That memorable meeting began in the day, extended to midnight, then the breaking of bread, and a long talk until the break of day—the morrow—the second day of the week. Because of the special visit of Paul, who, after his departure would see them all no more, this meeting lasted so long. Special conditions may be complied with, "within the law." We may not go beyond what is

written. I Cor. 4:6. The afternoon meeting in Emmaus terminated abruptly after the breaking of the bread, Luke 24:29-35; cf. Matt. 26:26-30. At Troas the meeting was interrupted, when the young man fell down from the third story window, but was resumed after he was restored. It lasted until daylight. Here the breaking of bread took place after midnight. Acts. 20:7-11. Hence we have examples of abrupt termination, interruption and resumption, and lengthy extenuation. To some extent the meetings were regulated according to circumstances.

Evident it is, that the entire Lord's Day is holy. Every hour is sanctified. How can we do less than give special honor to our Lord the full day?

By faith let us be active like Mary and in the early morning seek our Saviour. In the Spirit we may behold our arisen Lord. By faith let us walk with him on the way to the village, and constrain him to tarry for the breaking of the bread. By faith let us journey to the New Jerusalem (his assembled church), there again to worship our glorified Emmanuel. There we shall meet him assembled with his disciples, with whom we shall receive a blessing. Anon we may tarry, talking of all his wondrous works until the day dawn, and our Day Star, now high in our hearts, shine as the glittering Sun.

Is any lot happier? Is any life as full of joy, peace, or restful pursuits, as the Christian Life? Could any thought be more ignoble than forsaking the assembling of ourselves together? Could any soul be more treacherous as to sell such a cause to the world for gratification of self, for gold, or power, or fame?

L. L. MCGILL,
Fairview, Alberta, Canada.

JESUS WASHES THE DISCIPLES' FEET.

(H. C. Harper)

Where did Jesus wash the disciples' feet? Was Judas Iscariot at the Lord's Supper? To get this matter well in hand, turn to and read carefully the following chapters: Matt 26, Mark 14, Luke 22, and John 12 and 13. In order of time we find three distinct suppers; one, with Simon the leper at Bethany (Matt. 26:6-13; Mark 14:3-9; John 12:1-8), one, the passover supper (Luke 22:20; Matt. 26:17-20), and at the conclusion of the passover supper, Jesus instituted "the Lord's Supper" (I Cor. 11:20-26; Matt. 26:26-30).

Judas Iscariot was at each of these suppers (John 12:4, Matt. 26:14, Mark 14:10, Luke 22:3, 4, as to the first; Matt. 26:20, Mark 14:17-21,

Luke 22:14, 15, as to the second; Luke 22:19-21, as to the last supper, where it is plainly shown that Judas was with them during the Lord's Supper.

But did not Judas go "out" (John 13:30)? Yes, he went out after the supper in Simon's house in Bethany (John 12:2; John 13:2; John 13:21-30) "two days before the passover" (Matt. 26:2-7), when the disciples thought he was bidden by Jesus to buy what they had "need of against the feast" (John 13:29), to bargain with "the chief priests and elders" (Matt. 26:3-16), "and they covenanted with him for thirty pieces of silver" (Matt. 26:13; Mark 14:3-11). And after he made this bargain, "Then came the days of unleavened bread, when the passover must be killed" (Luke 22:1-7), disciples now make ready, and Jesus sits down with "the twelve," and eats the passover at the appointed time (Matt. 26:19,20; Mark 14:16-18; Luke 22:7-18). The Lord's Supper immediately followed this, and Judas was yet with them (Luke 22:21). "And when they had sung a hymn, they went out into the Mount of Olives" (Matt. 26:30); and Judas soon fetched his "band" (John 18:1-14; Luke 22:47-54; Mark 14:43-53; Matt. 26:47-57), and Jesus was led away. Judas had been pointed at the supper in Simon's house as "He it is to whom I shall give a sop (morsel), when I have dipped it." John 13:26). At the passover supper, he had been pointed out as "He that dippeth his hand with me in the dish" (Matt. 26:23; Mark 14-20).

It was from the supper in Simon's house at Bethany "two days before the passover" that Judas went to "The chief priests and elders to covenant with them for the betrayal of Christ (Mat. 26:1-14; John 12:2; John 13:2); and it was from this same supper that Jesus arose "and began to wash the disciples' feet." (John 13:5). And this washing "the saints' feet" (I Tim. 5:10) is a "good work," classed with bringing up children, lodging strangers, etc. (I Tim. 5:10).

The supper at which Jesus washed the disciples' feet came "before the passover" but the supper instituted by Christ came after the passover. (John 13:1; Matt. 26:26). When anyone practices "foot washing" as a church ordinance, he does so without one scintilla of Bible evidence.

SHALL CHRIST OR CAESAR HAVE THE PRE-EMINENCE?

By Frank Judy.

The Christian is to be in subjection to the laws of the land in which he lives as long as such laws do not keep him from following Christ. It is right that we should render to Caesar the things that are Caesar's, but can you imagine the apostle Paul forgetting the need of the churches and the need of preaching the Gospel of Peace, in order to fight in the wars of Rome? No! He surely would not have gone about killing his brethren in Christ, simply because they disagreed over some international dispute. If America and England were at war, it would not be the duty of a Christian, as I see it, to bombard English cities and kill defenseless women and children. Could a Christian con-

sistently help spread propaganda of hate against everything British, and make more strife and bitterness, because the multi-millionaires and war lords would have it so? We are told to "do good unto all men."

It is true that Christ cast out those who sold and bought in the temple and overturned the tables of the moneychangers, but this was an ecclesiastical matter and not a political issue. Jesus did not go into the Roman senate or even into the Jewish Sanhedrin to make any reforms. The whip of small cords could hardly be classed as a weapon of war. (Matt. 23).

"The powers that be" are "ordained of God," but that does not mean that there should be a union of Church and state, or a mixing of political and church matters. (Rom. 13). God created both the ox and the ass, yet under the law of Moses they were not to be worked together.

The thought of loving one's enemies, naturally did not appeal to many of the Jews, for they were longing for a Messiah who would free them from the Roman bondage, and restore again the kingdom to Israel as it was under the reign of David or Solomon. They did not feel like loving their Roman oppressors.

Christ taught the love of one's enemies, and the Jews thought a doctrine of that sort would bring them in still greater bondage to Rome. Caiaphas, the high priest, said: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." They were afraid that the Romans would come and take away both their place and their nation if they let Jesus alone, so they crucified the Lord of Glory. The very thing, however, which they had hoped to avert by putting Christ to death, came upon them about forty years later when the Romans under Titus, destroyed Jerusalem, and laid waste the land of Judea.

Some may feel duty bound to force Christians to go to war for fear that the nation will be weakened through a lack of patriotism, but when the issue is clear cut as to whether one is to go to war against the dictates of his conscience, or serve Christ with a good conscience, the thing to do, is to let the "Prince of Peace" have the pre-eminence. When the apostles were forbidden to preach any more in the name of Christ, they said: "Whether we are to obey you rather than God, judge ye, for we can but speak the things we have seen and heard."

The question is sometimes asked: "What would you do if the country was invaded? Should not a man protect his own family?" It is not so much a question of what I would do. I might do the wrong thing, but resistance under an extreme test would be far different than saying beforehand: "I will not turn the other cheek and would not advise others to do so."

The conscientious objector may be called a coward and a traitor, but how inconsistent to consider the man a patriot and a hero, who puts on the uniform, simply because he is too yellow to object. One who will die rather than weaken on a principle which is vital and fundamental, is not a weakling. Was there anything contemptible

about the three Hebrews who would not bow down to Nebuchadnezzar's golden image in the plain of Dura? Why should not the man who dies as a martyr for Christ in some prison, be as long remembered as those who die on Flanders fields?

It is easy to go with the crowd, but it is a different thing to tell people to love their enemies when the chant of hate is the popular song, and when the multitude is ready to mob the man who dares to lift his voice against war.—Rte. 4, Box 15, Fresno, Calif.

UNITY.

By James F. Thomas, Gilpin, Ky.

As I have been only a listener for some time, and noticing the different factions that have arisen among us since the days of Alexander Campbell, I have wondered if there is a way by which the unity for which Christ prayed and Paul preached (John 17 and I Cor. 1) can be brought about.

As I understand the matter, the first division among us since the development of "Mystery Babylon" (Rev. 17), began in St. Louis, Mo., many years ago over the use of mechanical musical instruments in the worship. After the division, those who were conscientiously opposed to the use of the instrument were termed the "church of Christ" and those who favored the instrument were called the "Christian Church." It was admitted by all that the use of the instrument was a non-essential, and hence those who forced it upon the church against the conscientious scruples of the objectors were guilty of dividing the church.

I have read "The Apostolic Way" for years, and enjoyed the good articles by able men showing the Sunday School to be a human invention, and one that supplants the church as "the pillar and support of the truth." I wondered why the great Christian Brotherhood could not see the sin and folly of such an institution. Those who forced the S. S. upon the church are responsible for all the division that has followed. They have made a law where God has made none. We have made no law, but are satisfied with what the Bible says, and hence we are not responsible for any of the trouble over this innovation. They who favor it say we can worship acceptably and do the whole will of God without it.

About the time the WAY had grown to be a power for good, and people all over the United States and a few foreign countries were being convinced that the S. S. system is wrong, another question bobbed up amongst those who oppose the S. S. History is again repeating itself, for those who favor the use of more than one cup in the Communion say one is scriptural. No one will deny that one cup for each congregation is scriptural. We should be as willing to give up the use of cups for the sake of unity as we want the organ advocates and the S. S. advocates to be. Why not? Is it not just as necessary to have unity on this question as any other?

There are now two issues over the cup question, among the non-S. S. brethren: some want "two or more cups" and oppose the use of individual cups, while others favor and use the individual cups.

It is contended that "the fruit of the vine" only is "the cup" of Matt. 26:27. Yet most brethren say it must be in one vessel BEFORE thanks, but AFTER thanks it may be divided into two or more vessels just so the individual cups are not used! But if "the fruit of the vine" is "the cup" AFTER thanks, why is it not "the cup" BEFORE thanks? If the wine is really "the cup," why is it necessary to have it in one vessel before thanks?

But that "the cup" is not the wine only is apparent to any one who has even the crudest conception of the meaning of English. In speaking of drinking a cup of coffee, we say, "He drank a cup." Here the vessel is put for its contents—the coffee. It is the figure of metonymy in which the container is put for the thing contained. See Williams' "Composition and Rhetoric", p. 220. See any authoritative work on Rhetoric. Write the authorities on the use of language. It is universally admitted by the world's best authorities on language that the word "cup" in Matt. 26:27 is used literally, i.e., it refers to an actual literal, material cup. See the booklet, "The Cup of the Lord", by J. D. Phillips, Montebello, Calif. See the same work on the use of the word "cup" as a metonymy, in such passages as I Cor. 10:21; 11:27, etc.

In all the references to the loaf and the cup, it is "the loaf" (or bread), "that loaf", "one loaf"; "the cup", "that cup", etc.—always in the singular. If you will consult the early history of Christianity you will see that the Christian writers of the Ante-Nicene period speak of the cup in the singular, and often say, "one cup". They speak, too, of wine being "poured into the cup", thus showing their use of the word "cup" to be a literal one. Hence, I believe that Jesus used one cup, and Paul bound the same number—one—upon us (I Cor. 11). And hence, if we would practice as the church did from its beginning on down through several centuries of its purest age, we, too, will use but one cup in each assembly. We cannot be responsible for the division over the matter, for our practice has never been called in question. We have the only ground of unity on this matter. Hoping that this article will be edifying, I am, yours for a closer walk with God.

NOTICES.

Bro. H. C. Harper writes that he still has a supply of "Clark-Harper Debate" and of "Harper-Cowan Debate" on the cups, which he is willing to send out for the cost of mailing.

Bro. J. R. Stewart, of Abilene, Texas, writes that he has moved to Mereta, Texas. Those desiring to write him should make note of this.

Brethren, we are still behind with the printers, so, please don't forget to work for subs. and donations. We do not want to miss another issue.

H. L. K.

Subscribe for the "OLD PATHS ADVOCATE,"—we need your support and you need the paper.

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Editors

H. C. Harper..... Sneads, Fla.
J. D. Phillips..... Montebello, Calif.
Homer L. King..... Lebanon, Mo.
Homer A. Gay..... Eola, Texas

Publisher

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H. E. Robertson, Assistant..... Phillipsburg, Mo.

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EDITORIAL

By J. D. Phillips

THE SIGN OF THE COVENANT.

By J. D. Phillips.

"This cup is the New Diatheke (Covenant and Last Will and Testament) in My Blood."—Messiah (Luke 22:20 and 1 Cor. 11:25).

When God made a covenant with His people that He would not destroy the world again by water, as He did "in the days of Noah," He put "the bow in the clouds" as "the sign of the covenant," saying to the people,

"And there shall come to be the bow in the cloud, and I will look upon it, to remember the everlasting covenant between God and every living soul in all flesh that is upon the earth. And Eloheem (God, the Creator) said to Noah, 'This is THE SIGN OF THE COVENANT which I establish between Myself and all flesh which is upon earth.'" (Gen. 9:16,17).

The word "covenant" here is a translation of the Hebrew word Berith and the Greek diatheke is the word used by the Septuagint as its equivalent. It means a covenant, or agreement, between two parties. Sometimes it has the extended meaning of Last Will and Testament.

So when we see the "bow in the cloud," after a rain, it is a sure indication that Yahweh (the Deliverer) will not destroy us by water, as He did the disobedient Ante-deluvians. Truly, then, "the bow in the clouds" is "the sign of the covenant."

The New Covenant, or Testament, was ratified by the "blood of the Lamb" (Rev. 7). Of the wine in the "cup of blessing" (1 Cor. 10:16), Christ says, "This is my blood which ratifies the agreement" (Matt. 26:28. See Goodspeed and Thayer). Of the cup, containing the wine, Jesus says,

"This cup (touto poteerion) is the New Testament in my blood" (Luke 22:20 and 1 Cor. 11:25).

The clause "this cup", as noted above, is from touto poteerion in Greek, and the demonstrative touto shows the reference to be to a definite literal material cup, or drinking vessel.

The verb "is" is a couple, and is a translation of estin in Greek, and denotes a metaphor. The Hebrew and Greek substantive, to be, is not expressed when dealing with matters of fact. So "the cup" on the communion table containing the wine is a "sign", or token, of the New Covenant, while the wine in the cup is said to be Christ's "blood which ratifies the Covenant."

Bishop Lightfoot's observations on this are worthy of very serious consideration. He says (Works, vol.2,p.260): "The confirmation of the old covenant was by the blood of bulls and goats (Exod. 24 and Heb. 9), because blood was still to be shed: the confirmation of the new was by a cup of wine, because under the new covenant there is no farther shedding of blood. As it is here said of the cup, This cup is the New Testament in my blood; so it might be said of the cup of blood (Exod. 24), That cup was the Old Testament in the blood of Christ: there, all the articles of that covenant being read over, Moses sprinkled all the people with blood, and said, This is the blood of the covenant which God hath made with you; and thus the old covenant or testimony was confirmed. In like manner, Christ, having published all the articles of the new covenant, He takes the cup of wine, and gives them to drink, and saith, This is the New Testament in my blood; and thus the New Testament was established."

The word "communion" means, literally, a joint participation. By all drinking out of the one cup (Matt. 26:27) we have a communion, or joint participation, and thus we signify, not only our covenant relationship with Messiah, but, also, our fellowship with each other.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

So, then, as the wine-cup is passed from the lips of one saint to those of another, we "proclaim the Lord's death", and signify our covenant-relationship with Him, and with each other. "There is one cup for the uniting of His blood" (Ignatius, Ad Philad., First Century).

HONOR ROLL.

The following persons have our thanks for their co-operation in securing subscribers for the O. P. A., and assisting in promoting the campaign to increase our present reader list:

Homer L. King—5; Grace Chisholm—3; C. H. Lee—2; Homer A. Gay—1; G. W. Paslay—1; J. M. Tuttle—1; H. Weems—1; John Stirling—1.

DONATIONS TO O. P. A. FUND.

Homer A. Gay.....\$1.00

Gertrude Leamons, Grapeland, Texas, Oct. 7, 1932.—My brother, W. W. Leamons, of Trinity, Tex., is conducting a meeting near here. His meeting at Genoa, Ark., resulted in four baptisms and three restorations.

FROM THE FIELD

W. C. Rice, Mountain Home, Ark., Oct. 13, 1932.—I was glad to see the report of the good meeting, near Atlanta, Tex., where I was once in a meeting, and I learned to love Bro. D. A. Jones, who is a good brother in the Lord. I shall try to subscribe for the O. P. A. as soon as I can meet some other needs. These are trying times, but I hope to stand firm, and do all that I can for the cause of our Lord.

J. Madison Wright, 2816 Oscola Ave., Columbus, Ohio.—I am now holding meetings in as many destitute places as I can reach, by having all-day meetings on Lord's days, and inviting the members in reach to bring their dinners and be prepared to feed all there. I baptized four yesterday, three Lord's day before, and five the previous Lord's day.

J. D. Phillips, Montebello, Calif.—Five recent baptisms at the church meeting at 3535 Siskiyou St., Los Angeles. Bro. Offil did the baptizing. I closed a ten days meeting here Oct. 9, with four baptisms and one restoration. Sickness and rain kept many from attending. I am to begin at Central Point, Oregon, Oct. 16. I hope to start to Texas by Dec. 1, where I expect to meet J. W. Chism in debate on the Sunday School and cups questions, at Lorenzo. I will have time for a meeting or two while in that state in Jan. and Feb. Just recently held a debate in Los Angeles. Brethren, pray for me!

Homer A. Gay, Eola, Texas.—Bro. J. H. Stewart, of Abilene, Tex., preached at Eola the first Lord's day in this month. The weather and roads were bad, but we had good crowds. Bro. J. R. Stewart and I are to preach at a school house, near Mereta, the 9th inst. I am booked to begin a meeting at Waco, on Saturday before the first Lord's day in Nov. Bro. J. R. Stewart and I are to hold a meeting at my home congregation, beginning Dec. 24. We are looking forward to next summer, when Bro. Homer L. King is expected to assist us in a meeting of two weeks.

Homer L. King, Lebanon, Mo., Oct. 18, 1932.—I closed a good meeting with the church in Sulphur, Okla., Sept. 18, with eight baptisms, if I remember correctly. This was my third effort with them. I am now engaged in one of the best meetings of my life, with the home congregation, having begun the 1st inst. There have been twenty-two baptized into the "one body" to date. The crowds and attention are said to be the best in the history of the church. To God belongeth the praise, glory and honor! We expect to close here tonight. Tomorrow I expect to take the wife to Kansas City for an examination. Her condition has not improved in the last few weeks, but she has not missed a service during the meeting here. I have two more meetings to hold yet this fall, if

wife gets able for me to leave home. Brethren, pray for her recovery and for me in the work of the Lord!

P. S. Since writing the above, we have closed the above meeting, at the water, baptizing five more, making twenty-seven baptized in all. On with the good work! H. L. K.

M. Vandanam, Christ House, Purna, Via Nandad Post Office, Deccan, Br. India, 31st August, 1932.—Glad to let you know that we are pulling on with the work of saving souls as best as we can in the face of great financial hardships. We could not go into the villages on account of heavy rains, but teaching the word of God to those who are seeking the truth is faithfully followed. As a result of the Bible Study Circle a Caste Hindu by the name of Hari and his sons are having faith on the Lord Jesus Christ and I have almost gained them. They are undergoing many difficulties on account of their faith.

The Hindus with whom they were cultivating jointly in a field turned them out, when they knew that they were studying Bible with us.

The kind Lord most wonderfully preserved them from death during the Hindu-Moslem rioting which occurred at this place on the 14th instant from 12 to 2 a. m. in the night in which brickbats, stones, missiles and lathis were freely used until the police brought the clash under control by firing. The whole of that night we could not sleep on account of the tumult of the fight and prayed that Hari and his sons should be preserved as they were living inside the town where the rioting was taking place. Early the next morning our hearts were glad to see them saved and thanked the Lord for hearing our prayers. Hari would make a fine preacher for caste Hindus in the near future, if I have support. Kindly pray for him.

Kindly pray for us, still I am having hard time for the support of the work. We are praying the Lord to give you prosperity to do His great work.

P. S.—Dear Brother Phillips: I thank you very much for your booklet "The Cup of the Lord." May the kind Lord bless you for it. I have read every line of it and compared with the Bible. It is the truth what we are following.

I suggest that you will kindly send one copy of it to Brother J. Madison Wright, who is a sound preacher of Church of Christ, and who has the fellowship in the Indian work. Last month I had no support for the work from any church or any brother, so the preachers are starving. Kindly pray.

OLD PATHS ADVOCATE.

I am delighted with the above title for our paper. For about thirty-six years I have, in my freeable way, been trying to point out the Old Paths to my fellowmen. The Old Paths mentioned by the prophet in Jer. 6:16; 18:15, are evidently the Paths (commandments) as given by Moses to the children of Israel. See Mal. 4:4.

Moses gave the first covenant, and the subsequent prophets were teachers under that covenant, and as such, were exhorting the Jews to

faithful obedience to it. The Jews were like many people of today—some faithful and many unfaithful.

We are under the covenant of Christ, as revealed in the New Testament. We, too, are to be faithful to Christ, and the only way to do this is to be faithful to His teachings and the teachings of the apostles. Paul, an apostle, says, "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4:9).

Considering the conversions as recorded in the Book of Acts, which occurred as the result of the preaching of Peter, et al, we learn that faith, repentance, confession of Christ before men, and baptism into the name of the Father, Son, and the Holy Spirit, for the remission of sins; were the conditions of salvation to those who came to Christ. Hence, we are to preach this apostolic plan to the alien sinner, and are to exhort him to faithfully obey the same, for obedience to these commands puts one into covenant relationship with Christ—makes him a child of God—a member of the Church of Christ, and an heir of salvation eternal.

But let it be remembered, that when one has obeyed the above, he has but enlisted in the army of the Lord. All of the battles with Satan and sin are ahead of him, as also are the victories to be won. The number of victories won depends on his faithfulness and zeal in the cause of Christ. Rev. 11:1, we have,

"Rise and measure the temple (church) of God and the altar (worship) and them that worship therein."

The word of God is the "measuring reed" by which the church, the worship, and the worshippers are to be measured. All three must come up to the standard in order to be true and faithful servants of Christ. We are yet living in that measuring period. Our faith in God's word is being tested and proved, and I am thankful to know that there are yet a few faithful preachers left, who are demanding "a thus saith the Lord" (command or example) for each item of worship. Hear Paul:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). And in the next chapter he exhorts to preach the word, to reprove, rebuke, and exhort, etc.

God's word being inspired is a perfect guide in the absolute sense, and we as faithful servants must so teach and preach. We dare not change that word, nor the work and worship authorized by it. To do so is to incur the anathema of God. This is my idea of faithfulness. Here I stand; who is with me in this stand? No one can take this stand and advocate the Sunday School women speaking in the public assembly, nor a plurality of cups in the communion service.

W. T. Taylor, Bx. 174, Goldthwaite, Texas.

Speak a good word for the "OLD PATHS ADVOCATE"—it will be appreciated.

KEEPING THE RECORD STRAIGHT.

(Phillips-Hayhurst Debate No. 2).

At the close of the first session of the above debate, some of Bro. Hayhurst's followers felt so keenly their defeat that they failed to control themselves, manifesting a very ugly spirit, which was a plain admission to all observers that their man was just failing to cope with the situation and to deliver the goods, and thus needed help.

After the first and second sessions of the debate it was to a great extent a repetition of arguments, and I shall try to avoid this in the report.

Hayhurst contended that if Jesus took a literal cup, Matt. 26:27, that the disciples had to drink (swallow) a literal cup, for He told them to drink it, hence it would be impossible to drink the cup of the Lord, if the literal cup has anything to do with it.

Phillips replied, that according to Hayhurst's reasoning, the Lord took the wine without a vessel, but that the Bible says that He took a cup (Poteerion—a drinking vessel), and told them to drink of it, which contained the "fruit of the vine" Matt. 26:29. He further showed that Thayer says, "We drink the cup by drinking what is in the cup". So says N. L. Clark.

H. then took up drinking of the rock, I Cor. 10, contending that they could take water away from the rock in vessels, and then drink it, and still be drinking of the rock, hence just so with the cup.

P. replied that Paul teaches that the rock spoken of in I Cor. 10, was a SPIRITUAL drink. "The rock followed them, and that rock was Christ." But if they had put some of the water in other rocks, and drank of them, they would have drank of rocks, and just so with taking the wine out of the cup and putting it into cups; it is drinking from cups, hence we should have CUPS of the Lord.

H. contended that the 3120 at Jerusalem, all met together in one body to break bread, and that it would take 30 gallons of wine to serve them and that they could not wait upon them in a day, hence they must have used more than one cup.

P. showed that the Bible says, "they broke bread from house to house" (Acts 2:46). Hayhurst says they all met together to "break bread"—great men do differ. He further showed that Hayhurst's Jerusalem assembly would have to have a 30 gallon cup to contain the wine while thanks are given and a loaf of about ten feet square. Furthermore, Paul says, "Ye may all prophesy one by one". Allowing that 1200 of the number were men, and that they may all speak one at a time; there being no time limit, each should speak 15 minutes, would make 300 hours. This together with the songs, prayers, speaking in tongues, and the communion, must have caused them to put in quite a BUSY DAY on Sunday. Hayhurst left Jerusalem.

H. referred to Acts 16:32, where the Jailor and his house is mentioned, as an example of metonymy, contending that the Jailor's house was baptized, while out of the house.

P. showed that the Bible teaches thus, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. * * * And he took them the

same hour of the night, and washed their stripes; and was baptized, he and all his, (not house, but family) straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Hence the family, or "his" was spoken of as "house" while in the house, and while being baptized as "his", or family.

H. then went to Jacob's well for refuge, contending that "drink of the cup" and "drink of the well" are parallel, because the same phraseology is used. Reasoning that they took the water out of the well into other vessels, and by drinking from them they still drank from the well.

P. showed that if H. be right in this contention, he would be compelled to take a rope and bucket, draw the wine out of the cup, and then serve it in other vessels, as it would be impossible to drink from the cup for which thanks had been offered. He would be compelled to have two or more cups, for he has one that he cannot drink of. P. then showed the difference in "drink of the cup" and "drink of the well" as "he rode the train" and "he rode the stick-horse." No one would think of picking up the train as he would the stick-horse. Neither, would they think of picking up the well to drink from it, or of drawing the wine from the cup as in the case of the well. Thus, showing that the two cases are not parallel.

Of the wine alone being the "cup of the Lord", P. reasoned: Jesus says, "this is my blood" and "this cup is the New Testament". How can wine alone represent both the blood and the Testament? No answer by H. If the fruit of the wine alone is the cup, why object to the individual cups? No answer to this. (Continued).

HOMER A. GAY.

WHY I FAVOR INDIVIDUAL CUPS IN THE WINE SERVICE OF THE LORD'S SUPPER.

Because it is one of only two ways that I know of that is absolutely decent. The other way would be for each one to have a spoon to take their portion where there is only one container.

Now, if I should place a vessel of wine upon my table and drink from it, and then hand it to my guests for them to drink, no doubt some at least would excuse themselves and pass it on, for the reason it would be an indecent act. Not one would stand with me and contend it to be a decent act. But these same persons would tell me our Lord acted in this very way in the wine service of the communion and fastened it upon his followers as the only valid way to observe it. And by so teaching make our Lord's teaching contradict itself, for he says, "Do all things decently," I Cor. 14:40.

How could such (forty or fifty persons drinking from one cup) be absolutely clean when it has been observed saliva from the lips of a participant sticking to the glass when removed? Things like this (too filthy to drink after) may occur at any one-cup communion service. These facts alone should be sufficient to cause any one to realize the Savior never required any such practice.

"No fellowship," you say, "without all drinking from the same cup." Then you never had fellow-

ship with Christ in this—you never drank from the cup he did. No one drinks from but one cup if a hundred are served, but if the blest wine is in it, and he drinks it "discerning" the Lord's blood, he is blest in the act.

Brotherly,
A. J. BOND, Moulton, Iowa.

REMARKS.

If Brother Bond feels disposed to urge the use of Individual Cups on the churches of Christ, we assure him that this paper is ready to divide time with him and to furnish equal space with any other journal that he can induce to take up the matter. But we do not intend to furnish all the space and the audience, or readers. Do this, and we shall be glad to meet you "at the drop of the hat." Let us get both sides before the readers of both sides of the question.

The man who has to make out the Son of God INDECENT by the thing he advocates, is hard up for a theory to support. Any man who does not know that they drank from the same cup and each with his hand dipped his sop (morsel) into a common dish, would better read up on the subject before he attempts to class such a practice as a filthy one. And we will attend to your "individual communion" with your "individual cups" to a finish when you see fit to enter the arena as "a fair field and no favors."—H. C. Harper.

THE PARABLE OF THE TOBACCO SEED.

Then shall the Kingdom of Heaven be likened to a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass in the course of time, that the sons of man looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof, and some it made sick and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, "We are enslaved and cannot cease from chewing it." And the mouths of all that were enslaved became foul; and they were seized with a violent spitting; and they did spit, even in the ladies' parlors and in the house of the Lord. And the Saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, in so much that their eyes were filled with tears, and they did look exceedingly silly. And others cunningly wrought the leaves into rolls, and did set fire to one end thereof, and did suck vehemently at the other end thereof and did look very grave and calf-like; and the smoke of their torment ascended up like a fog. And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that the professed saints of the Most High defiled themselves therewith, even the

poor who could not buy shoes nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith. But with one accord they exclaimed, "We cannot cease from chewing, snuffing and puffing; O ye professed followers of the Lord Jesus Christ, will ye be the slaves of a nasty poisonous weed? When the Good Book says, "one is your Master even Christ."

A selection from the writings of H. C. Welch.

A KINDLY CRITICISM.

Dear Bro. Baxter:

You write many things that I heartily approve and enjoy, and if there be something that you say occasionally that I cannot endorse, that is no more than I could say of other good brethren.

Your recent article on "Individuals Giving to Colleges" contains some things which are open to criticism, in my judgment. I think you fail to properly distinguish between Individual and Cooperative church work.

The church, in its cooperative capacity, is a divine institution, whose ministry includes the care of the poor saints. It was not the intention, defined in the Scriptures, that the church should support either secular men, or secular institutions, or secular work.

As an individual Christian, I pay taxes to the secular government, work at secular trades, contribute to secular schools, subscribe to secular magazines, participate in neighborly gatherings, employ unconverted men, assist worldly petitioners with my bounty. I do none of these things through the church, in its cooperative capacity.

You cloud the issue by showing that our contributions are all Individual, even when given through the church, in its cooperative capacity. It does not touch the issue to say that the New Testament church contributions were for a specific purpose, unless you show that some of their contributions were for secular purposes.

You are rather dogmatic, and assuming the very thing to be proved, when you affirm that there is nothing wrong in asking the elders of the church to help advertise and support secular institutions. It is presumptuous to teach that the church is to seek the "respect" and "praise" of men by leaving its ordained sphere to participate in the secular enterprises of individuals or institutions.

It is beside the mark to show that John Smith, of Smithville, Texas, got his name in the paper by contributing fifty dollars to an Orphan Home, and thus robbed the church of "respect" and "praise." John Smith could have given in such a manner that his left hand would not have known what his right hand did, and still have given Christ the glory in the church.

I might cloud the issue by showing that all a Christian does is as a member of Christ's body, including the secular things named in the body of this letter. But it would be as legitimate to put ice cream on the Lord's table, on the ground that all a Christian does is church work, as to argue that the church may support secular work, in its cooperative capacity.

If Christ meant nothing distinguishing, as to church work under cooperative leadership, then we may undertake a wholesale oversight of things religious, educational, benevolent, financial, judicial, agricultural, pharmaceutical, inventional, musical, architectural, and political.

Why divide the church of God over untaught questions? Why not practice the things we agree about, and stop all this foolishness? Some of the editors of the Advocate have been advocating "hands off", when it comes to the church advertising and begging for individual and secular enterprises. Lend a hand, and don't try to undermine a laudable effort for peace.

Now forgive my directness. I was one of the first students to enter the first Bible School, and I am now in my sixty-fifth year. My age and experience give me a right to speak. I love you and want you to serve the Lord with understanding and wisdom and success. I am not a partisan.

I am your brother in Christ,

PAUL HAYS.

Route 4, Box 15, Fresno, Calif.

IS IT WRONG FOR CHRISTIANS TO VOTE?

I maintain that it is wrong, and will give my reasons for so believing. Christians are not of this world (Jno. 15:19; Jno. 18:36; Col. 1:13). Christ's Kingdom is not of this world, and one cannot be a Christian unless he is in the Kingdom.

Someone is ready to ask if Christians do not and may not go to the law for protection. Yes, for he has a right to do so, seeing that Paul did. To illustrate, an Englishman comes to the U. S.; he is not a citizen of the U. S., but must abide by the laws, and has a perfect right to appeal to the laws for protection. The same is true of the Christian; he has a right to appeal to the law for protection, but no right to help make the law, or to vote. He should abide by the laws, unless the laws conflict with the laws of Christ.

A Christian may be in a kingdom, without being a part of it; e. g., a Christian may go to France to live, and be no part of the French Government. Again, I am in the house, but no part of it. Hence, a Christian has no right to vote in a government, of which he is no part. Could an unnaturalized foreigner vote in the U. S.? No. Why? Because he does not belong to the U. S. The same is true of a Christian. He belongs to but one kingdom, and that kingdom is Christ's. A Christian cannot belong to two kingdoms at the same time.

Will a Christian be lost if he doesn't vote? I have not voted in twenty-six years, and if I am doing wrong, I want to know it. What command have I violated? What example have I not followed? But if I have violated neither command nor example in refusing to vote, is it not safe to not vote? If safe to not vote, then it is not safe to vote. If wrong for Christians to vote, the church should be taught on this question. I am as much opposed to Christians voting as I am the use of cups in the communion.

—W. H. Purlee.

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. 12

"CAN'T WE AGREE ON SOMETHING?"

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

A sincere endeavor to bring about UNITY of God's people is commendable, no matter who attempts it, and as for me, I feel just as David who said, "Behold, how good and how pleasant it is, for brethren to dwell together in unity." What a blessing if this could be accomplished according to the will of the Lord! But, unless this could be accomplished on the New Testament basis—by all bringing their wills into subjection to the will of the Lord, it would tend to make matters worse, by corrupting those who are now in favor of God. If we must sacrifice truth—matters of faith—in order to have unity, we are the losers. A human basis for unity, if accepted, would make all who accepted it wrong. Union without UNITY must be avoided. The Bible teaches "UNITY", or oneness; not "union".

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

Brethren, how much do you want unity? Are you willing to pay the price? It would be far better to pay the price of unity than to shoulder the responsibility of division. Let it be remembered that someone will have to compromise in order to bring about that much talked of unity. On what then may we compromise? Not on matters of faith, for we are exhorted to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). There is but to con-

tend for matters of faith, even if it should divide the church. Hence, there can be no compromise where the Lord has spoken. There is only one thing to do with any passage of scripture, and that is to BELIEVE IT WITH ALL THE POWER THAT WE HAVE, and should it be a command or example, DO OUR UTMOST (Abrahamic like) TO OBEY IT. Seeing we cannot compromise on matters of faith, we must look elsewhere, and that is to things, which are matters of OPINION things that are matters of indifference, or permissible. On these we can and must be willing to compromise or sacrifice.

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

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

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

Is it not a fact that we are pretty well agreed on the things taught in the New Testament, but divided over the things not taught therein? Where in the New Testament do we read about the Bible college, instrumental music in the worship, the Sunday school with its human literature,

division into classes and women teachers over those classes, the modern pastorate, the multiplied societies to do the work of the church, and a plurality of drinking cups for each congregation? Are not these the major things over which we are divided? Did the church in the first century have these things? Was there ever a period of time in the history of the church, that greater progress was made? The following quotation from the pen of that gifted writer, Gilbert O. Nations, in the C. L. for Sept. 6, is in order just here;

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

Yes, "ABANDON" the "UNAUTHORIZED" things, and our Savior's prayer can be answered right now. Brethren, do you love the "unauthorized" things better than you do this unity? Why not give them up that we may be one?

—HOMER L. KING.

THE MISTAKE OF THE REVIEW.

I. F. R.—Did John know Christ before he baptized Him? (Answer)—He was a near relative, and would know His personal life as being very good. This is what is meant in Matt. 3:15. John had the same idea the re-baptism folks have today, that baptism "is FOR the remission of sins" only, and that when that "design" is not present no use to be baptized. And since John had never been baptized himself, he naturally thought that of the two he needed baptism more than Christ. But when the baptism was performed and the demonstration took place previously predicted to John, then he knew this is the Messiah of the prophets.

When one is without sin, as was Christ, such a one might reasonably claim the design and example of Christ in being baptized. But where is such a one? There is none. Then why does the Review claim "John had the same idea the re-baptism folks have today"? Nothing is farther from the truth.

Is an alien sinner without sin before he has "obeyed from the heart that form of doctrine," Rom. 6:17,18? No. Then on what ground can he claim the right to ignore the command to "Repent and be baptized" FOR THE REMISSION OF SINS, Acts 2:38? Will the Review tell us? Is there a command in the New Testament to be baptized for anything else than for the remission of sins? Where?

Does the Review practice the baptism of "children of God"—"those who are already saved"? Does it indorse such a practice? If it will receive into the fellowship those who have been thus baptized, is this not an indorsement of the practice of thus baptizing "folks"? The Review in this matter is unscriptural and inconsistent. H. C. H.

A PURE MINISTRY.

I have been asked to write on 'A Pure Ministry'. I suppose the preacher is referred to. The word 'minister' means 'a servant'. The preachers are not the only servants of the church. No one man should be called The Minister. Away with the language of Ashdod!

But ministers should be pure. Even a widow, to be supported by the church, must be an ideal character. Even the mail carriers in the N. T. church were 'The glory of Christ'. The deacons were to 'hold the mystery of the faith in a pure conscience'. Servants were to 'adorn the doctrine of God our Savior in all things'.

But I know a lot of so-called preachers who are 'ministering damnation'. 'He that committeth sin is of the devil'. 'Blessed are the pure in heart, for they shall see God'. 'He that hath this hope in him, purifieth himself, even as He is pure'.

It is all right to oppose innovations. It is fine to be Loyal, and Scriptural to be Loving, but licentiousness is an abomination in the sight of God, and all pure people. Why bring our Loyalty into reproach by living immoral lives?

Some preachers are fine at 'skinning the sects' who have no more morals than a hound. Of some preachers it is written, 'without are dogs', and 'they shall have their part in the lake which burneth with fire and brimstone'. It would be a blessed thing if they were 'without'.

I cannot conceive of a decent church, or a 'loyal' religious paper, boosting such preachers 'within' the church of the living God, and yet want to be called The Church of Christ. It is enough to turn Christ's stomach. One Achan in the camp of Israel is enough to defeat the hosts of the Lord, and give victory to the enemy.

Oh, we are good at boycotting preachers who revel in the prophecies, even though they have a record of deep spirituality, and pure character; but we 'are puffed up' about some of our 'loyal preachers' who have no more religion that a certain character in Corinth, who was to be delivered over to the devil, the first time they came together.

Oh, we don't believe in the 'indwelling of the Holy Spirit'. 'Know ye not that your body is the temple of the Holy Spirit'? 'If any man defile the temple of God, him shall God destroy'. What fellowship hath righteousness with unrighteousness? Perhaps you are accustomed to 'skinning the sects' with that passage.

Maybe you have denounced the Catholic Church for having a licentious priesthood. "Therefore thou art inexcusable, O man, whosoever thou art that judgeth". No doubt you are a fine debater, and an acrobat at 'mud-slinging'. There is glass on your windshield. And God can see thru you!

I had rather be noted for being a pure man, than for being a big preacher. I had rather go to heaven for raising my boys right, and never preach another sermon, than act the hypocrite, by preaching to other folk's boys, and committing fornication with their sisters.

Why don't somebody get up another 'hobby' to stop all this disgraceful Phariseism, that spends its time in bragging on 'our Name' and 'our Resto-

ration' of N. T. Christianity, while we are no better than the 'sects' and the world.

If I wasn't afraid of your boycotting me, I would venture to prophesy that the Judgment of God is impending. Are we ready to meet Him, as a Bride adorned for her husband? Do you know what the Bride's 'robe' represents? Does it stand for 'opposition to innovations'?

I am opposed to innovations. I don't even believe in church houses, or taking the Lord's Supper at dinnertime. But I want to be especially noted for being opposed to ministers going in debt, and raising bad boys, and setting a bad example in the evangelistic field, and building sects, and bragging about their loyalty.

PAUL HAYS, Fresno, Calif.

A PARTING MESSAGE TO THE CHURCH.

This earthly life must close with all; and the time of my departure is at hand. I have preached the Word both in season and out of season. I have ever contended for the things that are written. Jesus said to the Jews, "If ye continue in my word, then truly are ye my disciples; and ye shall know the truth, and the truth shall make you free," John 8:32. And in his prayer to his Father, he tells what will sanctify the disciples to God, saying, "Sanctify them through thy word; thy word is truth," John 17:7.

Put your confidence in the word of God, and follow it implicitly and your hope will be an anchor that will hold you safely amid the storms of this earthly life. You can then rejoice in afflictions and persecutions and will ever have a Friend in Jesus, a Friend that sticketh closer than a brother. And when all things earthly perish, He will take you to His heavenly rest in mansions prepared for the faithful.

Brothers and sisters, be satisfied to take the counsel of the Lord. His commandments are righteousness, Ps. 119. Then turn not from them to follow the "commandments and doctrines of men," which shall perish with the using, Col. 2:21,22.

I am 78, and bedfast. I should like to hear from true brethren.

"Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy: to the only wise God our Savior, be glory and majesty, dominion and power both now and forever, amen".

Meet me in heaven. Your brother in Christ,
JACKSON HOWTON, Littlefield, Texas.

IMPORTANT ANNOUNCEMENT.

We have just recently learned that Bro. G. C. Brewer is attempting a review of Bro. J. D. Phillips' booklet, "Cup of The Lord", through the columns of the "Gospel Advocate". In the very near future Bro. Phillips will begin a reply to his sophistry in his desperate effort to cover up the truth. Rest assured that Doug is able to take care of the matter. This will appear in the columns of the O. P. A., beginning we think in the next issue. Do not miss it!

—H. L. K.

SOME THOUGHTS ON NO. 4.

2 Cor. 5:17.

We shall endeavor to learn in what sense a person is "a new creature". By way of illustration I will use the natural marriage.

From a natural viewpoint when a lady and gentleman are united (joined together) in marriage, the woman takes upon her new obligations, vise, a new leader or ruler, new life, new name, new relationship, new duties, new practices, new law, etc. Those who are in Christ are married or joined to him. Ro. 7:4. 2 Cor. 11:1:2. 1 Cor. 6:17. Hence, he is their new husband. Eph. 5:22:24:27. Acts 20:28. They then have a "new name" which is Christian. Isa. 62:1:2. Acts 11:26:26:28. 1 Pet. 4:16. "New relationship". Eph. 2:19. 1 Jno. 3:1:2. "New life". Ro. 6:4 Gal 6:15. "New prophet". Mt. 21:11. "Priest". Heb. 3:1. "King or ruler". Mt. 28:18. Rev 17:14. "New law or doctrine". Ro. 8:2. Heb. 10:20. Acts 17:19:21 "New babes". 1 Pet. 2:2. "New man". Cal. 3:10. Eph. 2:15. 4:24. "New lump". 1 Cor. 5:7. "New walk". Ro. 6:4. Col. 2:6. "New goal". Phil. 3:14. "New birth". Jno. 3:3-5. "New" or "living hope". 1 Pet. 1:3. A "new city" to go to. Rev. 21:1:2. "New speech". Eph. 4:24. Phil. 1:27. 1 Pet. 4:11.

These thoughts suffice to show in what sense those "in Christ are new creatures". I trust that those who read may understand.

"Party names then lay aside,

And cast away your broken systems,
Christ the lamb, his church the Bride,
Then take no other name but Christian."

"Brides they wear their husbands' names,
Nor would they sanction any others,
Why not we do the same?

What do you say, my fellow-travelers"?

JOSEPH MILLER.

1004 N. Lambert Street, Brazil, Indiana.

HONOR ROLL.

The following persons have our thanks for their co-operation in securing subscribers for the O. P. A.:

J. R. Stewart—6; H. C. Welch—2; E. H. Cavin—2; R. A. Fiscus—1; W. M. Hunter—1; C. C. King—1; T. W. Hogan—1; Homer A. Gay—2.

DONATIONS TO O. P. A. FUND.

Roy Fiscus\$3.00
Homer A. Gay 1.00

RELIGIOUS DISCUSSION.

Resolved: That the scriptures teach that the Church of Christ, or Kingdom of God's dear son, was set up and established on the Day of Pentecost of Acts 2:1. Beginning December the 1st at 7:00 o'clock p. m., and continuing over the 3rd at the Court House, in Madison, W. Va.

—C. W. HOLLEY.

Low Gap, W. Va.

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Editors

H. C. Harper..... Sneads, Fla.
J. D. Phillips..... Montebello, Calif.
Homer L. King..... Lebanon, Mo.
Homer A. Gay..... Eola, Texas

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EDITORIAL

By J. D. Phillips

THINGS THAT SHOULD BE SAID.

One can take the American Standard Revised Version, the N. T. in Modern Speech and Smith's Bible Dictionary, and prove to any rational mind that it is unscriptural to use more than one container when observing the supper of the Lord. One can also take the Authorized Version of the Bible and prove beyond question that we may use a hundred containers if we want to.—J. A. Bradbury, in the A.W., Oct. 1, 1921.

By "containers" I suppose our brother means cups, for the bugbear "container" is now used in that sense to dodge what Paul says about "the cup (Greek: POTEERION, a cup, a drinking vessel) of blessing" (1 Cor. 10:16). I am glad to know that he admits that the American Standard Version (perhaps the best, from the standpoint of scholarship, there is) and the Modern Speech N. T. are against the use of cups in the communion. But how our brother can fail to see that "the cup" of the King James Version cannot mean "two or more cups" is beyond me.

But Bro. Bradbury thinks "the cup" is authority for "two or more cups". But he knows that "a cup" in the revisions excludes the use of "two or more" cups.

"The cup" in the King James Version is translation of TO POTEERION in the Stephens Text, and the translation is correct. But that TO (the) is an interpolation has long since been proved by the weight of hundreds of ancient MSS., among which is Codex Vaticanus. They simply have the word POTEERION, which, according to all lexicographers, means "a cup", the absence of the article "the" and the grammatical form of POTEERION requiring the addition of the indefinite article "a", to make the full sense of the Greek Text. So, after all, Bro. Bradbury has no authority for the use of cups!

Subscribe for the "Old Paths Advocate."

FROM THE FIELD

Clyde Hearn, 1712 Dodson Ave., Chattanooga, Tenn.—The church in this part of the city is divided over the individual cups. This division occurred about two years ago. There are twenty members who meet in another building, and we are using "the cup". I am sure the brethren would be glad for any true brethren to visit us, however we are poor in this world's goods.

Lovell Smith, Lawton, W. Va.—I am now evangelizing in this part of the country. About five years ago I was present at the discussion between Robinson and J. D. Phillips. Bro. Phillips surely did make known the truth in this discussion concerning the class system and women teachers, at Stanford, W. Va. I should like to have samples of the paper to hand out where I am preaching.

W. W. Leamons, Trinity, Texas, Nov. 7, 1932.—Yesterday I had the largest audiences here that I have preached to since the first of the year. Last week I preached two nights at Weldon. Tomorrow I am to begin a series of meetings at Midway, near Grapeland, Texas.

J. L. Musgrave, 2315 Grant St., Wichita Falls, Texas, Nov. 7, 1932.—I closed a meeting at Ogden, Texas, of two weeks duration, with five baptized and three restored. The crowds and interest were good throughout the meeting. I continued the meeting, at Wichita Falls, for eleven days, resulting in six additions; two of which were by baptism. One of those baptized had been a Methodist for sixty-two years, being seventy-seven years of age. I preached here again last Lord's day, and two more were restored.

H. C. Welch, Vera, Texas.—I am to engage Elder Richard (Primitive Baptist) in a four days debate, at Vera, Texas, beginning the 28th inst., at 7:30 o'clock p. m. Propositions are as follows:

1. The scriptures teach that the dead alien sinner receives spiritual, or eternal, life independent of the gospel of Christ. Aff. Richard. Neg. H. C. Welch.

2. The scriptures teach that the dead alien sinner must hear, believe, repent, confess, and be baptized in water in order to eternal life. Aff. H. C. Welch; Neg. Richard.

I heartily concur with your suggestion in regard to subject matter for the paper. Here are two subs.

Jesse E. James, San Antonio, Texas.—We have just had a discussion here on the class system of teaching, between D. J. Whitten and J. O. Rails, pastor of one of the S. S. churches in this city. It was certainly a great victory for the truth. Even the moderator for Rails and one of their elders told Rails that he had failed to prove the classes by either precept or example. They seem to be very much disturbed as a result, and it looks

as if some of them would give up their unscriptural practice for the truth. Last Lord's day we had four new members, who had just learned that we are meeting for worship, and are practicing only the things taught in the Bible. It looks as though we would have a discussion with them on the cups.

Homer L. King, Lebanon, Mo., Nov. 10, 1932.—The seed sown in the series of meetings with the home congregation continues to bear fruit. On last Sunday night in Oct., Bro. Herschel Massie's wife requested that I preach, instead of having the regular song practice, and at the conclusion of the discourse, she made the good confession and was baptized the "same hour of the night", bringing the number to twenty-eight baptism. Among the number baptized was our second daughter, Nola, for which we were very thankful. We now have a splendid congregation here of about ninety members, and all seem to be at peace and satisfied with the New Testament order.

R. A. Fiscus, Spencer, Ind., Nov. 1, 1932.—A few of us, about 18 to 30, still meet for worship according to the Book, in a room on the west side of the square. Work is very scarce with most of the brethren, which makes it up-hill pulling, hence we cannot do what we would like, but here is a sub. and a donation for the O. P. A. When times get better we want to do more for it. I think it is just about as good as a paper can be. Such teaching as appears in some of the papers, makes me appreciate the O. P. A. more. Success to you in spreading the gospel.

D. A. Jones, Atlanta, Texas, Nov. 7, 1932.—We expect to have all-day services at this place the third Lord's day in this month. We are expecting Bro. Tipton and family to be with us, as well as other brethren. Come down and be with us, Bro. King (I wish I could. H. L. K.); we are expecting an enjoyable day. I rejoiced to see the report of the good meeting at Bro. King's home. The last issue of the O. P. A. was fine. I wish I could put it into one hundred homes. Will try to help some in the near future.

Homer A. Gay, Eola, Texas, Nov. 8, 1932.—I am in what promises to be a good meeting, at Waco. We began here the 5th inst., and have had one confession to date. The crowds are very good. Bro. J. R. Stewart is with me, and assists much with the work. He is true to the book. Some of the brethren, from Troy and from Temple, were over Lord's day. On the way here I preached one night at Lampassas, and had a nice visit with Bro. J. I. Grantham. The congregation there seems to be loyal. On my way home I expect to visit Bethel, Ireland, Hamilton, and Babyhead. Hope to do something for the paper at these places.

Say, where did L. L. McGill come from? I certainly do like his writings, and there seems to be no limit to him. The O. P. A. for October was surely fine. Here is a small donation for it.

M. Vandanam, Christ House, Purna, Via Nandad Post Office, Deccan Br. India, Sept. 30: Glad to report that I have been out on a gospel tour. We preached the gospel in all the villages where we went. Plague has broken out again in the District of Secunderabad and the people are in the camps, so we had good opportunity to give the message of the Cross to more than 1000 people. We could not visit all the places we wanted to because of a lack of money. We have gained 18 souls in the villages where we can be in touch with the Christians.

In other places about 200 people wanted to become Christians but we could not baptize as we have no extra preacher to be with them to give them the bread of life. Two of our Christians passed away from Secunderabad and one more is in a hospital, seriously ill. There is general ill health in all the Districts.

With a sad heart I let you know that we have no money to support the workers and carry on the gospel work unless the kind Lord sends support for the work. The sectarians are extending their work; while our work is going down day by day, because of no support. They seem to have unfailing support. May the kind Lord give strength to the faithful to give at least a little to the Kingdom of Christ in foreign lands to keep the work going on. Brethren, we know that the times are very hard, but this is a good time to depend more on the Lord and His promises. "Fear not; go and do as thou hast said: but make me a little cake first, and bring it forth unto me, and afterwards make for thee and thy son. For thus saith the Lord, the God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth."

We are asking only for "the little cake" to keep the work living. Now, two to three dollars will support a preacher in India for a month. The Lord's work in India is in dire need: the workers are starving, my children are sick and have no clothing, and the winter is approaching! Kindly pray for us and for the work. We are praying the Lord to remove the present depression and give prosperity to the saints.

Note:—Bro. Vandanam has our prayers and sympathy in his trials, made very severe by poverty. India is a dark heathen land. Brethren, support him to the best of your ability. While I know but little of the circumstances in heathen India, I fear that Bro. Vandanam is making a serious mistake in not baptizing people because of not being able to locate a preacher in their midst. In Apostolic times, it seems that they that "gladly heard the word" were baptized the first time they heard it. The Ethiopian (Acts 8) had no knowledge of Christ before Philip preached to him, but at the sight of water, asked: "What hinders my being baptized?" And, upon a confession of faith, he was baptized, and he and Philip then separated, and we have no further history of the new convert. It seems to me that the proper thing to do is to baptize the heathen as soon as he learns enough of the gospel to demand baptism, and then teach him as much as possible about Christian

duties with regard to godliness and the worship. Start him to studying the Bible for himself, in his own language, if he can read. Bro. Hays will write Bro. Vandamam about this matter.—J. D. P.

JAMES GARRETT PASSED ON

James Garrett, aged 80 years and 2 months, long a resident of Marion county, died suddenly at the home of his son, Hugh Garrett, at Memphis, Tenn., May 18, 1832, apoplexy being the immediate cause of his death. His body was brought back to his old home and he was buried Saturday afternoon at Bruno. He was the father of Hugh Garrett of Memphis, Tenn., and Mrs. T. H. Watts of North Little Rock. He was a brother of R. B. Garrett of Tucumcari, New Mexico, Mrs. Nan Wilson of Harrison, Ark., Mrs. Lizzie Fullbright and Mrs. Clementine Angel, of Bruno. His wife died Feb. 28, 1909.

He had resided in Marion county for more than 30 years. Many years ago he was converted and affiliated with the Church of Christ; worshipping at Jefferson Hall, and lived in that faith until his death.

Funeral services were held at the cemetery at Bruno Saturday afternoon in the presence of a large concourse of his friends and neighbors. The writer conducted the services.

—J. E. Chase, in Mountain Echo.

MRS. NANCY WILSON PASSES

Mrs. Nancy Adeline Wilson, wife of John Douglas Wilson, died at 7:35 a. m. today at her home on West Central avenue.

Deceased was born in Hamilton county, Tenn., January 1, 1847, and with her parents, Mr. and Mrs. Temple Garrett moved to Arkansas when she was four years old. She was married to John Douglas Wilson in 1867 and to this union six children were born, two of them survive, Mrs. Diel Williams of Harrison and Mrs. Flem Eoff of Bellefonte.

Funeral services will be conducted at the Presbyterian church at 2:30 p. m. Sunday by W. S. Doering of Thomas, Okla., assisted by Rev. W. T. Nicholson of Bellefonte. Burial will be made in Rose Hill cemetery.

Pallbearers will be Earl Williams, Lex Williams, Wayne Lamb, Osie Wilson, Marvin Wagley and Ralph Hudson.

—Harrison, (Ark.) Times.

The foregoing clippings from two Arkansas papers are concerning "Uncle Jim" and "Aunt Nan," my mother's brother and sister. Bro. Chase's report of my uncle's death was sent to me some time ago, but it escaped my attention, it being in an unmarked newspaper.

During Uncle James' earlier days, he was inclined to be skeptical; but, after due reflection and hearing able discourses by such soldiers of the Cross as J. A. Rose, Tom Nowlin, Frank Beckom, and John Butler, he gave up all doubts and obeyed the gospel of Christ. I was only six years old when he was baptized, but I remarked to my mother: "I wish I was big so I could be baptized like

Uncle Jim." So far as I know, he never wavered from his convictions, though he was not strongly opposed to innovations.

"Aunt Nan" was a Presbyterian. It is regrettable that she did not "learn the way of the Lord more perfectly," as did Apollos. She was sincere and very devoted to her belief.

I got the "James" part of my name from "Uncle Jim" and the "Douglas" part from "Uncle Doug" Wilson, my aunt Nancy's husband.

Their passing is but another reminder that

"Time is wending us away — To our immortal home";

Oh, may we all remember well, The night of death draws near!"

Their sorrowing nephew,

—J. D. Phillips.

KEEPING THE RECORD STRAIGHT

(Phillips-Hayhurst Debate No. 3)

On the "dividing it among yourselves" (Lk. 22:17), Bro. Hayhurst contended when the one who waits upon the table divides the contents of the cup after thanks are given, that all take part in the dividing for all agree to it.

Bro. Phillips showed that this is not true, as we are to divide—share—it among ourselves.

Again, H. went to "metonymy" to find relief, giving as an example, "The kettle boils," and tried to show that the water only is under consideration. Hence tried to show that the same is true of "drink the cup."

P. showed that in the metonymy, "The kettle boils," the water had to be in the kettle, before one could say by metonymy, "The kettle boils." Thus it takes both the vessel with its contents to make this kind of metonymy. He further showed that if the water were in a bucket we would say, "The bucket boils," or if we should take a part of the water from the kettle and put into another, or others, it would be, "The kettles boil." Even so with the cup, the wine must be in a cup, before we can correctly refer to it by metonymy and call it a cup. If in a bottle, we would call it a bottle by metonymy. But if we take a portion of the wine out of the cup and put it into another, we should have cups by the same use of language. Hence, in each case it takes both the vessel with its contents to constitute this kind of metonymy. Therefore, it takes both a cup (drinking vessel) and its contents (fruit of the vine) to constitute the "cup of the Lord."

H. continued to misquote Lk. 22:20 thus, "This cup is my blood," and argued that the "fruit of the vine" alone was the "cup." He said he did not agree that "we drink the cup by drinking what is in the cup."

P. showed that H. misquoted Lk. 22:20; 1 Cor. 11:25; and Matt. 26:28. He showed that the Bible says, "This is my blood," and "This cup is the New Testament," and that various translations read, "This cup containing wine, etc." Hence, according to H., it would have to be, "This wine containing wine, etc.", which would make nonsense.

H. contended that when you break off a piece of the bread and eat it, that the piece is separated

from the whole before you eat it, and yet you eat of it, trying to make this parallel to cups.

P. showed that this proves too much for H., as this would bring in, or give authority for, the individual cups, which H. says is wrong.

H. ridiculed the idea of the cup representing the New Testament, when we have the Testament right with us.

P. showed that we have the covenant that God made with man, that He would never destroy the earth by water, right with us, and yet we have the rainbow to represent it Gen. 7:13.

P. showed that there were many factions among the cups advocates; some for one cup until after thanks, then two or more; some for a pitcher until after thanks, as at Eldorado, Texas; some for three bottles until after thanks, as at Norton, Texas; and some for individual cups.

H. complained about P. using Thayer, saying that millions never saw Thayer.

P. replied, "Millions never saw the K. J. version of the Bible," and showed that the Czech Bible on Mk. 14:23, reads, "He took a drinking cup and gave thanks and gave it to them, and they all drank out of it." How are they to know any better?

P. proved that one cup (drinking vessel) is essential in order to obey the command—could not obey without it, but that we do not have to have more than one. Hence, we are not divided over the essentials (one cup), but over the non-essentials (two or more cups). Therefore the use of two or more cups is the cause of the division. He further showed that all will agree that one cup is safe, right and scriptural. Hence, one cup is the common ground of unity.

The reason I have given more arguments by P. is because he made about two to one. Others present will confirm this.—Homer A. Gay.

INFANT BAPTISM

By L. W. Hayhurst.

6. Suppose parents have a child baptized into the wrong church, say, the catholic, and that such child later in life decides that it is wrong, but feeling a respect for his parents and a fear lest he cause them grief he is led to stay wrong. In this case the parents are responsible for leading their child astray, and causing him to stay there.

Here it may be urged that the church has nothing to do with salvation, that all churches are right, or as some others say all are wrong. To this we reply, "Regardless of your church, his church, their church or the other fellow's church, Christ built His church, built it on the rock, and it is right. See Mt. 16:18. He adds the saved to it Act. 2:47. He is the head of it. Col. 1:18, God is glorified in it, and it stands forever. Eph. 3:21." But in all the Divine record we do not find where this church ever receive infant membership or baptized babies for future membership. It follows, then that all churches that practice infant baptism differ from the church on the rock, the church of Christ, and are therefore wrong churches.

7. There is not a command, nor an example nor a necessary inference in the New Testament

where Jesus or one of His apostles ever baptized a baby. Does some one say there is? Then where is the passage? The truth is, it is not there. Therefore infant baptism is unscriptural. And why not follow Christ and thus be relieved of all doubt? Acts 3:23.

8. If parents and preachers may ordain a child for baptism, why not also for the ministry, elder-ship, etc.? If baptizing him gives a church a claim on him why would not ordaining him for its ministry give it a double claim on him? I would like to see some preacher who baptizes babies make an argument against ordaining babies to the ministry that we cannot make against infant baptism.

9. Infant baptism sets aside the Lord's order to teach and baptize the taught. It baptizes the untaught and hopes to teach them later. To presume to change the Lord's way is a dangerous thing.

10. To receive infant converts (?) into the church, or at least through the door leading into it is to receive members not accountable for their deeds. Irresponsible attachment to a church is not only anti-scriptural, but also a fruitful source of corruptions. All the wickedness of the world is thus incorporated into the church.

11. To baptize a person knowingly who has not repented is to set aside, knowingly, the command of the Spirit: "Repent and be baptized," Act. 2:38. But no infant can repent of his sins, since he has not committed any, and since he is not commanded to repent of his fathers', and since he hasn't the power to repent anyway, it follows that as long as he is an infant he cannot get ready for baptism, cannot qualify for it. Therefore no infant can be scripturally baptized.

12. The Lord says hear, learn, come. Man says be brought before you can come, then hear and learn. To accept the words of Jesus is to reject the idea of baptizing babies.

13. Infant baptism is unnecessary. Baptism means entrance into a church. Babies do not need membership in a church. The church does not need infant members; it will do well to direct those whom it can teach. And the place for babies is in the home. And his parents—not preachers nor Sunday school teachers—are to direct his steps until such time as he is a responsible person who can believe, repent and thus get ready to be baptized.

14. Infant baptism either regenerates the babies or attaches them somehow to the church unregenerated. Let the preachers who baptize them say which. Do they teach baptismal regeneration or unregenerate church attachment? Will they be kind enough to tell us which?

15. Among all the cases of New Testament conversion not a case of infant baptism is to be found. In Acts 2 those baptized heard the word, were assured, received the word, repented and then were baptized Acts 2:36-42. These were not infants.

Acts 8:12, 13 gives the account of "both men and women," but no babies. The last part of the chapter records a case of conversion but it was a

man. To the Gentiles Peter preached, but not to babies. It was to those who had heard the report of the preaching in Judea, Acts 10:37. They heard Peter's words, verse 44; they spoke, verse 46. No babies here.

IN HOSPITAL.

I was compelled to take Sister King to the Bethany Hospital, in Kansas City, Kansas, the 12th inst. The doctors told us she must undergo an operation in order to get relief from obstruction which had closed the passage of food from the stomach. The operation was attended to the 16th inst., and as we go to press, the report is that she is doing as well as could be expected. It was quite a serious operation in her weakened condition, but she bore it bravely. The worry has been quite a strain on me. Brethren, we need your prayers.

As I was compelled to be away for a week at the hospital, it has made me a few days late in getting the copy to the printers. Hence, the mailing out may be delayed.

H. L. K.

REMEMBER THESE "NEVERS"

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers. (Heb. 11:6). Never ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask Him, for Christ's sake, to forgive you and to make you what you ought to be (John 4:24).

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. Doubtless much backsliding begins with the neglect of these two rules (John 5:39).

3. Never let a day pass without trying to do something for the Master. Every night reflect on what the Lord Jesus has done for you, and then ask yourself, "What am I doing for Him?" (Matt. 5:13-16).

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and seek God's blessing upon it (Col. 3:17). If you can not do this, the thing is wrong (Rom. 14:23).

5. Never take your pattern for holy living from other disciples, or argue that, because such and such people do so and so, you may do likewise (2 Cor. 10:12). You are to ask yourself, "How would my Lord and Master act?" and strive to follow Him (John 10:27).

6. Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true if it is contrary to God's Word?" If both can not be true, believe God, and make your own heart the liar (Rom. 3:4; 1 John 5:10, 11).—Selected.

Laycook Printing Co., Jackson, Tenn., are prepared to do all kinds of printing and publishing work. Give them a trial.

JEWISH CALENDAR

"Their day was twofold: the natural, consisting of from ten to fourteen hours, which commenced at sunrise, and the civil, beginning at sunset and ending at sunset, which ran through the twenty-four hours." (Bagster Bible Teachers' Edition, p. 182).

QUERIES

Was A. Campbell, son of Thomas Campbell, ever a member of the Baptist Church?

Ans. No. However, Moody, in his excellent little book, Eunice Lloyd, and Sommer in his debate at Sullivan, Indiana, both state that Alexander Campbell was at one time a member of the Baptist Church. I called Brother Moody's attention to this misrepresentation of Campbell, which he readily acknowledged, but which he never corrected in his book, so far as I know. And Sommer's attention was called to his false statement about Campbell, but he never had the goodness to retract it.

—H. C. H.

IMPORTANT NOTICES.

Brethren, when you change your address, please notify us before you do so, as it costs us two cents postage when you fail to notify us, leaving it to the postal authorities to send notice. This is a recent ruling.

There are quite a number whose subscriptions expire with this issue. You will see the notice at the top of 2nd page. If you will renew promptly it will assist us in meeting our obligations with the printers.

In the November issue of this paper, it was stated that Bro. J. R. Stewart, of Abilene, had moved to Mereta, Texas, but it should have been Eola, Texas. Brethren wishing to correspond with him should note the change.

—H. L. K.

I NEVER HAVE

I have walked in summer's meadow

When the sunbeams flashed and broke,
But I never saw the cattle

Or the sheep or horses smoke.
I have watched the world with wonder

When the grass with dew was wet,
But I never saw a robin

Puffing at a cigarette.

I have fished in many a river

When the sucker crop was ripe,
But I never saw a catfish

Puffing at a pipe.

Man's the only living creature

That parades this vale of tears,
Like a snorting traction engine,

Puffing smoke from nose and ears.

If Dame Nature had intended,

When she first invented man,
That he'd smoke, she would have built him

On a widely different plan.

She'd have fixed him with a smokestack,

And a damper and a grate,

And he'd have a smoke consumer

That was strictly up to date.

—Sent in by Edythe Goode, Lexington, Texas.