

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

CONCERNING THE EARLY CHURCH

The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the World, and had put themselves under his guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rule of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons: It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress in a Sunday school. They knew nothing of the hobbies of modern times. In their

church capacity alone they moved. They neither transformed themselves into any other kind of associations, nor did they fracture themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of orphans and widows in their afflictions, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon everything that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or liberality, that they might have an opportunity of showing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the Christian religion, exhibited in prospective, and in actual existence at its

first institutions, we shall in the last place advert to its present appearance. But alas! "how is the fine gold become dim!" Instead of the apostles' doctrine, simply and plainly exhibited in the New Testament, we have got the sublime science of theology, subdivided into scholastic, polemic, dogmatic and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" and "spiritual men" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, arch deacons, presiding elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, etc.

Our devotion exhibits itself in prayers, in set phrase of pompous oratory; in singing choirs, in long sermons, modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel.

(Selected from A. Campbell's writings).

Remarks

Gentle reader, is not the above as applicable today as when written over a hundred years ago? Has the work been completed in restoring the primitive church? What shall we do—shall we surrender the task that lies before us; drift with the tide, leaving unfinished the noble work begun by this great and good man et al? Preaching brother, duty's call falls in clarion tones upon your ear to put on the "whole armor of God" and wave high the Restoration Banner, as never before!

Let me suggest to the writers of the O. P. A. for 1934, that we do not lose sight of our mission in calling people out of denominationalism and the world, and in calling our brethren out of humanisms in the work and worship of the church. You need not be surprised if much of the space in the columns of this journal is given to such appeals. I realize that the task is great, but in the language of Brother Gilbert O. Nations, "It is worthy of the truest faith, the bravest hearts, the clearest minds, and the most sublime courage of our time. It is the one antidote for the ills in which our country and the whole world are now suffering. In the power of God it can be accomplished!" Brother, will you join us in this great move to really get back to the Bible in word and deed?

—Homer L. King.

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SPEAKS OUT

Dear brethren and sisters:—As we grow older and stronger in the Word of the Lord, and see how much we need to preach to the many, who are perishing for the bread of life, and then to realize the division and strife there is among my brethren, causes me to be much grieved and much concerned. See Jno. 17.

In my twenty-two years as a servant, I have fought for the church in which to live and die, with no side-rooms, or side-lines; such as the Sunday School, Missionary Society, colleges, orphan homes, instrumental music, lesson helps instead of the Bible, suppers, begging money from the world, etc.

I have always taught folks that when they obey the Gospel, the Lord adds them to His church, and that they are no longer their own, but are bought with a price. (I Cor. 6:19, 20; Acts 20:28; Jno. 10:1-17). Thus, they owe themselves and all they can do to the Lord, through the church, to the glory of God, and that we are lost in the love of God; hence, we are not to live and do in our own name, but in the name of our Lord and Master (Eph. 1:21; Col. 3:16-17; I Tim. 3:14, 15). Therefore, whatever we do, in the capacity of an institution, it should be done in and through the church. Does the church need edifying and developing? Are there widows and orphans, or other poor worthy ones, in your midst? The church is fully equipped and authorized to do the work without the aid of a human institution (Acts 6:1-6; 1 Tim. 5). Does the Word need to be sounded out? See 1 Cor. 8:9; 2 Cor. 8 and 9th chaps.; 1 Cor. 16:1-3. I further teach them that they owe nothing to institutions, gotten up by men, with high salaried officers made fat; that the New Testament furnishes us with nothing more than the church, with its elders and deacons as public servants, to carry on the work and worship of the Lord; together, with the evangelists, or preachers, as public servants sent out by the church to sow the seed (Word), setting in order congregations, with the N. T. as a perfect rule in all good works.

—W. C. Rice.

OUR BASIS FOR UNITY

During the war of Independence someone voiced a cry for the thirteen States, "We must unite or die." Individually they were unable to withstand the forces against them, but when they united God overruled that they should obtain their freedom. A similar condition exists today in the church of the Lord. Truly there are "thirteen factions struggling against a common foe, and we must 'unite or die.'" We must work together or fall under the rule of Babylon.

Union without unity is not desirable. What we need and must have is the unity for which Jesus prayed and that the apostles taught. There are foes within and without who will not desire to see this come to pass, nevertheless there is a common ground whereon all true Christians

may unite and stand if we will. No conscience need be violated; No good work need cease; But all may labor onward for an Eternal reward in the everlasting Kingdom of God.

Under present conditions in some localities it is impossible to obtain a hearing because of the divided state of the followers of Christ. Jesus prayed that his disciples might be one, "that the world might believe." It is well nigh impossible to convince the world when we are not united. Yet Jesus desired that all his followers might be one for this very purpose. John 17:21. Hence the present time as never before demands that we stand upon the common ground of unity that is taught in the scriptures. Much as we regret it, there are many who will not accept that undisputably safe course. But we who will accept it must stand together through "thick and thin" until the coming of our King Jesus. The inevitable alternative if we do not, is that we too will be swallowed up by bewildering Babylon.

First:—To all who would love God and serve him acceptably, our first step toward safety and that one body the Son of God prayed for, is that we accept the Bible as our only creed-book. There may be as many human creeds as there are human minds. Nevertheless there is but one God the Father, (1 Cor. 8:6) and his way is the only way to heaven. John 10:1 & 9. This way is mapped out plainly in the Bible (John 7:17) All other roads are but side-tracks leading into the wilderness. Human creeds have no place in our heavenly repertoire of way marks, except to indicate that theirs is the way not to travel. Safety-first demands that we accept God's word as our only Guide to the Eternal City. Jesus said, "the word which I spake shall judge you in the last day." John 12:48. In the judgment, no human creed shall be the standard, but the word of the living God, and we shall be judged by that word according to our works. Of what use therefore is any human creed? Our only creed should be, "I believe that Jesus Christ is the Son of God." Acts 8:37. He proved himself to be such, by his life, his death, and his resurrection from the dead, and is proven by the power of his word which we have with us today. When we make that good confession of our faith in him, we must accept the revealed word of God as our only standard of faith and practice. Automatically we reject all human creeds and human traditions.

Many sectarians cannot accept another sectarian creed, but all can accept the word of God. At it none need stumble, but all may rest their hopes and confidence upon the everlasting word of a true and almighty God, knowing that that word is his unfailing power unto Salvation. Rom. 1:16. Therefore beloved traveller to the eternal state, for the sake of unity and the salvation of precious souls, let us put away all human creeds, and place our trust in the powerful word of a true and loving God.

(Continued)

L. L. McGill.

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

BROTHER J. E. TIDWELL DIES

Under date of November 23, 1933, we received the following sad news from Sister Tidwell:

Dear Brother King:—I am writing you of the death of my beloved companion, who passed from this life November 13, at 7:10 o'clock a. m., due to chronic kidney trouble. He had come home to be with us for two weeks, but became suddenly ill three days after reaching home, living but a week.

He was born December 30, 1892; obeyed the gospel in 1916; began preaching in 1919. He and I (Maude Morgan, of Plain Dealing) were united in marriage in 1922. To this union were born five children, four girls and a boy, ranging in ages from six months to nine years.

He gave his life that others might hear and learn the truth; he fought the good fight of faith, and has gone on to be with the Lord. I do not see how we shall get along without him, as he was needed so much to help raise our dear little children. The second day he was in bed he called the children to him, and gave them the sweetest admonition; telling them he would be with them but a few days, for them to be good children, and when old enough to get a Bible, read it, and do what it said. He quoted many scriptures during his illness; the last being 1 Cor. 14:34. Just a few seconds before he expired he said: "No, we have no more scripture for the Sunday School, than we do for more than one cup. Now, I'm in the narrow path; just leave me alone and, maybe, I can stay there."

Remarks

The above came as a shock to me, as I did not know of his illness. I just supposed that he was in the best of health, as he had been so active in the evangelistic field, both as a debater and preacher. We regret very much the passing of this valiant soldier of the cross, knowing that a vacancy has occurred in our ranks that cannot easily be filled. Such men (as I think he was) are very much in demand in the cause of primitive Christianity at this critical period, seeing that such laborers are so few. God, give us more men with courage to "cry aloud and spare not"!

We extend our heart-felt sympathy to Sister Tidwell and those dear little children in this sad hour.

—Homer L. King.

Won't you tell your friends about the O. P. A.

Things that come before "saved" in the gospel are conditions of salvation. (Of course the blood of Christ is the procuring cause of salvation.)

Faith comes before saved, as in Mk. 16:16; Acts 16:31, 32; Rom. 10:9, 10.

Repentance comes before saved, as in Acts 2:38; Acts 17:30.

Confession of Christ comes before saved, as in Rom. 10:9, 10; Acts 8:39.

Baptism comes before saved, as in Mk. 16:16; Acts 2:38; Acts 22:16; 1 Pet. 3:21; Rom. 6:4; Col. 2:13; Gal. 3:27. —H. C. Harper, Sneads, Fla.

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WATCHMEN, WHAT OF THE NIGHT?

"Taking the oversight," (1 Pet. 5:2).

Everybody knows that if a church grows and prospers, some one must take the oversight of it. Someone has wisely said, "That which is everybody's business is nobody's business." So elders, or at least, leaders are a necessity.

I find that in all congregations all the members want someone or ones to take the responsibility, but a lot of the members do not want the leaders to have the oversight. You had just as well try to herd a flock of black-birds without a net as to try to bear the responsibility of a congregation without taking the oversight of them. When all the members of the church learn that those who watch for their souls must take the oversight of their lives, it will be a great day for the church.

But the elders who do not know how many members there are in their flock, nor where they live, cannot expect to take much oversight of them. Thus we can see at a glance that the elder has no small task. In Isa. 21:5 and 6, we read, "Prepare the table, watch in the watchtower, * * * *—for thus hath the Lord said to me, Go, set a watchman, let him declare what he seeth." To my mind the watchman in the watchtower occupies the most important place in the church of God. But of late years we have turned all of our attention to the development of soldiers (preachers) and now the watch tower is almost vacant. Who will see the great need of watchmen and climb to your post of duty in the watchtower?

Stalwart men are needed now, who can meet the requirements found in 1 Tim. 3, and Titus 1. And especially do we need men who will take the oversight, and watch for your souls.

The overseer who only sees his members on Lord's day, at worship, does not even know them. He needs to associate with them, and see how they live at home. They may have many troubles, out of which, he can help them by being personally associated with them. They need to know how to give thanks at their tables, read their Bible, rule their children, pray etc. If the elders would see that all the members for whom they are re-

sponsible lived the right kind of lives at home, abroad, and at church. And if they would not, then with-draw from them, it would not be hard to reach out and convert the outside world with the gospel. But as long as members of the church are allowed to keep questionable company, attend the shows, ball games, dances, races and "such like," without being corrected by the elders, you can look for worse things ahead.

One who is too weak to demand strict christian living of the members, and exercise discipline among the members without partiality, should never be put in to the watchtower.

The watchmen must also be adding the christian graces,—faith, virtue, knowledge, temperance, patience, Godliness, brotherly-kindness, charity. (2 Pet. 1:5-11) For if they are not, then they "cannot see afar off," and hence will allow wolves in sheeps clothing to creep into the flock and cause untold harm—as has been the case in dozens of congregations all over the country the past few years.

Watchmen, will you awake to a realization of the responsibility that is resting upon you, and "take the oversight, willingly, of a ready mind, and be ensamples to the flock"?—1 Pet. 5.

—Homer A. Gay.

FROM THE FIELD

J. M. Tuttle, Monrovia, Calif., November 15, 1933.—I am visiting here with my two children, but I worship with the congregation at Temple, which is a very fine congregation. The worship is scriptural, but they have the S. S. and cups at Monrovia. Send me some copies of O. P. A., and I'll see if I can secure of subs.

A. H. Pinegar, 3564 Faxon, Memphis, Tenn., Dec. 7, 1933.—I preached here last Lord's day, and a man eighty-two years of age made the "good confession," going to where there was "much water" we baptized him into Christ, and he went on his way rejoicing. We are expecting others soon to do likewise. We hope to have Bro. King with us next year.

W. M. Hunter, Palacios, Texas, November 25, 1933.—I am now seventy years of age. I was in the fight over the organ, Sunday School, and cups, but thank God, I am still with the Bible instead of the innovations. I have been in the fight for fifty-five years, and I know what it means. A few of us meet each Lord's day to "break bread" in the home of Bro. Tomkins.

Jessie Kennedy, Atlanta, Texas, Nov. 13, 1933.—Here is a bit of good news, at least to me. My eldest brother was baptized last Lord's day, at Good Exchange, La. I am certain it was due to the good preaching he heard you do, Bro. King, because he has been different since hearing you. I rejoice to have one of the family with me in

the Church of Christ, as my folks have been so bitter against this church. We appreciate the paper more all the time.

Homer A. Gay, 506 N. Broadway, Albuquerque, N. M., Dec. 12, 1933.—All those who may wish to correspond with me should make a note of the above address, as we are moving from Eola, Texas to the mountains of New Mexico for the winter, at least, and can hold short meetings in that part while there. The last two issues of the O. P. A. were the best ever.

James R. Stewart, Montebello, Calif., Nov. 18, 1933.—April 15, I started for the West, preaching at the following places: Lorenzo, Texas; Roswell, N. M.; Albuquerque, N. M., where two were baptized; Hatch, N. M.; Somerton, Ariz., where we had a very interesting meeting, with two baptized and eight restored. The brethren say we had the best interest for some time. I expect to return for more work. From here I went to Hughson, Calif.; Delano, Calif., where one was baptized and one reclaimed; Corcoran, Calif., baptizing one. The congregation here is small. I go next to Montebello, beginning tonight.

J. H. Sharp, Montebello, Calif., Dec. 8, 1933.—“The prayers of a righteous man availeth much.” (Jas. 5:16). Does the above refer to any faithful man? I am certain that the readers will agree that it does. We believe that the prayers of the faithful here, together with earnest effort, have availed much in the series of meetings, closed December 2. Bro. James R. Stewart did the preaching, and twelve souls were baptized into Christ. The congregation here has been much edified and strengthened by the efforts of Bro. Stewart. The above converts make one hundred and one, who have been led to Christ through his preaching this year. I would that we had more evangelists in the field like him. Any congregation that can secure his service will have a true Gospel preacher, who has the spirit to practice what he preaches. His family, too, is a living example of what he preaches. Brethren, remember that faithful prayers and honest efforts are out-standing factors of the Gospel, in saving souls and building up congregations.

G. B. Harrell, Floresville, Texas, November 20, 1933.—I have just returned home from this year's evangelistic work, which was as follows: Ottaway, Ark., July 2-9, two or three restorations; Booker school house, near Garland City, Ark., July 9-15, one baptized; Havana, Ark., July 16-26. One baptized; Fairland, Ark., Aug. 18-29, twenty baptized and five confessed faults; back to Garland City, Aug. 30-Sept. 4, seventeen baptized; Woodberry, Ark., Sept. 5-10, no visible results; Old Smead (my old home congregation), Sept. 10-17, one baptized and three restored; Bellville, Ark., Sept. 18-24, no visible results; Prescott, Ark., Sept. 30-Oct. 1, no visible results; Healdton, Okla., Oct. 11-16, one baptized; Waco, Texas, Oct. 22-29, no visible results. I arrived home Oct. 20.

In all, forty-one were baptized and eight restored. Among the number baptized was a Baptist preacher, Bro. Everett Green, also his wife was from the Baptists. We are thankful for the good done, and are giving the glory to the Lord, to Whom it belongs. I have been asked to return to nearly all of these places next year, which I shall be glad to do. Brethren, pray for me.

G. A. Comfield, Marion, La., Dec. 4, 1933. I am very sorry to learn of the death of Bro. James E. Tidwell, of El Dorado, Ark. I have known him for six years, having been in his home and he in mine. He held a meeting in sight of my place, where he held the debate with L. M. Musgrave. He was true to the Book, and I do love a man that speaks where the good old Book speaks and stops where it stops. He was a great help to me, and I learned to love him because he was sound in the faith. I want to do all the preaching that I can for the cause of Christ. I hope to send in my subs. soon. Yours for the one faith.

J. L. Musgrave, 1262 Euclid Ave., El Centro, Calif., Dec. 8, 1933.—During the three months I spent in Texas and N. M., I baptized fifty-one and restored fifteen. I recently baptized one at El Centro, Calif., and closed a ten days meeting at Taft, the 4th inst., with three baptized. I expect to be back in Texas by June. The Seventh Day Adventists have postponed our proposed debate with them until January, and since then have decided that they don't care to debate at all, hence there will be no debate. I have signed propositions on the S. S. and cups with Logan Buchanan, beginning June 26, 1934, at Rockey Point school house (we think), near Wichita Falls, Texas. Bro. Buchanan is the present minister of the church of Christ, in Gainesville, Tex.

J. C. Tate, Wichita Falls, Texas, Nov. 29, 1933.—We had a very profitable service last Lord's day. Bro. Clovis Cook, who is one of our young preachers, preached for us, which resulted in one making the “good confession” and being baptized. I think that others will obey the Gospel in the near future. I certainly enjoy reading the O. P. A., and will do all I can for it, as I am anxious to get it started here. We hope to have Bro. King with us in a series of meetings next year.

James R. Stewart, 252½ S. 4th St., Montebello, Calif., Dec. 11, 1933.—The meeting at above place resulted in twelve being baptized. I closed out at Los Angeles last night, with two baptized and one restored. The two above congregations want me to remain here for mission work this winter, and I have consented to do so. I have held sixteen meetings this year, with one hundred and seven additions. Next spring I expect to head for the East and North. Anyone who may desire my services should write me as above. Let us work in the Vineyard of the Lord.

James T. White, Lometa, Texas, Dec. 13, 1933.—Just what do you stand for in the communion?

This is what I preach and practice: "One bread (loaf)—"the communion of the body of Christ"; thanks offered for it, then broken by each one, and his portion eaten. "The cup, the communion of the blood of Christ." One cup; thanks offered; each member drinks his portion from, or out of it. I would like to know where W. W. Leamons, who reports through the O. P. A., stands. I still have plenty of my book, "Scriptural Communion," on hands, and I would like to have brethren read them. They may be had for 25c each, or \$2.00 per dozen. Free to all who do not have the price. I am open to calls for work at any place that good may be accomplished.

THE MEANING OF THE COMMUNION-CUP

(Luke 22:20)

By J. D. Phillips

"This cup is the new agreement ratified by my blood which is poured out for you."—Luke 22:20 and 1 Cor. 11:25.

God has never said anything to fill up space. Nor has He said anything for the purpose of confusing any one. When everything is considered that is said on any subject, all is plain, clear, and easily understood. We must learn that when many writers of inspiration have written upon a subject, each adds something to what the others have said. Otherwise, there would have been no reason for a number to write upon a subject. Especially is this true of the writers of the first four books of the New Testament—Matthew, Mark, Luke and John. All the information given upon any subject treated by them cannot be obtained by consulting only one, or even two, or three, of them. In preaching on "the great commission" we have always emphasized the fact that Matthew tells us into what names we should baptize (Matt. 28:19), Mark adds that faith and baptism are essential to salvation (Mark 16:16), and Luke adds that repentance is also essential (Luke 24:46, 47). By considering only a part of the evidence on the plan of salvation, the Methodist reaches the conclusion that faith only is essential, for Article 9 of the Creed says: "Wherefore, that we are justified by faith only is a very wholesome doctrine and full of comfort." Others, following the same line of reasoning on other Scriptures, might reach the conclusion that repentance only is essential, others that baptism only saves, etc.

We often hear it said that "There is no meaning to the cup—drinking vessel—in the communion: the cup means nothing in the service." But there is a meaning in all the elements on the Lord's table. In "this is my body," "this is my blood," "this cup is the New Covenant," etc., the copulated verb "is" comes from the Greek verb substantive *estin*, from *eimi*, 'to be.' In Matt. 9:13 *eimi* is rendered "meaneth." In Matt. 12:7 it is also rendered "meaneth." In Mark 9:10 it is rendered "should mean." If, then, we should render *eimi* or *estin* in Luke 22:20 and 1 Cor. 11:25 as the King's translators correctly rendered it in Matt. 9:13; 12:7 and Mark 9:10 it would

read: "This cup means the New Testament ratified by my blood." The cup, then, has a meaning: it means the New Testament. The Record says so.

For the lexical meaning of the word "cup" in Luke 22:20 and 1 Cor. 11:25 Thayer's lexicon gives it correctly. He says of *poteerion*, "a cup, a drinking vessel," Luke 22:20 being one of the references he gives, and he adds, "this cup containing wine," also "the vessel out of which one drinks." See pages 15, 510, 533.

It would be perfectly in harmony with the text and the laws of language to render it "this cup—drinking vessel—the cup containing wine—the vessel out of which one drinks—means the New Covenant ratified by my blood which is shed for you."

This shows that there is a meaning to the communion-cup—it means the New Testament. It does not mean the blood of the New Testament. The "fruit of the vine" in the cup means "the blood of the Covenant."

Failing to follow the line of reasoning usually followed by us in commenting on the Scriptures of "the great commission" many combine the statement in Luke 22:20 and 1 Cor. 11:25—"This cup is the New Testament in my blood"—with Matt. 26:28—"This"—by metonymy referring to "the fruit of the vine" in the cup—"is my blood of the New Testament"—and the impression is made that each has reference to the "fruit of the vine" and that, therefore, "the fruit of the vine" is both the covenant and "the blood of the covenant." This is an impossibility!

The communion is designed to represent, that is, to present again, in a highly spiritual sense, three things—(1) the body of Christ, (2) the New Testament or Covenant, and (3) the blood of the Covenant. Three symbols are, therefore, necessary; hence three are given—(1) "the loaf," (2) "the cup," and (3) "the fruit of the vine."

The loaf means Christ's body. The cup means the New Testament or Covenant.

Here is the proof:—(1) Christ "took the loaf" and said: "this is my body" (Matt. 26:26; Mark 14:24; Luke 22:19; 1 Cor. 11:24)—"this means my body," (2) He took the cup and said: "this cup is the New Testament in my blood" (Luke 22:20; 1 Cor. 11:25)—"this means the New Testament," and (3) of the "fruit of the vine" in the cup He said: "this is my blood of the New Testament"—"which ratifies the New Agreement"—Goodspeed (Matt. 26:28; Mark 14:25) — "this means my blood."

In "this cup is the New Testament" the "fruit of the vine" cannot be what He designated, for it is His blood (Matt. 26:28), not the Covenant. The cup cannot be "the fruit of the vine," for of it Christ says "this cup is" or "means the New Testament" or "Covenant" (Luke 22:20; 1 Cor. 11:25), not the blood.

To say that "the fruit of the vine" means both the Covenant and the blood of the Covenant is similar to the Catholic claim that the loaf is both the body and the blood of Christ!

The quibble that, if the foregoing facts are true, the cup is in the blood instead of the blood in the cup is sufficiently answered by reminding the quibbler of the fact that Thayer defines the word rendered "in" to mean "ratified by" and that Goodspeed's version reads: "This cup is the New Testament ratified by my blood."

"In both which (Luke 22:20 and 1 Cor. 11:25) the meaning is, 'This cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the New Covenant' (Thayer's Greek-English New Testament Lexicon, p. 15).

Thayer is upheld by the leading authorities on language throughout the world. Robert H. Pfeiffer, curator The Semitic Museum, Harvard University, Cambridge, Mass., says, "Thayer is substantially correct" (Letter to J. D. Phillips).

SISTER MATHENY

Myrtle Arminda, wife of John Matheny, of Greenup, Ill., was born December 10, 1879 and departed this life November 27, 1933, aged 53 years, 11 months and 13 days.

She became a member of the Church of Christ about twenty-six years ago. She lived a noble christian life and was opposed to all innovations. She was united in marriage to John Matheny in November, 1901. To this union were born eight children, two having preceded her in death.

Funeral services were conducted by O. A. Timmons and Walter Black. "But a woman that feareth the Lord, she shall be praised. Give her the fruits of her hands; and let her own works praise her in the gates." Prov. 31:30-31.

Her sorrowing Niece,

—Hazel Edwards.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subscriptions for the O. P. A.:

J. B. Lasater—1; O. C. Mathews—2; Paul Hayes—1; James R. Stewart—2; L. G. Park—1; J. M. Tuttle—1; I. G. Hayes—1; W. C. Rice—1; E. Yorbrough—1; W. M. Hunter—1; A. H. Pinegar—1; Homer A. Gay—1; Tom E. Smith—1; L. I. Ooley—1; James T. White—1.

As we take a retrospective view of what we have accomplished in the past two years, we feel much encouraged, and wish to thank all who have stood so faithfully and loyally by us, making it possible to keep the O. P. A. coming monthly. But remember, brethren, our task has not been completed—it has only begun. We are just getting in a position to really accomplish something for the Master. The future for the O. P. A. never looked brighter. Keep subs. coming in.

—H. L. K.

Homer L. King, Lebanon, Mo., Dec. 15, 1933.—I closed another series of meetings at McBride, about twenty miles from Lebanon, November 26, with five more baptized, making thirty-one baptized in the two meetings there this fall. Among

the number baptized this time were three from the Baptists, one of whom is a school teacher. While in this meeting I received invitations to hold meetings in five other communities, where there is no Church of Christ. It seems that of late there is a general hungering and thirsting after true righteousness in this section of the country. I hope to make 1934 the busiest year, in the service of the Master, of my life. Opportunity is, as never before, knocking at our doors. May God give us strength to press the battle in Jesus' Name, taking advantage of every opportunity presented. I go to McBride tonight to be with them over Lord's day, and, possibly, to begin another series near there.

STRANGE DOCTRINES

"Be not carried about by divers and strange doctrines." (Heb. 13, 9).

A certain writer (F. B. S. in G. A.) says: "My contention is, and has been all the time, that one can believe in Christ and obey him in baptism and still at the time believe that he is already saved."

Again he says: "There is no baptism but the baptism taught by Christ and his apostles: anything else is a perversion of baptism."

Then Christ and his apostles taught "that one can believe in Christ and obey him in baptism and still at the time believe that he is already saved," or the "contention" of the writer in the G. A. is "a perversion of baptism," a worthless humanism, a "strange doctrine." Then why should any one believe it and rest in it, seeing it is a "strong delusion" against which we are warned, a "strong delusion, that they should believe a lie: that they all might be damned who believe not the truth," "that they might be saved?" (2 Thes. 2:10, 11, 12) "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved," so says Jesus in the illustration of the sower. (Lk. 8:12) In the Garden the devil worked through the serpent, but now he works through men; and Jesus warns of this in Mt. 7:15. And we find the same warning given by the apostles; for example, we read that "Evil men and seducers shall wax worse and worse, deceiving and being deceived (2 Tim. 3:13); and "There were false prophets also among the people, even so there shall be false teachers among you." (2 Pet. 2:1) Jesus says, "Now the parable is this: the seed is the word of God." And it is the word of God that the devil tries to keep from the heart, lest one be saved. Hence, James says, "Receive with meekness the engrafted word, which is able to save your souls." (1:21) So the word of God we want. Then we ask: Does the word of God teach "that one can believe in Christ and obey him in baptism and still at the time believe that he is already saved?" No. This puts "believe that he is already saved" before "believe in Christ," as well as before "obey him in baptism."

But no one can keep the word of God "in an honest and good heart" (Lk. 8:15), and believe

either one. God's word puts "believe in Christ" and "obey him in baptism" before "saved". "obey him in baptism" (Mk. 16:16; Acts 2:38; Col. 2:12, 13; Gal. 3:27; Acts 22:16; I Pet. 3:21). So we see here by God's word that not less than "believe in Christ" and "obey him in baptism" come before "saved." Hence, all who believe they are saved before they "believe in Christ" make faith in Christ of no avail, and hence Satan has deluded them, and they are yet lost. And all who believe they are saved before they are baptized can not "obey Him in baptism," for the simple reason that He never gave any directions for such a baptism; and since "There is no baptism but the baptism taught by Christ and his apostles: anything else is a perversion of baptism"—a blasted nut: the hull is there, but the kernel is wanting; and the person is yet in his sins, deluded by self or by some teacher, through Satan's delusion in taking the word of God out of the heart, and putting the word of some false teacher in.

Jesus said, "Preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mk. 16:15, 16), putting "believeth" and "is baptized" before "saved."

Disbelief alone brings condemnation; but belief alone will not bring salvation. Jesus puts "is baptized" before "saved" here; and "believeth" also before "saved," yet these do not make all the sinner must do before "saved." He must "repent" ("A change of mind with a view to a reformation of life"), as Jesus also commended, and his apostles taught. (Lk. 24:47; Acts 2:38; Acts 17:30; Acts 11:18) Nor is this all. The person must come to God through Christ as Mediator, for the forgiveness of sins. (I Tim. 2:5) And Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." (Mt. 10:32) And Paul says, "The word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Hence, "See, water: what doth hinder me to be baptized?" And Philip said, "If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8:36-39).

Hence, Paul says: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins (Notice, "in your sins" and the uncircumcision of your flesh (that is, out of covenant with God), hath he quickened (made alive) together with him, having forgiven you all trespasses." (Col. 2:12, 13) And again in Romans

he says: "But thanks be to God that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching wherein ye were delivered, and being made free from sin, ye became servants of righteousness." (Rom. 6:17, 18) And in the 3 and 4 verses of the chapter he tells what the *tupos* (form or type) is; namely, "buried with him by (or in) baptism." They were then made free from sin. And hence we find the "rejoicing" after (not before) baptism under the teaching of the truth as given by Jesus, and preached by the apostles. (Acts 8:39; Acts 16:34; Acts 9:19)

This is well marked by noting the language: "to" (or "unto," the old form) and "into," the "into" denoting "from the outside to the inside." For example, We go to the house, but are still outside. Then we go into the house, that is, from the outside to the inside.

Now, "faith" (Acts 16:32; Rom. 10:10), "Repentance" (Acts 2:38; Acts 11:18), "Confession" (Acts 8:37; Rom. 10:10) are all "unto" or "to," but when we come to "baptism," we read, "For as many as have been baptized into Christ, have put on Christ." (Gal. 3:27).

Christ blessed Peter for making the noble confession. Peter said, "Thou art the Christ, the Son of the living God." And Christ said, "Upon this rock I will build my church." (Mt. 16:16-18) The word in the original here translated "church," is *ekklesia*, and means "those called out." Hence, the "church" are the "saints," so-called because they were "made free from sin." Who made them free from sin? The Lord. When did he make them free from sin? When they obeyed in baptism preceded by faith, repentance, and confession, as we have shown from the word of God. Christ said he would establish his church, and so we read in Acts 2:46 that "the Lord added to the Church." How? By making saints out of sinners. How? By remission (sending away) of their sins. (Acts 2:38) Hence, we see that the Lord is the only one that can add people to the church of Christ. And there is no other way into the church built by Christ. And "He is the Savior of the body," the church." (Eph. 5:23) To be out of the church is to be out of Christ.

—H. C. Harper.

ATTENTION! TOBACCO CHEWERS

A dealer in this article once acknowledged to me, that he sprinkled his *Rolls* and *Leaf* frequently with stale Urine to keep them moist, and to preserve the flavor! A friend of mine whose curiosity led him to see Tobacco-spinning, observed that the boys who opened the dry plants, had a vessel of Urine by them, with which they moistened the leaves, to prepare them for the spinner! Do the Tobacco-chewers know this, and yet continue in this most abominable and disgraceful practice? Can any person think of the above *impune*, with a *Quid* in his mouth?—Adam Clarke, author *The Commentary on the Holy Bible, A Discourse on the Nature and Design of the Holy Eucharist, A Dissertation on the Use and Abuse of Tobacco*, etc.

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

OLD PATHS ADVOCATE

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

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

Vol. 7.

LEBANON, MISSOURI, FEBRUARY 1, 1934

No. 3

FROM THE NATION'S CAPITAL

By Gilbert O. Nations.

* * *

THE AMERICAN UNIVERSITY

Washington, D. C.

Dear Brother Rowe:

Some one has sent me the July 12 number of the Christian Leader with the leading editorial on "Who Should Dictate Our Governmental Policy?" marked. While as yet I have had time to read that editorial only casually, it expresses sentiments in which I fully concur.

But I am more interested in the paper itself. About forty-six years ago I became a Christian at Libertyville, Missouri, where as a youth of nineteen years I was then principal of the local public school. Nearly seventeen years ago I came to the National Capital to study the papal question with special reference to its legal and political and diplomatic aspects.

For nearly eleven years, beginning in March, 1921, I published here a monthly magazine known as The Protestant. It soon acquired a national and international circulation, though its subscription list was never enormously large. During that time the Christian Standard, the Gospel Advocate and the Apostolic Review were among our exchanges. I am also acquainted with the Christian Evangelist. But for some reason I have known less of the Leader, which seems obviously to reflect the spirit of the movement projected more than a century ago by the Campbells and others to restore true Christianity. With that movement I am in full sympathy.

But years of painstaking study of the apostasy with the wilderness of sectarianism which we have inherited from it cause me to feel that our great pioneers stopped short of complete return to Jerusalem and the primitive landmarks and that we have in recent years drifted much further from that objective than we were when their work ceased with their death.

Before pursuing that particular thought further I wish to say the Apostolic Review seems to favor most of the current views and practices of our brethren except that it opposes Bible colleges and instrumental music in the churches. The Gospel Advocate favors Bible colleges but opposes instrumental music. The Christian Standard favors Bible colleges and instrumental music but opposes the United Christian Missionary Society. The Christian Evangelist favors Bible colleges, instrumental music and the United Christian Mis-

sionary Society. It is not quite clear to me yet just what differentiates your excellent journal from the others and from some groups of the brethren. In fact, I may be presuming too much in supposing you have such differentiating characteristics.

Last September we combined The Protestant with The Fellowship Forum of this city, of which I then became editor. Financial straits aggravated by the hard times helped to induce that step. I am writing you in no carping spirit. I have come to feel great stress of mind and heart over conditions in the Church and the world. If younger, I would throw all the energies of my soul into the problem of completing the task our pioneers began so well. It must be done before the lost world can be saved.

Sectarianism is bold, defiant and self-satisfied, and we are doing virtually nothing to rebuke and correct that condition. I fear and believe God will not hold us guiltless. The Church has become so suave, so polite, so inoffensive, so commercialized, so beset with internal and external organizations unknown to the New Testament and so unauthorized by the Holy Spirit, that it has ceased to be the salt of the earth. Our comfortable and well-paid clergy are so intent on the French laissez faire policy as to resent and seek to silence any discontent with existing conditions.

The fatal initial defect in our movement seems to me to consist in failure to correct the perverted polity of the Church. It was polity in which the great papal apostasy arose and strode to the imperial dominance of the last sixteen centuries. It was the form and government of the Church on which designing clergy first laid sordid hands. The doctrine of Christ was laid aside for elaborate and bewildering dogma to fit the prostituted polity. The simplicity and power of the Gospel and the purity of early morals did not lend themselves to an apostate church or the ambitions of those who were usurping all ecclesiastical power.

Our pioneers discarded the doctrinal innovations and perversions with much care and with reasonable thoroughness. His debates with the greatest sectarians of his day helped Alexander Campbell, no doubt, to do the straight thinking and teaching that he did in the field of doctrine. But the form of the primitive Church and the importance of preserving it was not so forcibly driven upon his attention. He did a monumental work. It were strange if he could see, and especially if he could foresee, everything.

The imperial machinery of the papal system

and its shadow in the Episcopal and Methodist Churches did indeed fall under his condemnation. Our brethren from the start have held to the congregational model of polity. So did we eliminate the hierarchy. But we retained the germ from which all hierarchies grow. The salaried clergy as a distinct and privileged and dominating class is responsible for all our other lapses and inefficiency.

The modern pastorate is as alien to the New Testament Church as the Papacy is. No one can name the pastor of any congregation while the Apostles lived. The Church of the first century had no salaries and no financial program. It had no missionary society, united nor disunited, so far as the Book discloses. No congregation in that century had its preacher. Men did not preach to congregations. Preaching was for the unsaved. Teaching and exhortation were for the saved.

All New Testament preachers were evangelists, not pastors. Pastoral work was committed exclusively to the elders of the congregation. In our day the salaried clergyman, or pastor, at the head of each congregation of every sect is the outstanding feature of modern prostituted Christianity.

Before the first century closed the Gospel had been sounded and churches planted at least from Spain to Mesopotamia. Not one dollar had been asked or collected for that vast achievement. They did not even stop to build houses of worship. It was immortal beings, not money and architecture and entertainment and vain worldly display, that moved the heroes who dared and toiled and suffered and died for the faith that makes men free.

In the second century the clergy appeared as a distinct and privileged class. Organization began to mount upon organization. Financial programs took the place of faith and audacity and achievement. In the third century, the hierarchy arose out of the selfishness of the clergy. In the fourth century the hierarchy went into partnership with the Empire. The hierarchy became the Church. It usurped all rights. The wealth of the Empire and the world began pouring into its bursting coffers.

In eighteen centuries we have done less to save the world than the struggling and persecuted heroes of the first century did. Their work will never be completed till we restore the instrumentalities and spirit and methods divinely instituted. 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 to the Christian ministry, no ministry as a class, no financial program except to care for the poor, no church suppers, no bazaars or other worldly traps to catch money for a venal priesthood.

The modern pastorate is not Christian. It is Roman. Like all products of the papal system, it is drunk with venality. While more than a million of our own brethren are giving their services to the Church, the clergy are selling theirs as dearly as they can. It is they who invent all the tricks

and innovations to raise money and mix the world with the Church.

They assume to speak for the brotherhood precisely as the hierarchy and clergy have done throughout the tragic papal ages. They hold the church conventions and monopolize the programs. Only the immensely rich and gullible among the laity have much recognition in such functions. We think of the Church as a vast machine dominated by the clergy.

The modern clergy among us, no less than among other sects, are neither more nor less than parish priests. It is from the Roman priesthood, not from the New Testament, that they get their authority. This apostate system must be junked. 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.

Our big city congregations must teach the Bible. They must harness the free talent in their membership. They must train their membership for evangelistic, pastoral and benevolent work. They must send into the field armies of workers on fire with the cause of Christ and ready to take the world for Him.

But I have written ten times more than I should. Pardon this intrusion. May God bless you and crown your work.

Yours in the faith,

Gilbert O. Nations.

Remarks

It is very encouraging to see such articles as the foregoing from a man of Bro. Nations' ability and far-reaching influence. His former paper, "The Protestant," was an exchange of "The Kingdom Harbinger," and many sentiments expressed in the "Protestant" were re-echoed in the "Harbinger." Bro. Nations' close study of the history of the Papal Hierarchy and the Great Apostasy enables him to see the great danger of going beyond "that which is written" (1 Cor. 4:6). The prophets and apostles foretold the coming of the "man of sin" and "son of perdition" and iniquity. They foretold the restoration, started by the Campbells and others.

For many years a few of us have been seeing just what Bro. Nations says he sees; namely: "Years of painstaking study of the apostasy with the wilderness of sectarianism which we have inherited from it cause me to feel that our great pioneers (meaning Campbell, Scott, Stone, Creath, et al. J. D. P.) stopped short of a complete return to Jerusalem and the primitive landmarks and that we have in recent years drifted much farther from that objective than we were when their work ceased with their death."

A careful study of the 2,300 days (years) of Dan. 8:13, 14 has convinced me that the church has never, as yet, been completely restored. If this time limit dates from the beginning of the Greek Empire of Alexander the Great (about 34 B. C.), we have not yet reached its latter end. But when it expires, "then shall the sanctuary be cleansed."

Again, Bro. Nations says: "I have come to feel great stress of mind over conditions in the church and the world. If younger, I would throw all the energies of my soul into the problem of completing the task our pioneers began so well. It must be done before the lost world can be saved." Completing the Restoration is the one work that needs to be done. The church is continually drifting from the great principles of the Restoration Movement. We certainly need some one who has the ability and the will to complete the task.

The fact that Bro. Nations says, "The New Testament knows no ladies aid, no Sunday school, no Bible colleges to educate parish priests, no missionary societies," etc., shows that he is near "the right track" and we hope to see more from him on such matters.—J. D. P.

OUR BASIS OF UNITY—No. 2

Previously we considered and decided that the Bible must be our only basis of unity: (1) Because all professed Christians accept the Bible, but there is no human creed that all accept. (2) Because it is the word that shall judge us in the last day. No human creed will judge any man. (3) Because God loves and has opened a way of salvation for us. Therefore we ought to return his love by obeying his word—"be perfected into one."

However, in order for us to have scriptural, God-pleasing unity, it is necessary that we handle aright the "Word of Truth." There are many human creeds not written down, even proclaimed as Bible doctrines. These must all go the same way as the written catechisms. We will have no human interpretations. Let God interpret himself. For our part in handling aright the word of truth, we must study to know what God means, not what we or any one else would have him to mean. We should always approach God's word with a prayerful mind, desiring to know the import of every word that concerns our salvation, and that of all mankind. All things that we should know our heavenly Father has fully explained. He has not explained fully concerning any one place, but one scripture explains or throws light upon another. In order to know what God would have us to do along any certain course, we must consider all he has said concerning that course.

Where God has said, "do this," we must do what he has said, adding nothing, taking nothing away. 2 John 9, 10. Gal. 1:6, 9; Rev. 22:18, 19.

Now, "to the law and the testimony; if they speak not according to this word there is no light in them." Isai. 8:20 (A. V.) Some one may say, "how shall I know when any one is teaching according to 'this word'?" We will let Jesus answer, "If any man willeth to do his will, he shall know of the teaching, whether it is of God or whether I speak from myself." John 7:17. Every honest mind that desires to know God's will shall know it, if they diligently search the scriptures. John 10:27; cf 2 Tim. 2:15; Acts 17:11; 8:26-40. Those who do not want to know and those who are dishonest will be led astray by

false teaching and neglect. cf II Thess. 2:10-12; John 10:26; Heb. 2:1-4.

In order to understand the Bible correctly, we must rightly divide the word of truth. There are two covenants prominently spoken of in that Great Book. One is the Old Covenant given at Mount Sinai to the children of Israel, which passed away at the cross. Col. 2:14, II Cor. 3; (Deut. 4:13). The other is the New Covenant given at Mount Zion, for all peoples, which came into force on the first Pentecost after the resurrection and lasts until the end of the world. Matt. 28:20; Acts 2; 2 Cor. 3; Heb. 12:22. Some of the commands of the Old Covenant were incorporated in the New with some alterations. cf. Matt. 5:21-48; James 2:11, 12; Eph. 6:1-3; I Cor. 14:34. Also the Old Testament was written for our edification, I Cor. 10:1, 2 & 11, and is full of types and shadows of our New Testament. cf. Heb. 9:1, 9, 11; 23, 10:1; 11:32. We are not subject to the Old Law or covenant. The New Will or Covenant has superseded the Old. Therefore for us to know what we must do to be saved, we must study, understand and do the teaching of the New Covenant.

It will not be sufficient for us to teach and do part of what God says and part of what men would like him to say. King Saul tried that in old times, and as a result he lost his life and kingdom. I Sam. 15:35; II Sam. 1:5-10.

God holds this against many professed Christians: they read or quote one verse or portion of scripture and without considering anything further, take their meaning from that portion, neglecting to make an exhaustive study to know what God's meaning is. cf. Rev. 2 & 3.

There are those who are carried about by every wind of doctrine—always changing. There are those who have accepted a part of the truth of God and some traditions of men — there they stick—never changing. "But the path of the righteous is as the dawning light that shineth more and more unto the perfect day." These latter have accepted all they know of the truth and as they learn more, are ready and eager to accept the 'more.' Which should we be like?

"As for me and my house we will serve Jehovah" according to his New Covenant that is in force until the consummation of the present age. From the truth we have, we hope to never move. By God's grace, as often as we find we are in the wrong in anything we will change to the right, growing in the grace and knowledge of our Lord and Saviour, Jesus Christ. And we will stand in unity with all those who will do likewise.

(Continued)

L. L. McGill.

W. H. Purlee, Pekin, Ind., Jan. 3, 1934.—There are but five here who meet to worship God as the Bible directs. How I miss talking to a crowd, which is one of the hardest things I ever had to give up. God knows that I would like to be out in the field, and I could be if I were able to pay my way, but I am not.

OLD PATHS ADVOCATE

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DOES GOD DEMAND STRICT OBEDIENCE?

This is a question that should deeply concern us, but according to the actions of most people they must think it makes but little difference whether we strictly obey the word of the Lord. They seem to think if they obey a part of His law, it will be all right, as He is so merciful, He will not punish them. Suppose that we go through life thinking thus, treating His word lightly, and when we stand before Him in judgment, we learn that He was very particular, it will then be too late to make amends. Has God left us in doubt about this question? I believe He has given us the divine answer, but the only way we may obtain the divine answer is to look with an eye of faith into the book of divine knowledge (the Bible).

When we look into the Book, we find that He has been very particular that His people strictly obey Him. Not only so, but He has recorded in the Old Testament many examples of how He dealt with those who disobeyed in that dispensation. He was particular that "every transgression and disobedient received its just recompense of reward" (Heb. 2:1-4).

In Romans 15:4 Paul says: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Again in I Cor. 10:11, 12 (Paul had been speaking of the Jews and their lusts and what happened to them as a result), thus: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Therefore, let him that thinketh he standeth take heed lest he fall." See also, II Pet. 2:4-9. James says in his epistle, 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

We shall now notice some of the things that "were written for our learning and admonition, that we through patience and comfort of the scriptures might have hope"—things that "happened by way of ensamples unto us."

Adam and Eve died because of their transgres-

sion. Cain's offering was rejected because it was not of faith. Cain was banished for murdering his brother. The wicked world was destroyed by the flood—not a wicked person escaped. Lot's wife stands a pillar of salt because of her disobedience. Miriam became leperous for speaking against Moses. The wicked cities of Sodom and Gomorrah were burned up. The death of the first born was the penalty inflicted in the land of Egypt for disobedience. Nadab and Abihu were burned for offering strange fire. Because Moses took praise unto himself when he smote the rock, he was not permitted to enter the promised land. For theft Achan and his family were stoned. King Saul was punished for his disobedience. Uzzah was punished for doing the right thing in the wrong way. David was punished for his crime. Angels that sin will be punished (2 Pet. 2:4). In view of the above, how shall we escape if we continue in disobedience? No doubt for the following things which people are doing at the present time, they stand in danger of being punished:

Claiming miraculous conversions; teaching that baptism is nonessential; saved by faith only; advocating human societies to do the work of the church, such as, Ladies' Aide, Missionary Societies, Sunday schools, etc.; one man pastor system; instrumental music in the worship; individual communion cups, and all other things which are not contained in the word of faith. In Gal. 5:19-24, you may read of some classes of unrighteousness and what will be the doom of those who are guilty. According to my notion there will be more religious people lost than any other kind.

Grover White, Long Bottom, O.

HOW BAPTIZE?

A writer in P. T. M. has this to say on the matter: "Among these modern inventions comes the practice of using a formula in baptism—'In Jesus' name'. This appears to be a bit strange, for the command of Christ in Matt. 28:18-20 is the authority of Christ on that question. Jesus said in verse 18 'All authority (See 'authority, Rev. Version) hath been given unto me in heaven and in earth, Go ye therefore and make disciples in my name (authority), baptizing them in the name (authority) of the Father, and of the Son, and of the Holy Ghost, etc.' just as an officer in making an arrest does it in the authority of the state."

(Benj. W. Corliss)

Remarks

Yes, this of one of those "inventions," rather innovations, that have "crept in" since apostolic times, and many were predicted by the apostles.

An editor exposed this innovation in a discussion in our paper with a Mr. Lloyd, of Missouri, and I exposed the innovation in an oral discussion with him in Florala, Alabama, a city near which they had a congregation. And when he was exposed from every angle assumed in proof of his contention, he finally "shelled down the corn," admitting that—"If Matt. 28:16-20 is inspired Scripture, Mr. Harper is right." He then

attempted to show this portion of Matthew to be spurious. He contended that Acts 2:38 is to be followed. This I readily admitted, but said, "Not more so than Matt. 28:19, 20." And I showed that Acts 2:38 is a command to the one to be baptized, but Matt. 28:19, 20 is a command to the one doing the baptizing; and both commands must be obeyed to make the baptism Scriptural. Moreover, I called attention to the fact that the command to the one being baptized, namely, Acts 2:38, is *en* or *e*pi too *onoma*ti, that is, in or upon the name, but the command to the baptizer is *eis* to *onoma*, that is, into the name. (This is the correct translation of *eis* to *onoma* here, as the scholarship of the world now admits.) It reads, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.)

I then gave the signification of these phrases, and showed the correctness of my contention by appealing to the Standard Lexicon of the New Testament Greek, thus: "Baptizein tina *eis* *onoma* tinos (baptizing them into the name), by baptism to bind any one to recognize and publicly acknowledge the dignity and authority of one." (Thayer, p. 447.) And by the way, the "Holy Spirit" was, when he came, "another Comforter," or Advocate or Helper, that should "hear," "speak" (John 16:13), "testify" (John 15:26, 27), "bear witness." In subjection under these three, namely, the Father, the Son, and the Holy Spirit, did the baptizer put the baptized one by the "authority" of the Christ. (Matt. 28:18), because Christ so commanded him.

Now as to Acts 2:38, we have this: "*E*pi (L. Tr. WH *en*) too *onoma*ti Ieesou Christou (upon or in the name of Jesus Christ), relying on the name of Jesus Christ, that is, reposing one's hope on him, Acts 2:38." (Thayer, p. 94). And the one being baptized must do this.

And as to the phrase *eis* *aphesin* *hamartioon* (Tr. "for the remission of sins" in the King James, and "unto the remission of your sins" in the American Standard, he says it means "to obtain the forgiveness of sins, Acts 2:39." (p. 94). And the one being baptized must do it for this purpose.

Yes, "The command of Christ in Matt. 28:18-20 is the authority of Christ on that question." But that command is not "in the name (authority)" of anything. The Command as given by Christ is "into the name," a command by which the baptizer was to put the one baptized in subjection to the Father, the Son, and the Holy Spirit, by baptism.

Neither was the command that was given to the one to be baptized (Acts 2:38) to be baptized because he is saved, or is already a Christian or child of God, as some practice it, but he is to be baptized "to obtain the forgiveness of sins," as the language signifies. And how can one justly say that he has "obeyed the gospel" (2 Thes. 1:8; 1 Pet. 4:17; Rom. 10:16; Rom. 1:16; Rom. 6:17, 18.); when he has not thus been baptized? Can he answer the Judge at the Judgment (Matt. 7:22), when "many" find they have failed?

H. C. Harper.

WATCHMEN, WHAT OF THE NIGHT?

Feeding The Flock.

"Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. Acts 20:28. Again we read in 1 Pet. 5:2, "Feed the flock of God." In these passages, and others, we find it to be the duty of the elders to feed the flock. Now, try as they may to get out of this, it still reads for the elders to feed the flock. This is perhaps the reason the elder "must be apt to teach," 1 Tim. 3:2. And in order for him to be apt to teach he must study. In being apt to teach he must not only know something to teach, but he should also know how to teach. It is one thing to know the scripture and quite another thing to know the audience. The fact that the elder must have obedient children, shows that he will need experience in dealing with people of different temperament. It is not every one that can be handled alike! What will work with one will not always work with the other.

The elder who gets up before his audience and says, "well, I just haven't studied the lesson," just ought to be ashamed of himself, and ask forgiveness and be sure that he does better next time.

We need men who will give enough of their time to the work that they can not only feed the flock on Lord's day, but will visit the various members during the week and really teach them something that they need to know.

I have known of would-be-elders who would turn the work of "feeding the flock" over to some unsound and incompetent preacher from Lord's day to Lord's day, until the members all become all upset and unsound, and then wonder why the members will drift that way.

The elder is not always the best elder either, who does all the teaching himself. It has been well said that the elder who can get the most work out of his members, is the one who does the best work.

Every congregation should be able to develop a preacher now and then, and they can if they will take an interest in the members and push them out in the work and use them. They can also develop elders if they try, but, as I have before said, the eldership has been sadly neglected, and if a preacher ever gets to where he is used by the churches, he has to almost climb there alone.

Brethren, instead of thinking that we have the best preacher in the brotherhood come and preach for us—feeding the flock the things the elders should have been giving them, suppose you try feeding the flock yourselves for awhile and then call some of our younger and less noted preachers and have them hold you a meeting either at your congregation or at some mission point. Support him for the work as you would Bro. King or myself. Go and help them out and see if you don't begin to grow as never before.

Lord give us leaders who will feed the flock of God, and take the oversight, and send the preachers out to try to convert the world.

—Homer A. Gay.

EXPLANATION

Occasionally I receive an article from someone advocating one or more of the modern innovations or criticising the O. P. A. writers for opposing their darling idol. They seem to wonder why I do not lay aside the good articles written by the friends and workers of the paper for those advocating departures from the "Old Paths," written by the enemies of the paper—those who have, possibly, never given a cent to support the paper, nor spoken a favorable word for it.

Well, I may be "easy," but not that "easy." Why should we be expected to pay for space in the paper and furnish all the audience (readers) for anyone to advocate innovations and thus sow the seed of discord among brethren? Yes, why?

But, if these scribes think they have the truth and that we are in error, let them meet us half way, and we shall be glad to accommodate them. Any time they can induce one or more of the papers, advocating their practice to open its columns to a friendly discussion of our differences, we shall be glad to furnish a man to meet them and equal space in the O. P. A. Here is a fair chance for them to get a hearing. Who will be the first?

—Publisher.

FROM THE FIELD

John L. Reynolds, Crockett, Calif., Jan. 10, 1934.—We are doing well here considering the surroundings. We meet regularly and are growing in numbers. I hope that I may some day be foot-loose so that I can get out into the field and help sow the seed of the kingdom.

Carlyn L. Cage, 610 Ellis Ave., Ottumwa, Iowa, Jan. 3, 1914.—You would not know the little congregation here since Bro. Gay was with us—so much more alert and active than before. We did not have a great number of new members, but conditions as a whole are much better.

J. C. Moore, Waco, Texas, Jan. 1, 1934.—The church here is doing fine and we are all at peace. I have never seen so much love for each other manifested in a congregation. We have some real good teachers, and our song service is improving all the time.

W. F. Cogburn, De Leon, Texas.—The church here is doing very well considering the opposition we have. One family is moving out, but another has moved in, and will meet with us. We enjoy the O. P. A. very much, but subs. here are hard to get. Remember us in your prayers.

D. A. Jones, Atlanta, Texas, Dec. 23, 1933.—The church here is doing fine. We have baptized five recently from the Baptists. We were very unfortunate, however, last Wednesday night in the loss of our church house, which was burned by someone, but we are not going to give up the fight. I do not know just yet what we will do for a house. (These brethren certainly have my

sympathy and prayers in their loss. I have labored with them much and learned to love them.

H. L. K.

W. C. Rice, Mountain Home, Ark., Jan. 9, 1934.—Since the first of December I have made two trips to Howell County and one to Ozark County, both in Mo. There was one restored at High View school house. Had large crowds there. I have preached once in Springfield, Mo. and three times at Center, near Carthage, Mo. I hope to be at Shady Grove, in this County, over next Lord's day. Let us do more for the cause for the cause of our Lord.

J. C. Tate, Wichita Falls, Texas, Dec. 20, 1933.—Bro. Bob. Musgrave closed a meeting here recently. While there were no additions, yet we believe the meeting was worthwhile, as the members seem to be stronger. The attendance was good; some attending from Ogden, Eagle Bend, and Devol. We have recently made some improvements on the house, which make it more comfortable.

C. C. Rowden, Rivera, Calif., Jan. 9, 1934.—The church at 3535 Siskiyou St., Los Angeles, is at peace, and we have Bro. James R. Stewart with us, doing a good work. We were very sorry to learn of the death of Bro. J. E. Tidwell. A year ago we were with him in a meeting at Ethridge, Tenn., where he did much good for the cause of the Lord. He was the first sound gospel preacher to preach in that county. We learned to love him because he was true to the Book. It is a great loss to the church as such laborers are so few. True, there are many preachers, but they do not stand up for the Bible way in both word and worship as he did.

W. H. Reynolds, Kinston, Ala., Jan. 8, 1934.—I closed a meeting near Ashford, Ala., early in October, embracing two Lord's days, baptizing four. The gospel had never been preached there before, but I believe if handled properly, the cause can be established. There was much interest throughout and very little opposition. I hope to return sometime. I held a three days debate with E. M. Farmer, at Jellico, Ala., Dec. 15-17. We discussed the baptism formula question. He takes the position that the name of Jesus Christ is the exclusive name to be used in baptizing, and that to use the name of Father, Son and Holy Spirit renders the baptism invalid and without effect in remitting sins. This was the easiest job I ever had in debate. My respondent was involved in more predicaments than any man I ever saw.

H. K. Tidwell, Haughton, La., Jan. 1, 1934.—It is so hard to give up my brother, James E. Tidwell, as we had worked together for twelve years in the cause of the Master, and I did love him so much. I shall never forget him. As he had booked work for next year, I shall be glad to take up the work in his stead wherever brethren so desire. Brethren, who may have engaged him.

should write me if they desire my services. I have been preaching for about twelve years. This year I expect to return to places for the fourth meeting. I suppose they like my work. Yours for the Truth.

J. D. Phillips, Van Court, Texas, Jan. 10, 1934.—Since last report I have preached at Water Valley, San Angelo, and Troy, Texas, preaching ten days at Troy. Bro. John Bednor, of Mereta, was with me. I go Friday to the Rock School House, near Menard, and from there to Waco. As I am to be in Louisiana the latter part of July, I will have time for one meeting in Arkansas or Louisiana the last of June or first of July. Then in September I expect to go from Gilpin, Ky., across to Greenup, Ill. I shall be glad to assist in other work in this section of the country or in Indiana, either in September or October.

James R. Stewart, 252½ S. 4th. St., Montebello, Calif.—I preached at Corcoran, Calif., last Lord's day to a crowded house, however they were not expecting preaching. I think that speaks well for the congregation. I expect to be here for a few days, then to Delano for a short meeting. From there I expect to go to Taft, Hughson, and Richmond for a short time. I am doing all I can for the paper. I am sending in eight subscriptions with this. Let us work while it is day.

Bob Musgrave, 311 S. Elk Ave., Elk City, Okla., Jan. 4, 1934.—In answer to the question, "Just what do you stand for in the communion?" My stand is just what I can read in the New Testament. Here it is: In Matt. 26:26, 27, "Jesus took bread and blessed it and broke it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, drink ye all of it." This is my teaching and my practice. The church at Corinth was taught the same (I Cor. 11:23-25). Now let us sum up and see just what was done by Christ and Paul: Jesus took bread—No. 1; He gave thanks—No. 2; He broke it—No. 3; He gave it to the disciples—No. 4; and said take eat—No. 5. Jesus took the cup—No. 1; He gave thanks—No. 2; He gave it to the disciples—No. 3; He said drink ye all of it—No. 4; and they all drank of it—No. 5. See Matt. 26; 26, 27; Mk. 14:22, 23.

E. H. Cavin, Lorenzo, Texas, Jan. 5, 1934.—During the holidays wife and I in company with Bro. Jackson and family went to Bates, Ark. on a visit. While there the folks insisted that I preach, which I did for two nights, but it resulted in a debate on the S. S. question, with Bro. A. F. (Freeny) Saunders, Dec. 25-26, at the Weeks school house. I affirmed: The scriptures teach that the only method of teaching an assembly is for one to speak at a time to the undivided assembly, men doing the teaching. Saunders denied. He affirmed: It is scriptural to divide the assembly into classes to be taught, with women teachers over some; all teaching at the same

time, at the same place. I denied. Many who had stood for his position said after the debate that they were thoroughly convinced that such is unscriptural, and that they did not intend to have anything more to do with it. The people in that country are starving for the pure Gospel.

R. H. Peel, Mickey, Texas, Dec. 14, 1933.—Like Bro. J. L. Reynolds, I think we should let folks know where we are and what we are doing to build up the cause. It now seems that there will be no debate here with the cups folks, as they have decided that it might cause confusion. It seems that all digressives are about alike—afraid to defend their practice. Bro. C. B. Eversole is doing a good work here. Since coming here last fall he has baptized his wife and two others.

Homer A. Gay, 214 N. Pine, Albuquerque, New Mex., Jan. 6, 1934.—The last Sunday we were in Texas, I preached at Reynolds school house, near El Dorado, over Lord's day, to nice crowds. Bro. Williams and family worship there. Last Lord's day and night I preached here. We have about fifteen members here, and they seem to want to do the right thing. They have changed their place of meeting to 1122 N. 2nd St., and I think this will be better. As soon as we can get things arranged we expect to conduct a series of meetings, continuing for about two weeks. I certainly do regret to give up Bro. James E. Tidwell. I wonder who can take his place in that field. We like it fine out here so far, but we still think a lot of the Ozarks.

Homer L. King, Lebanon, Mo., Jan. 15, 1934.—Since last report I have made two trips to McBride, where we held the mission meetings, establishing a congregation after the New Testament order. They are getting along just fine and seem to be much interested in the study of the Bible. They are much in need of leaders, as all are just "babes" in Christ, but we have hopes of developing some of them into good teachers and leaders, that they may be able to edify themselves. Last Lord's day I preached at Mt. Carney, about thirty miles from Lebanon, where the music brethren have held sway for a number of years, but they now seem to want to get back to the Bible way. I expect to begin the evangelistic work quite early in the spring, and will, possibly, begin at Memphis, Tenn. in April; Deming, New Mex. in May and June; Wichita Falls, Texas, June 20-July 2; Seymour, Texas, July 4-15; Eola, Texas, July 18-29; Bethel, near Troy, Texas, Aug. 2-12; Temple, Texas, Aug. 16-26; Palestine, Ark., Sept. 8-20; Memphis, Tenn. and Jonesboro, Ark., Sept. 22-Oct. 14; McBride, near Lebanon, Mo., Oct. 19-Nov. 11. I shall, probably, hold other mission meetings near McBride in Nov. and Dec. I hope brethren at the above places will be ready, and that the Lord will bless us with health and strength in our humble efforts to serve Him. On with the good work!

Frank Cobbs, Spring Hill, W. Va., Jan. 16, 1934. The church at Mallroy Chapel, near Spring Hill, is getting along very nicely, but we have not had a protracted meeting for two years. We have two preachers in the congregation, viz., Brethren I. G. Williams and C. I. Hill, who preached over Lord's days. I would like to get in touch with a good loyal preacher to hold us a meeting in the near future, but they are scarce in W. Va. Here are four subs. for the O. P. A. and I think I shall be able to get some more right away. My prayer to God is that your labors may be crowned with success and that much lasting good may be accomplished in Jesus' name.

WORDS OF ENCOURAGEMENT

"Monthly I read every item it contains and find in its every page truth, which I prize very highly. I find at least a few left who have not bowed their knees to Baal, and are on the walls of Zion pleading for the 'Restoration of Primitive Christianity.'"

—Chan I. Hill, W. Va.

"I have succeeded in getting two more subs. for our dear little paper. It surely is fine, and I want every member to get it and read it. I am praying for your success and the growth of the paper."

—Donie Trott, Texas.

"I have read and wrote some for a number of religious papers, but I like the O. P. A. best. I wish we could do more to finance it."

—Grover White, Ohio.

"The O. P. A. is surely a good paper, and I am going to do all I can for it. I hope you can continue to preach the word and give us a good clean paper as you have been doing."

—J. C. Moore, Tex.

"I am praying for you that the Lord will bless you and the writers of the O. P. A., that much good may be accomplished in setting forth a restoration of the work and worship of the body of Christ as taught in the New Testament, leaving out personal and individual matters."

—James T. White, Texas.

"The O. P. A. gets better all the time. On with the good work!"

—A. A. Patterson, Okla.

"We rejoice to see so many good reports in the O. P. A. and the good you are doing in converting the world to Christ. May God bless you with health and strength so you may keep the good work going. You have our prayers."

—John L. Reynolds, Calif.

"I hope to renew my subscription to the O. P. A. soon. I miss it so much. I know it is the finest thing I ever read in the way of a paper."

—H. K. Tidwell, La.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subscriptions for the O. P. A. and aiding in the campaign to increase our reader list:

James R. Stewart—8; L. M. Morgan—5; J. D. Phillips—4; Frank Cobbs—4; Donie Trott—3; Mrs. J. L. Norton—3; R. H. Peel—2; W. E. Murry—2; S. E. Stout—2; J. C. Moore—2; Mrs. L. M. Pond—2; Chas. Rowdon—2; W. F. Cogburn—1; W. E. Robison—1; T. E. Mead—1; Grover White—1; A. W. Fenter—1; James T. White—1; Chan

I. Hill—1; Dora Barker—1; L. H. Fletcher—1; Grace Chisholm—1; J. L. Reynolds—1; Tom E. Smith—1; Q. C. Mathews—1. Total for the month—52.

Brethren, you have established a record in the office of the O. P. A. for any one month, and words fail me as I try in vain to express my appreciation of the interest that is being manifested in the circulation of our paper. A few more runs like the above, and we shall consider making the O. P. A. a sixteen page monthly. This would help us to get before you more of the splendid articles ever piling up in the office, some of which are quite lengthy. Again I ask our writers to be patient, seeing that we have so much matter on file for publication, some of which has been in the office over a year.

—H. L. K.

Donation To O. P. A.

J. L. Reynolds ————— \$1.00

PASSED ON

CASTEEL—Bro. W. L. Casteel was born June 27, 1862; departed this life Nov. 19, 1933, being 71 years, 4 months, and 22 days of age.

He obeyed the gospel at the age of 35 and remained faithful to the end. He left to mourn his departure a wife, daughter, two sons, two stepsons and a host of friends.

The writer spoke words of encouragement to the bereaved ones, admonishing them to sorrow not as others having no hope. It is our desire that they will be inspired by his noble example, obeying their Lord before it is too late.

—T. E. Mead.

SMITH.—Brother Eugene Smith, of Fouké, Ark., was born February 24, 1882; departed this life December 13, 1933, being 51 years, 9 months, and 20 days of age. He obeyed the gospel at an early age, and has since been quite active in the work of the Lord. During the last few years he has been much concerned about doing just what the Lord commanded; no more and no less, being opposed to all the modern innovations. The cause of Christ has lost another strong defender, but our loss is his gain. We weep not as those who have no hope.

He leaves his wife and son, Clyde, with relatives and friends to mourn his passing.

—Dora Barker.

LEE.—Ellen Dickson was born March 17, 1848, in Jackson County, Mo. Departed this life Jan. 10, 1934, in her son's (C. H. Lee) home, being 85 years, 9 months, and 24 days of age.

In 1866 she was united in marriage to Chas. J. Lee, and to this union were born six children, four of whom preceded her in death. Two survive, C. H. Lee, of Lebanon, Mo. and Mrs. Etta Rowland, of Van Buren, Ark.

She and her husband obeyed the gospel in 1882, under the preaching of Josiah McGee, thereby becoming a member of the Church of Christ. She exhibited much faith and courage in the cause of the Lord, and we believe she has gone to be with the Lord. The writer conducted the funeral. H. L. K.

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 Thoe 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. 7

LEBANON, MISSOURI, MARCH 1, 1934.

No. 4

OUR BASIS OF UNITY—No. 3

When we desire to be followers of God in all sincerity and truth, we are willing to accept His Word and to reject all that is contrary to it. And when we are in that mind, we are well prepared to consider the greatest of all questions: "What must we do to be saved?" God has appointed a judgment day, in which all who have not done the things which he has mapped out in the New Testament, shall be destroyed. Naturally our greatest of themes should teach us how we may escape destruction, and dwell with Our Father who is in Heaven.

The first essential unto Salvation is "faith." "Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Heb. 11:6. Jesus said, "Believe in God, believe also in me"—John 14:1. And Paul and Silas said, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." Acts 16:31. A right conclusion from this evidence is, that in order to be one mind and to please God, we must believe in God and Jesus Christ his Son.

Some folks stop right here and say, "that step is sufficient." Only believe," as Jesus said to a ruler whose little daughter was dead. (cf. Mark 5:36) But there is a vast difference between "only believe" and "believe only." There are different kinds of faith. "Even the demons believe," (James 2:19 & 26), but their faith is not a saving faith. "Faith apart from works is dead," therefore faith apart from works cannot save. The faith that saves is alive. It is the "obedience of faith" as taught by Paul. Rom. 1:5. "He that believeth on the Son hath eternal life; but the wrath of God abideth on him." John 3:36. Hence we must say that "faith" is an essential unto Salvation, but "faith only" is not sufficient to save anyone.

The second essential is "repentance." The natural course when one believes in God is to be sorry for one's sins. This "godly sorrow worketh repentance unto salvation." II Cor. 7:10. In other words godly sorrow causeth turning, for repentance is turning, a turning from the works of darkness unto the works of light; and that turning is for, in order to salvation. Acts 2:38. "The times of ignorance, therefore, God overlooked; but now he commandeth men that they should all everywhere repent." Acts 17:30. Jesus told the Jews, "except ye repent ye shall perish." Luke

13:5. Repentance precedes remission of sins, hence it is necessary unto salvation, and without it we cannot please God, nor be one mind according to his truth.

The third "necessary thing" unto salvation is: "confession." Jesus said, "Everyone therefore who shall confess me before men, him will I also confess before my father who is in heaven. But whosoever shall deny me before men, him will I also deny before my father who is in heaven. Mat. 10:32, 33. Sins of neglect are punishable as well as sins of transgression. (cf. Heb. 2:1-4). Failing to confess is the equivalent of denial. Furthermore this "good confession" is for, in order to salvation, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. There is no promise of salvation until this acknowledgment has been made, and it is a necessary step on the part of all sinners. (cf. Acts 8:37 A. V.) It is an acknowledgment with our lips of our belief in Jesus Christ as the Son of God. Any other confession is a substitute, and consequently not acceptable to God. The practice of what is not acceptable to God can never bring about a state of unity. All may agree to do the wrong thing, but that is union, not unity. Jesus prayed for unity, "as thou Father art in me and I in thee, that they also may be in us." We must be one mind with God and Jesus one mind with their followers. There is not one believer in the Bible who will deny that we have done the will of God when we make the good confession before Baptism.

The fourth essential "unto remission of sins" is "Baptism." "He that believeth and is baptized shall be saved." Mk. 16:16. There is no promise of salvation, until after baptism. Jesus said, "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Jno. 3:5. When one believes, one is begotten of God. (I John 5:1, R. V.). When one has come forth from the waters of baptism, one has been born, for the term "born" means "come forth from." In this figure of speech presented by the Son of God, the Spirit is the father and the water is the mother. No one can come forth from that which is smaller than himself as Nicodemus readily understood. John 3:4. Therefore all must be buried in baptism before they can arise to walk in newness of life with the hope of eternal salvation, (cf. Rom. 6:3-5.) Paul said, "As many of you as were baptized into Christ did put on Christ. Gal. 3:27. When we are baptized into Christ means

we have been baptized into his body, the church. Eph. 1:22. Baptism is the final initiative act that places men and women in that blood-bought institution, the Church of the Lord. Acts 20:28. Now, having been born into the family of God, "as new born babes long for the spiritual milk which is without guile, that ye may grow thereby unto salvation. I Peter 2:2. The final receiving of salvation is not immediate but comes after this life. "Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

There are many who say that faith is the one essential. Some teach that faith and repentance are necessary. The Bible declares that faith, repentance, confession and baptism are all essentials unto salvation. Not only these, but many other things. After baptism we must continue to grow in grace and knowledge and remain faithful until death.

No matter what others practice, they all agree that when we follow the above course, we are walking upon undisputably safe ground. God says, this course is right. Therefore since all agree that it is right, why should we not all be one body and one mind by doing that which all agree upon? (Continued)

L. L. McGill.

WATCHMEN, WHAT OF THE NIGHT—No. 4.

Seeing approaching danger.—"For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." (Heb. 13:17). Again in Acts 20:28-29, we read, "Take heed therefore to yourselves and to all the flock - - -, for I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Again in Titus 1:11, Paul gives as a reason for ordaining elders in every city, "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake." But Isaiah saw a condition that was alarming, and may I not say that almost a like condition exists now? We read "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (Isa. 56:10-11). Is it not a time to "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, and the house of Jacob their sins"? (Isa. 58:1).

Again we read in Eze. 33:7, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

Now, with all this before us let me insist that the leaders begin to watch for approaching dangers and warn against them. Our past experience has, or should have been a great lesson to us. In the fight over the Instrumental music, the leaders saw no danger in using the digressive preach-

ers for their meetings "just so long as they kept quiet on it," and they did not see what was going on until their flock was all torn and divided. The same way with the Sunday school folks; the leaders saw no danger in using the S. S. preachers. They said nothing about it in the pulpit and were good preachers and good mixers, and thus they allowed the "wolf" to come in and scatter their flock, and some times take the whole flock. We can now look back, with regret and see those mistakes, but are we far-sighted enough to see the danger now of using unsound preachers? When loyal congregations use and support unsound preachers, those who endorse and use two or more cups in the worship, or anything else not taught in the scriptures, they are allowing the "wolf" into their flock. But, they say nothing about it. Sure, they don't. They are waiting until they can capture enough of the members, privately, to have the majority, and then you will hear them say, and they always say, "if you don't like it, get out." The church leaders can know who are loyal preachers and who are not, if they will try to find out. And loyal congregations should realize that every time you use and support a man who advocates and practices things at other places that you do not believe in, that you are helping and supporting, and encouraging your enemy, and robbing true and loyal preachers of the work and support that justly belongs to them. Surely, we should be able to see the fallacy of the "keep quiet" argument by now.

Many churches in Texas and other states have learned by sad experience that it doesn't pay to use the cups preachers, nor any others who are not sound in faith and pure in character.

May God speed the day when the "watchmen" will wake up, and see the approaching danger in time to save the congregation. Use only loyal preachers and leaders and you will have only loyal churches.

I am not writing this because I need the work. For I feel that my readers know that I have more calls for meetings than I can fill. But I speak from twenty-one years experience in dealing with innovations and innovators.

"Watchmen, what of the night?"

—Homer A. Gay.

CHRISTIAN LIBERTY

1. There are so many teachers and aspirants to the Bishoprick in the Church who wish to control it by coercion, that to give out a word of warning on that phase of Christian liberty will likely be conducive to good. Christian activity consists of free choice in divine service. It is not subject to undivine dictation by one who would presume to invade this sacred liberty. All Christians are responsible alone to the Lord for their religious activities.

2. But for some one to regulate the Church service by presuming to make rules to that end, is to usurp the prerogative of Jesus the only divine law giver and sovereign of our souls; "every soul which will not hear that prophet, shall be de-

stroyed from among the people." (Acts 3:23.)

For instance; (a) Make a rule to withdraw fellowship from one who interrupts a speaker teaching the Church error. (b) Bar one the same way from teaching a portion of God's truth in or by handing out tracts that teach it. (c) Bar the divinely exemplified one bread and cup in communion and bring into it breads and cups not of faith instead.

3. Now to accept the word of God as an all sufficient guide to the man of God in every good work as it claims to be is the only feasible safe way. It eliminates coercive rule—"the big stick"—even our own righteousness. (Rom. 10:3, 4. 2 Tim. 3:16.) Christian liberty is hedged in by divine law, which forbids going beyond what is written. (1 Cor. 3:16.) Then the divinely written and exemplified word being confirmed we should trust in it as a safe guide and none other. (Gal. 3:15.)

4. When Jesus instituted His supper; "He took the cup of wine." Now to take "the cup," "A cup," or "that cup," is to take one cup; So He took one cup of wine and said of its contents; "this fruit of the vine is my blood of the New Testament." (Mat. 26:27-29.) This shows the contents of the cup not to be the Covenant as Jesus blood is not the Covenant. (Heb. 13:20, 21.) But Jesus blood being in or of His Covenant, its life, there can be no symbol of it outside of a symbol of the Covenant. For Jesus and Paul saying of the cup of wine, "This cup is the New Testament in my blood" shows the cup while containing the wine to be a symbol of the Covenant as truly as the wine while in the cup is a symbol of the blood.

5. Now this everlasting Covenant Symbolized by the cup of wine, is divinely called our Mother. (Gal. 4:26.) Then may we not reason that; As the natural Mother supplies to her offspring in their development their natural life's blood; So our Spiritual Mother supplies to her offspring in their Spiritual development their Spiritual life's blood, from this cup of wine by each member of the local Church sipping the wine out of it in divine communion. Then from this angle, to use cups in the feast, is not to have "The cup of blessing" or "communion of His blood."

6. There must be one drinking cup of wine at the time of its divine arrangement for use in communion to have; "The cup of blessing" or a symbol of either Covenant or blood. Then to separate the wine from the cup in any way except to sip it out of it in its divine use destroys the symbol. So all of a local Church must drink out of the one cup of wine for it to be the communion of Jesus blood and all must break from the one bread for it to be the communion of the one body of Jesus. (1 Cor. 10:16, 17, 18.) The Spirit saying; "For we being many are one bread, one body; For we are all partakers of that one bread," stresses the unity of the body and the one cup of wine stresses the unity of the blood. Each local Church must maintain this unity to be a true unit of the whole Church and maintain their true relation to the bride of our Lord Jesus.

7. We can be sure the early Church maintained

this sacred unity and that they were approved for our comfort by recording an account of many who were victorious over the vain fanciful fads and commands of men which we must also overcome. (Rev. 7:9.)

Now to change the communion by breaking breads and drinking wine out of cups in a local Church is to set aside all the trueness to the word by the early Church and to step out upon the launch of disloyal chance taking adventurers rather than make it sure as we can.

8. In so doing we not only are liable to; "fall into the hands of the living God ourselves" "which is a fearful thing," but in having our way we over persuade others who are disinclined to the adventure to fall in line, taking the same risk, who will share the same fate; being barred in this way from their God given liberty, while all should arrive at the unity of the faith by persuasion of their own minds.

9. There's no account of the Lord's feast being observed in large assemblies. The early Church taught in the Temple, but "break bread from house to house" in their dwellings. This same order being maintained through the ages of time to the Apostasy. (Acts 2:42, 46.)

10. But at this present day of the restoration movement there seems to be so few who wish to return to the ancient order in the Church so making it sure. While we are thankful for that few, it's sad to see the many slackers gulling the innocent into fads and doctrines of men.

11. To say Jesus blood is the Testament is equal to saying the blood of a man is the man. When in fact it's his life. But to say "This cup" means contents only is an aversion to accepted authority and a very flimsy excuse for dividing it into cups before using it.

12. Ignatius, appointed Elder of the Church by the Apostle Peter in the first Century said; "There is one flesh of our Lord Jesus and His blood which He shed for us is one. One loaf is broken for all and one cup is distributed among them all. This seems to be superlatively good evidence in favor of one bread and one cup of wine in observing the Lord's feast.

13. Then may I not say; those who frustrate the Church by changing the Lord's feast order, will have to account for a presumption in the day of retribution. All true men of God make it sure by standing upon the availing word of God. But you chance taking adventurers exposed to doubts, in behalf of you our God I implore. May our God overrule for good eventually is my prayer.

—B. M. Massengale.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subs. for the O. P. A.:

J. D. Phillips—3; Homer A. Gay—4; Jas. T. White—2; W. T. Rife—2; E. B. Webb—2; Burley F. Black—2; H. L. Reagan—1; Herschel Massie—1; Pauline Rowlett—1; R. B. Griffeth—1; Donie Trott—1; J. V. Speights—1; J. Y. Morgan—1; Joseph Miller—1; Chas. T. Cook—1; Mrs. N. M. George—1; Henry Young—1.

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A LIVE CHURCH

A church to be alive spiritually must extend life unto others. Hence, "sound forth the word of the Lord." 1 Th. 1:8. By and "through the church (not some society) the manifold wisdom of God." Eph. 3:10. 1 Tim. 3:15. 2 Tim. 4:2. To comply with the above a congregation will be active spiritually, thus it will be giving "God the glory in the church through Christ." Eph. 3:21. All churches of Christ in order to live the spiritual life must "walk worthily of the calling wherewith ye were called with all lowliness and meekness with long suffering forbearing one another in love." Eph. 4:1:2. The above commands obeyed will attest the claims of the church and thus show it is alive unto God. "The unity" or oneness is to be "kept" or a church may "have a name to live and be dead." The church at Ephesus was entreated "giving diligence to keep the unity of the spirit in the bond of peace, till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." Eph. 4:3:13. For a church to have and retain spiritual life it must conduct itself so as "in all things showing thyself an example of good works, in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned, etc." Titus 2:7:8. From the foregoing we see a church has something to do to live spiritually just as a person or family needs to do something to live or maintain the natural or common life. There must be the pressing onward and upward "toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:14. A church of Christ that continues to "hunger and thirst after righteousness," (which is the commandments of God. Ps. 119:172) and "panteth and thirsteth after God." Mt. 5:6. Ps. 42:1:2 and conforms to His word is alive unto God through Christ our Lord. Then "every weight, and the sin (disbelief) which doth so easily beset us and let us run with patience the race that is set before us looking unto Jesus (not the devil) the author and perfecter of our faith, etc." Heb. 12:1:2.

Furthermore "the whole armor of God (not of Satan) is to be taken up. (Yes, too many have laid it off or down) that ye (or we) may be able to withstand in the evil day (and these are sure evil days) and having done all to stand." Eph. 6:14-17. The congregation that has on "the whole armor of God" is amply able "to quench all the fiery darts of the evil one." Eph. 6:16, and thus "endure unto the end" by "fighting the good fight of the faith," "war the good warfare," and "keep the faith." 1 Tim. 6:12. 1:18. 2 Tim. 4:7. To those who thus live unto God "and when the chief shepherd shall be manifested ye shall (not ye may) receive the crown of glory that fadeth not away." 1 Pet. 5:4. Glorious promise and blessing is it not? All should be willing to do as the church did in the beginning "and they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42. We now have a glimpse of what it takes to kill a church or congregation and what it takes to put life into a congregation and cause it to Live.

Joseph Miller.

WHOM SHOULD CHRISTIANS MARRY?

In 1 Cor. 6:15, we find where Paul tells us that we are the members of Christ, and asks if we can take the members of Christ and make them the members of a harlot. He informs us that God forbids it, for in verse 16, he shows that the one joined to the harlot become one flesh with the harlot, and not only one flesh, but one spirit (1 Cor. 6:17). Then in verse 19 he shows that our bodies are the temple of the Holy Spirit, and we are exhorted in verse 20 to glorify God in body and in spirit.

From the above we can see that it is not legitimate for a Christian to be joined to a harlot, seeing that a harlot is not a member of the one body and does not have the spirit of Christ. Furthermore, one who is joined to the Lord is one spirit, hence we must conclude that Christians must marry only Christians in order to have that one spirit and to glorify God in body and spirit.

Again in 2 Cor. 6:14-18 where Paul commands us to not be "unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness and what concord hath Christ with belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." From the above it seems that Paul is speaking on the same subject, as he refers again to the "temple of God," and if so, it is wrong for a Christian to marry a non-christian ("unbeliever"). Certainly there can be

no closer tie or "yoke" than the marriage tie, and would it not be "unequal" for a Christian to be yoked up with a child of the devil?

In Jno. 8:12 we learn that Christ is the light of the world, and in Eph. 5:8, we learn that we (Christians) are the "children of light." How then can we be followers of Christ and "children of light" if we marry unbelievers, children of darkness? For "what communion hath light with darkness?" In Jno. 3:18 we find that he that believeth not is condemned already. Why then will the saved (Christians) choose the unsaved (condemned) to be their companions through life? "Be ye followers of God as dear children" (Eph. 5:1). In order to follow God we must obey His commandments. "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). But if we follow Paul we cannot be "unequally yoked together with unbelievers." The only safe course then is for Christians to marry "only in the Lord," i. e., marry Christians. "Wherefore he saith, awake thou that sleepest and arise from the dead and Christ shall give thee light."

Concerning those who were already in wedlock when they obeyed the gospel, and their companion remained in unbelief (unconverted), Paul shows in 1 Cor. 7:12-17, that the Christian should not make this grounds for putting the unbelieving away.

—T. E. Mead.

FROM THE FIELD

L. G. Park, Council Hill, Okla., Feb. 11, 1934.—I preached at Hitchita yesterday, and had one confession and baptism after services.

E. B. Webb, Lake Cormorant, Miss., Feb. 9, 1934.—There are just two members of the Church of Christ in this community—just wife and I—, and she is an invalid. She is 68 years of age and I am 72. We soon shall lay our armour down and rest, we trust, with the Lord. Pray for us, brethren.

Alma Russell, 512 N. C. Street, Muskogee, Okla., Jan. 20, 1934.—When we have someone to lead the services we meet in my home to "break bread," but we have to depend on someone from other congregations to take the lead. We would be very glad to have any strictly loyal members in reach of us to meet with us.

George A. Moore, Gothenburg, Nebr., Feb. 9, 1934.—We have a good general farming and stock raising country in this section. Irrigation is carried on quite extensively. But to my knowledge the church of Christ is not represented in the entire Platte Valley—nothing but denominationalism. We are much in need of some good sound gospel preaching and some good leaders to carry on the work, that true worship may be permanently established. Should any faithful Chris-

tians be passing this way, we would be glad to have them visit us.

Homer A. Gay, Healdton, Okla.—It now looks as if we would make Healdton our home for a few months as we have a number of meetings in this section. After the meetings we plan to locate in Missouri, possibly, at Lebanon, where we can be associated with Bro. King et al in the work of the Lord. We did not remain as long in New Mexico as we had anticipated due in part to the high altitude.

W. C. Rice, Mountain Home, Ark., Feb. 18, 1934.—Feb. 16 Bro. Albert Thompson and I assisted the congregation at West Plains, Mo., in ordaining elders and deacons. I preached at Dawt over Lord's day to large and attentive crowds. I go to Gamaliel, Ark. next Saturday.

J. D. Phillips, Van Court, Texas, Feb. 8, 1934.—Due to the bad weather, we continued over but one Lord's day at Waco, but we hope to return in June for a longer stay. I expect to close here (Indian Gap) next Sunday night, and begin at Hamilton Wednesday night. From there to Energy, Comanche County.

James R. Stewart, 252½ S. 4th St., Montebello, Calif.—The meeting at Corcoran resulted in four being baptized and a promise from others to come back and worship with them. Bro. A. C. Luttrell, a fine Christian man, is their leader there. The church is small in numbers but is growing in faithfulness and membership. Our next effort was at Delano for a short meeting. All seemed to enjoy the meeting, but there were no additions. Then we went to Hughson for a series of meetings, but no additions. The church there meets in Bro. Murry's home. He is a fine man and has a good family. Our next was at Crockett where there are a few faithful ones meeting for worship. I enjoyed the visit with them. They meet in Bro. J. L. Reynold's home. Bro. Reynolds who is studying for the ministry, impressed me as being a fine Christian man, and is doing a good work in that section. I wish we had more such preachers. Let us work while it is day for the night cometh when no man can work.

Homer L. King, Lebanon, Mo., Feb. 18, 1934.—Since last report I have preached at the home congregation, Mt. Carney, and McBride, all near Lebanon. We had nice crowds at all services, except at McBride, but the weather was quite unfavorable while I was there. The Lord willing, I shall return to the two latter places once a month until I begin the evangelistic work in the spring. We were delighted to learn that Bro. Gay anticipates moving into this part to make it his permanent home. I have longed to be more closely associated with him in the work of the Lord, and there is plenty of room and work here for another Homer.

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

WEST VIRGINIA NOTES

I was with the brethren at Thursday, W. Va., over Lord's Day, October 22nd.

Brother H. C. Thomas of Marietta, Ohio, went there to fill an appointment for Bro. F. J. Ash, also of Marietta. Bro. Ash was in a fine meeting at Fairview, Morgan County, Ohio, and did not want to close there on account of the good interest. When I accepted the invitation to accompany Bro. Thomas, I had no idea that I would meet such a fine lot of loyal brethren.

There were brethren present from Pennsboro, Beatrice, Cantwell, and Brohard.

The brethren at Thursday, and all of those named above, (except Pennsboro) use one drinking cup in the Communion, as the Bible directs.

We were at Long Run the previous Lord's Day. This is the old home congregation of Bro. Thomas. The brethren there,—if not already—will, ere long accept the "divine rule" in their worship.

In spite of the opposition and misrepresentation which we have had to contend with from the "preacher combine," and unscrupulous "Boss elders," we have gained a lot of ground in old West Virginia; many individuals have accepted the 'truth' on the "cup question;" and several new congregations could soon be started according to the New Testament order.

If someone with plenty of "nerve" had the "means" to get out among them, I am sure it can be done.

Thomas and Kile have the 'nerve' and are ready and willing to do all they can of this kind of work. So, lend us a hand brethren, and back us with your prayers; and let us not only hold the ground which has been gained, but let us plant the truth in new fields.

Among the "cups brethren," many are beginning to wonder why their "preachers" refuse to defend the use of a plurality of cups in the Communion. Such preachers well know that their "bread and butter" would be endangered by such a course. And as long as they can keep their followers in the dark, by "handling the word of God deceitfully" and by persuading them to accept the "human rule" of interpretation sustained only by sophistry; they are going to keep out of debating.

These "New Digressives" are following right in the "tracks" of their predecessors. Not so long ago they were calling us "hobby-riders," "cranks," "trouble-makers," etc.

But their refusal to meet us in debate, after hurling such lovely terms at us, "smacked" so loud of cowardice, and hypocrisy, that they have lately resorted to the "sweet-spirited" plea of,— "it's wrong to debate with a brother."

Jesus says, "Ye shall know the truth, and the truth shall make you free." John 8:32. To "know the truth" is to know what Christ and the Apostles have said.

And let us be satisfied with what is revealed as to the Communion. When any man puts the "fruit of the vine" into "two or more," or "individual cups," and still says he has but one cup,

he does not speak the truth.

Take the truth, be safe, and be free, by following His word.

Ira B. Kile:

PASSED ON

LANGLEY.—The church at Napoleon, Ala., was made sad by the death of our beloved Sister Marcia Langley. She was the wife of Bro. J. N. Langley. Two children, a boy and a girl, were born to this union. She was in her 66th year. She became a Christian early in life and remains faithful unto the end, being one of the best and most useful women I ever knew.

Her body was laid to rest in the Napoleon Cemetery, January 21, to await the resurrection morn. Bro. Spratling and the writer tried to speak words of comfort to the bereaved ones. To whom let me say now, "Sorrow not as those who have no hope." Let us endeavor to emulate her pious, godly and faithful life, that we may be ready to meet her in that Great Day.

—W. L. Shelnutt.

REYNOLDS.—Bro. W. H. Reynolds has recently informed me of the death of old Bro. A. S. Reynolds, on January 5. He was born and reared in Randolph County, Ala. He became a Christian in early life, I think, under the preaching of Bro. A. C. Borden. While yet a young man he became a preacher, and by hard study and sacrifice developed into one of the best. By untiring efforts he built up many congregations in Ala., Ga., and elsewhere. He finally moved to Esto, Fla., where he died. His body was laid to rest near Dothan. Brethren Power and W. H. Reynolds conducted the funeral.

The brethren broke bread in his home while he was sick, and on his last Sunday on earth, he told them it would be his last, called for his Bible, read as best he could and preached a sermon. He loved the Lord and had a burning zeal to see the Kingdom spread in the hearts and lives of men.

—W. L. Shelnutt.

PETERS.—Sister Ida Lavonia Peters, wife of Brother David E. Peters, after a brief illness, died January 31, 1934, aged 57 years, 9 months, and 25 days. Brother Peters preceded her departure several years ago. She was baptized by Brother M. King in 1890, and was always devoted to her Lord and his church.

She is survived by her ten children: Mrs. Mae White, Box 99, Quincy, Fla.; Mrs. Olga Fordham, 3009 Telefarro St., Tampa, Fla.; W. R. of Greenville, Miss.; J. D. of 809 McCall St., Memphis, Tenn.; W. L. of 3009 Telefarro St., Tampa, Fla.; A. E. of Quincy, Fla.; Charles of CCC 1402, Niceville, Fla.; S. L. of Fort Myers, Fla.; and Harlan and Harold of Gretna, Fla.

Funeral services were conducted by Brother H. C. Harper, of Sneads, Fla., who spoke on the text: "Let me die the death of the righteous. And let my last end be like his." (Num. 23:10.) May the Lord bless the bereaved children; and may

they all meet their dear father and mother to part no more.

BLACK.—Clarinda F. Snider, the youngest of a family of eight, four boys and four girls, was born June 10, 1859. She passed beyond this veil of flesh at 2:15 A. M. Friday, January 5, 1934, at the age of 74 years, 6 months and 26 days; having resided in Ottumwa, Iowa, 48 years.

She obeyed the gospel at Abingdon, Ia., at an early date. She spent her early life in Jefferson County. She was married April 22, 1875, to Joseph L. Black, who preceded her in death 18 years. To this union were born seven daughters, and one son. Two daughters, Mary Celesta, and Jennie Letty, died in early childhood. The living children are Mrs. Zella Mullen, Mrs. Ella Mountain, Mrs. Pearlle Rolison, Burley F. Black, Mrs. Clistie Woodward, and Mrs. Hazel Nelson, all of Ottumwa, Iowa. Among the many relatives who survive are one sister, Mrs. Lina Jones, of Sigourney, Iowa, and thirty-one grand children, and twenty-six great grand children. Her faith in Christ never weakened, and with her ebbing strength she sought to leave no unfinished business balancing her account with her Master.

Time is winging us away
To our eternal home,
Life is but a winter's day,
A journey to the tomb;
Youth and vigor soon will flee;
Bloom and beauty loose its charm;
All that's mortal soon will be,
Enclosed in death's cold arms.
But the christian shall enjoy,
Health and beauty soon above,
Far beyond the world's alloy,
Secure in Jesus' love.

Her daughter,
Mrs. A. M. Mullen.

CHALLENGE

I notice that the "Church Messenger" has now opened its columns to those who are advocating the use of two or more cups in the communion service of each assembly of the church. Three copies have recently come to my desk, containing articles favorable to this practice by P. C. Key and G. W. Phillips, with a statement from the former, relative to the fact that his article had been refused by the publisher of the O. P. A. I wonder why he did not quote from my letter to him, explaining why I refused to publish his article. It would seem that he wanted his readers to get the idea that his wonderful (?) arguments were unanswerable. Please, read my "Explanation," published in the February number of this paper, and you will see why such articles have been rejected.

Now, that all may see that we are neither afraid nor ashamed of our teaching and practice, we submit the following: We hereby challenge the Church Messenger, or any other paper published by our brethren, to a written discussion of our differences; the same to be published simultaneously in their paper and the O. P. A. The propo-

sitions and other details to be agreed upon by the disputants.

We covet the opportunity for such an investigation, and await with anxiety your acceptance.

—Homer L. King.

"BORN AGAIN"

"Christians Are Now Begotten: They Will Be Reborn in The Resurrection"

—Miles D. Blanchard, in P. T. Messenger, 2-15-'34.

This is his teaching with reference to John 3:1-8. I first heard such teaching from Adventist Steers in California, when I was a boy. He was arguing that the kingdom has not yet been set up, and this Scripture stood in his way. There are plenty of Scriptures on the kingdom's present existence (Col. 1:13, for example), and plenty on baptism (Gal. 3:27; Col. 2:13; Acts 2:38, for example), and plenty on the Spirit (Acts 2:4; John 16:13; Jas. 1:18; I Pet. 1:23, for example), and plenty on the resurrection in I Cor. 15th chapter. So John 3:1-8 is not needed to establish any one of these doctrines. But I wish to make a few observations on the absurd teaching in Present Truth Messenger. I think most Adventists have given up this theory as they have the theory of Christ's return in Phil. 1:23. I have not found an Adventist in recent years who is willing to attempt to prove either theory in open discussion. If there is one, let him step out. I will meet him. And since the editor of P. T. M. has endorsed the article by Blanchard, I hereby give him a special invitation to accept my challenge and open his paper for a discussion if truth is what Adventists want, and we shall be glad to give space for this investigation. We want our readers to have all the light that can be turned on. Is he willing to attempt to prove this teaching? He says, "A fine, logical article entitled, 'Born Again,' by Myles D. Blanchard appears on pages 8 and 9 of this issue. Ye editor does not hesitate to commend the same to every reader. Neither does he object to the folks knowing that this has been his position throughout his entire ministry. Any doctor will tell you that natural birth is a water birth and Jesus knew just as much as Mayo Brothers. Thank you Miles for this most excellent article." Now, dare he defend it? No, no, no; no, no, no! I think I can safely say, He dare not. Does he want his readers to have the truth? We'll soon see.

—H. C. Harper.

"MUST NEEDS BE HERESIES"

(1 Cor. 11:19)

"There must be also heresies (sects, margin) among you, that they which are approved may be made manifest" (Paul).

The following article is taken from "Questions, Answers and Remarks," by "A Bible Student."—J. D. P.

The Greek word translated "heresies" in this verse means "choice, option, division, strife, contention, faction, party," and Paul here declares that such things are necessary in order that those

who are approved of God may have opportunity to show themselves. Thus it was; thus it is; and thus it will be among disciples of Christ. In nearly every congregation there are two classes—the approved and the disapproved. The approved consists of those who are truly converted to Christ and are daily endeavoring to avoid becoming perverted. The disapproved are those who never were fully converted to Christ, or, after becoming converted, allowed themselves to become perverted. As a result, of their unconverted or half-converted, or perverted, condition, they are not satisfied with the Church in its simplicity and purity, or they are not willing to practice the doctrine of bearing and forbearing in regard to other members of the Church. They are unhappy, and therefore, are not satisfied. They are not right themselves and they try to look for something that is not right in others. And they are sure to find it, especially in those whose conversation, conduct, and teaching, are such as to reprove them for their wrongs. If they cannot find anything that is real they will try to imagine something. At the same time they will try to speak favorably of the enemies of the church, and will praise those who oppose the best men and women in the church. When a heresy—a matter of human choice in doctrine or practice—is introduced by some one, then those who are not approved of God will favor it. If they do not actually adopt it they will speak evil of the efforts of those who oppose it, and endeavor to say that “both sides are wrong.” In many instances they will adopt the heresy with zeal, and will thereby reveal at once that they are not in harmony with the Gospel in its simplicity and purity. Thus it has been in all generations since the Church was established, and thus it will be till the end of time.

On the other hand, those who are approved of God because they are Christians in reality, as well as in profession, will sooner or later oppose every heresy. They may not, in every instance, recognize a heresy when first introduced, but may need to see some of its outworkings. Yet, in course of time, if not at first, they will decide against every heresy, and thus will show that they are approved of God. Heresies, therefore, are necessary in the Church to separate the approved from the disapproved, the true disciples from those who are only pretenders. This is the bearing of the declaration, “There must be also heresies among you, that they who are approved may be made manifest among you.”

It is argued that we must have more constructive work and less destructive. That we need constructive work there is no doubt. But how are we to construct anything without first clearing away the rubbish? Decidedly the biggest task before the gospel preacher today is clearing away the false teaching and practices of the religious world. No building will stand that is built on the sand. We must excavate and find a solid foundation for the erection of a great building. The church of Christ being the greatest building of all, we must, therefore, do much of clearing away

by reproving and rebuking in all long-suffering. It is utterly impossible to preach the gospel and not expose error. There are some who want us to preach “a positive gospel”—that is, preach Christ and say nothing about the devil. Any gospel preacher who yields to such whims needs overhauling. He is the most dangerous man to be found. The church is being filled with weak sentimentalists who think more of denominational friendship than they do of the truth of God. They apologize to sectarian friends when a strong, uncompromising preacher of the gospel declares the whole truth. They will take sides with people who have opposed the truth always, against a brother who has fought its battles. They say: “He is a fighter. He is not constructive.” It would be folly to construct anything on denominationalism or even on its ruins. Jehovah took away the Mosaic economy root and branch and built the church on an entirely new foundation. But we are told that there are some Christians in the denominations. If so, let them come out. If they know the truth, they will.

—C. M. Pullias in G. A.

IF YE BE RISEN WITH CHRIST

“If ye be risen with Christ” says the Scripture, “set your affections on things above.” How apt a word of appeal as we turn to our life tasks.

Shall we not do that? Give our chief attention to the higher things and leave the baser things forever behind—buried in the grave of abandoned failings? Can it be possible that we do not, every one, earnestly and with finality make that our heaven-born resolution? No more to be small and mean, no more to be unbeautiful, touch, indolent, back-biting, suspicious, critical, ignorant when we might be wise?

Can it be possible that we will rise from contemplating Gethsemane and Calvary, the Crucifixion of our Savior and his burial, aye, his bursting the bonds of the grave and bringing us the demonstration of our immortality—the demonstration of the meaning of life, the infinite meaning of life, and then go back to groveling in the mire of poor, weak, meaningless, repulsive days? Not so, Lord Jesus! No! We are going to try to follow thee where thou art, to be worthy to bear thy name, to try to show in ourselves what thou canst do with a human soul.

We will set our affections on the things above.

—Central Christian Advocate.

God is the same, yesterday, today, and forever,—even though he may give us changeable laws and ordinances. He has a great plan of character and destiny. The different dispensations are merely efforts to “put across” his plan in spite of the opposition of Satan and, the stubbornness of man. Love and Justice are the foundation of character and destiny.

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

Let Laycock Printing Co., Jackson, Tenn., handle your printing requirements.

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

OLD PATHS ADVOCATE

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

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

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No. 5

THE SIFTING TIME

By C. B. Tigner

These are days of loosening of anchors. Of compromise, of moral decadence, doubt, desperation. Men willing to try anything that offers a possibility of relief. What does it mean? Loss of faith in God, lack of confidence in Him! It means men are being sifted as wheat, and there is a surprising amount of chaff.

When John began preaching repentance and baptizing men from among the corrupt, tradition ridden Jews, he was "the voice crying in the wilderness, Prepare ye the way of the Lord." (Mat. 3:3). He was dressing the soil of men's minds into which the Messiah was later to introduce the seed of the gospel dispensation.

Like the Jews we have millions of nominally religious people who should be familiar with the prophecies. But, like the Jews who heard Christ's teachings, they are at a loss to account for present conditions. They do not understand these are the fulfilling of age long prophecies of the Word. Because they cannot understand, men are running around in circles. Turning to political immorality, social sin and political rat poison to pull them out of the present mess!

Jesus said, "the seed is the word" (Luke 8:11). At Pentecost the word of salvation was first broadcast to a carefully tilled and prepared seed bed. From that time on, the seed has been cast upon all kinds of soil.

There is always a little foreign seed in every sowing of good grain. But when an enemy deliberately goes over the ground after good seed has been sown and scatters cheat, it is immeasurably worse.

Satan first attempted to destroy the church from without. But failing in this he began to "bore within." Division, disturbance, distrust, jealousy, all are evidence of the tremendous amount of tares Satan has sown upon the good seed.

Divisions over leaders; over Jewish traditions; Pagan traditions and customs; over innovations introduced from the world; over dishonest wealth gotten by presumptuous leaders; over internal wickedness generally. Came the Dark Ages. Following, the reformation with its one-track ideas which led to sectarian developments. And now the effect of our modern, worldly wise, hair-trigger, pleasure seeking social life.

On top of it all comes the crash of existing lopsided civilization built upon the shifting sands of

selfishness and lust for power, wealth and sensual satisfaction. A system built upon mutual trust cannot exist when those who constitute it are incapable of being trusted. With the coming of the certain denouement, faith vanishes and men stand appalled! A strong, self-confident leader arises. and pel mel, men rush to place all authority in his hands. For, having no faith in themselves, they must trust something. Not knowing God, they cannot be expected to trust Him!

Now, what have we? The fulfillment of age long prophecies right before our eyes. Who recognizes them? Not the flesh loving, Egyptian garlic reeking, Mammon worshipping, milk-and-water nominal Christian. Only those who are Pure-Grain—not useless chaff! The tares sown by Satan have produced their harvest, not only in the tumbling of the Satan owned, selfish Mammonistic system, but also in the yielding, ignorant, selfish, untaught, distraught nominal Christians within the Church of Christ itself. The church cannot be what it ought to be until this chaff has been sifted out. Satan, thinking to weaken the church by showing up and making manifest, these chaffy members of the Body, really is doing a necessary work by showing just who are the real grain. And this grain is going to be gathered into the barns ere long.

There are enough men and women in America who claim to be Christians, to have prevented present conditions, had their salt not lost its savor. Had they been interested in serving God, one half as much as they were making money and enjoying the fleshly things of life. But when the crash came they showed they were chaff by authorizing government to go into partnership with booze, gambling and any other evil that offered to produce the cash!

But—"in the last days perilous times shall come. For men shall be lovers of their own selves . . . proud, . . . blasphemers . . . unthankful, unholy." And they plaster billboards of the land with gaudy pictures of beautiful girls sucking nasty cigarets. Publish on the moving picture screen, filthy, nauseating rubbish, not the least of which is details of ungodly, unchaste nudist colonies, before the immature and plastic minds of our boys and girls. They urge upon girls, women and children the alleged "quality" of poison-booze, through every avenue of approach to the human mind—newspaper, radio, billboard.

"Traitors . . . lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof." (II Tim. 3:1-5).

"There shall be signs . . . upon earth distress of nations, with perplexity; . . . mens hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 22:25, 26).

In many other ways we see the signs of the times pointing with unerring certainty toward the rapid approach of that day when "they (shall) see the Son of Man coming in a cloud with great power and great glory." (Luke 22:27).

In the meantime, we have much to do. The Church has not been completely restored to the New Testament simplicity and loyalty. Men still follow notions, crowd the church with worldly machinery and unscriptural devices. Upon us devolves a great task. We need not mislead ourselves with the belief that the church will be perfect at the coming of our Lord (Luke 18:8). But unless we have been busy witnessing for these things, how shall we face Him on that day?

OUR BASIS OF UNITY—NO. 4.

"IN CHRIST we have redemption through his blood, the forgiveness of our trespasses." Eph. 1:7. How did we get in? We were baptized in Gal. 3:26, 27. What does it mean to be baptized into Christ? It means to be baptized into his body, the church. Eph. 1:22, Acts 20:28. There is therefore now no condemnation to them that are IN Christ Jesus. Rom. 8:1. When we are in Christ, we are free from the consequences of the guilt of sin. No more under the word of condemnation, but now under the word of justification. We are free from the bondage of sin. "For freedom did Christ set us free, stand fast therefore and be not entangled again in a yoke of bondage." Gal. 5:1. Under the yoke of bondage we were lost, and we are warned against returning to the lost condition.

In order for us to remain free, we must avoid the works of the flesh, a number of which are listed in Gal. 5:19-21. We will enumerate and define briefly. 1. Fornication—violation of the marriage relationship. 2. Uncleanness—filthiness of flesh or spirit. 3. Lasciviousness—loose-living. 4. Idolatry—will worship (the human will). 5. Sorcery—fortune-telling, etc. 6. Enmities—hateful variance. 7. Strife-contention to no profit. 8. Jealousies—anger because of another's good fortune. 9. Wraths—excessive anger. 10. Factions—parties in Christ at variance. 11. Divisions—dividing asunder the church. 12. Parties or Heresies—false teachings that make divisions. 13. Envyings—desiring some other's good fortune. 14. Drunkenness—excessive drinking of intoxicants. 15. Revellings—jovial festivities with music and dancing; and such like, see verse 21. If the apostle missed anything out of his list, he put it in those three words, "and such like." And he adds, "Of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God," that is the future state of the church or kingdom of Christ.

The apostle James said, "Whence come wars and whence come fightings among you? Come

they not hence, even of your pleasures that war in your members?" (4:1). Out of all these things come the divisions we deplore, and the lack of unity which we would overcome. Therefore in order for us to be one body and one mind in Christ, we must banish these things from our lives and from the church. Cry aloud; spare not. Many of those of old time who were baptized unto Moscs in the cloud and in the sea, were overthrown because they lusted after evil things. Let us take heed that we fall not after the same examples of disobedience. I Cor. 10:1-13. "Beloved let us cleanse ourselves from all defilement of flesh and Spirit." II Cor. 7:1. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father and ye shall be to me sons and daughters, saith the Lord Almighty." II Cor. 6:17, 18. Our oneness in the church and hope for salvation depends upon separation from every evil thing, and obedience to the commands of God.

According to Paul's list of evil things, anyone who holds to false teaching or heresy, is on a par with the drunkard or fornicator and should be regarded the same. For the apostle John said, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching the same hath both the Father and the Son. If anyone cometh unto you, and bringeth not this teaching, receive him not into your house and give him no greeting, for he that giveth him greeting partaketh in his evil works." 2 John 9-11. We are taught to have no company with fornicators or drunkards or false teachers or those who practise any of the works of the flesh.

In the antitheses of the works of the flesh lies our hope of proceeding unto unity and eternal salvation. Gal. 5:22, 23. The fruit of the Spirit is: — 1. Love—that undying principle that moves to righteous acts (It is not the fleshly passion). 2. Joy—gladness or rejoicing in doing God's Will in all things. 3. Peace—that sweet repose of soul that comes thro obedience to God and passeth the understanding of those who do not have it. 4. Longsuffering—f forbearing in others and in circumstances, enduring for Christ's sake. 5. Meekness—that humility and grace that becomes the gentle. 6. Self-control—doing what is good, just and right in all things without giving way or going beyond. "Against such (and such like) there is no law."

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. All are just the opposite of the works of the flesh. "Keep thy heart pure for out of it are the issues of life." This heart is the mind. cf. Matt. 9:4. When we keep our minds full of good there is no room for evil.

(continued)

L. L. McGill.

WORLD CONDITIONS

The last quarter of a century has been a time of transition, marked by momentous events. Outstanding among these have been the great world war, resulting in the breaking up of old political systems in Europe, leaving the nations struggling under colossal debts; the forming of the League of Nations, and the world Court; the holding of disarmament Conferences; the adoption of Peace Pacts for outlawing war; the great upheaval in China; and recently the signing of an agreement between Italy and the Vatican, by which the latter is recognized as a temporal State. Backward nations, small and great, have eagerly grasped at the idea of the right of self determination. One of the most striking and ominous signs of our times is the prevailing spirit of nationalism. This movement is found not only in China and India, where it is most prominent, but also in the smaller nations of Asia, and in fact throughout the whole world. The time evidently has arrived which is mentioned in the Gospel of Luke, when not only the fig tree, but also all the rest are putting forth their leaves.

The developments in the religious world are no less significant. Various groups of evangelical leaders who are seeking to stand by the old faith and to stem the tide of liberalism and rationalism recently have held a number of important conferences regarding both the home and foreign work. We rejoice that there are so many who are true to Christ and His Word, yet we must also recognize the fact that the apostasy is becoming more widespread, and exceedingly bold and daring. The unrest and apathy in religious circles generally is appalling. Unbelief is being manifested in varying degrees ranging from mild liberalism to organized atheism whose purpose is the destruction of the Bible and the Church, and every form of religious life.

To face the conditions we need more than ever to have a firm grip on the promises of a Sovereign God, and an unshakable conviction that His plan and purpose will be fulfilled. Greater than all the discouragements that these conditions present is the living, risen Lord, who is marching on to a glorious victory, even in the midst of all this confusion and strife. The great upheaval in the social and political order, especially manifested in the breaking up of pagan customs and religious systems, will yet be overruled by the hand of God for the furtherance of the Gospel. The existing spiritual conditions constitute a profound call to deep humiliation and prayer, but there is no reason for pessimism to those who believe the Word of the Lord and are expecting His return. This is an hour not only of great issues, but of tremendous challenges to preach a positive Gospel. The need of human hearts is the same in every age, and there is presented at this time an unparalleled opportunity for spiritual ministry to meet the hunger that is in the hearts of so many of God's children.—H. M. Shuman.

The foregoing article is quoted from *The Word and Work* and is so full of timely exhortations that I pass it on to you. It seems to me that the

cup of the iniquity of "Mystery Babylon" is about filled to overflowing, and hence her destruction is evidently drawing nigh. Soon the Beast and his colleagues will be overthrown, Babylon the Great, the Mother of Harlots, will sink with violence to rise no more. And truly, then, as Bro. Shuman has pointed out, "The great upheaval in the social and political order, especially manifested in the breaking up of pagan customs and religious systems, will yet be overruled by the hand of God for the furtherance of the gospel"! Keep your eyes open to coming events! Watch the Jew! Watch the Turk! Watch the Mohammedan! Watch the Roman Catholic! Watch the Protestant! Watch the Russian! Read Dan. 7, 8, 11, 12; Rev. 13, 17, 18, 19! —J. D. P.

WORDS OF ENCOURAGEMENT

"I appreciate your kindness in sending me the paper the past year. Times are hard but the need of the truth was never greater than now. Success to the O. P. A., and may God bless abundantly its editors and workers."—Burley F. Black, Iowa.

"Thanks for the O. P. A. As soon as I can afford it, I will subscribe. It is doing a good work, I believe."—C. B. Tigner, N. M.

"I am enclosing my renewal to the O.P.A. for another year. I was well pleased with the articles by Gilbert O. Nations, Homer A. Gay, and Bob Musgrave, in the February number."—Chas. T. Cook, Ind.

"Enclosed find check for my renewal to the paper. I consider the article from Gilbert O. Nations in the February issue worth all that your paper will cost for a long time to come."—T. C. Hawley, Calif.

"Enclosed find two dollars for my subscription to the O. P. A. I don't want to miss reading a copy. Love to you and family and success to the O. P. A."—W. T. Riffe, Okla.

"I am praying for your success, my brother, and I do so much hope the paper will gain enough so you can enlarge it, and I am trusting it will hold out to be as strong and sound as it now seems. Bro. Cates says that is one paper he hopes will never go down." — Mrs. G. A. Trott, Texas.

"I am well pleased with the O. P. A. I am hoping that its supporters will continue to push the subscription list and raise it above the present record and keep it there. Let's do it!"—Jas T. White, Texas.

"Find two dollars for the O. P. A., the best paper on earth today. I have taken the paper from its beginning, and it gets better all the time. It is our preacher, wife and I being the only members of the Church of Christ here."—E. B. Webb, Miss.

J. D. Phillips, Van Court, Texas, Feb. 26, 1934. —I closed at Mt. View, near Indian Gap, Texas, Feb. 11, with one baptism, a Methodist. I closed at Hamilton, Feb. 25, with one restoration, and began at Energy, Feb. 28. I shall, probably, go to Glen Rose from here.

OLD PATHS ADVOCATE

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"THE WOMAN PREACHER" IN THE LIGHT OF GOD'S WORD.

God used women in Old Testament times and in New Testament times in his service "for the good of men, but they were never by his call public preachers of his word. The priests and Levites were to be the public readers and teachers of the Law." Deut. 31:9-13.

Deborah was a judge of Israel, but not a public speaker or captain of the army raised. Barak was called to lead the army. Jud. 4, 5. Jael killed Sisera, but was not a preacher. Queen Esther did her work in a private way. Hulda. (2 Ks. 22:14-20) was not a public proclaimer of her prophecies as was Jeremiah and others, she gave them a home to those who came and asked. Miriam with the other women sang and danced at the crossing of the sea, but was not a public teacher. Ex. 15:20, 21.

Mary and the other women who saw Jesus first after his resurrection did not preach it publicly, but went to the apostles and told them. Jno. 20:17. Lu. 24:9, 10. Mk. 16:7, 10. Matt. 28:7-10. The woman of Samaria (Jno. 28, 29, 39-42) delivered her message as any one who carries news to her neighbors; she was no public preacher.

Joel 2:28 foretold the pouring out of the Spirit upon the women as well as the men and that they would prophesy. This they did. Ac. 21:8, 9. As to Acts 1:14 and 2:4; some women were with the apostles in Jerusalem, but they were not baptized in the Holy Spirit and did not do the preaching. That was done by Peter and the other eleven apostles. Ac. 2:14.

Women were servants of churches as was Phebe (Rom. 16:1, 2), but did not serve as preachers. Priscilla and other women labored in the gospel and were fellow-laborers with Paul and others (Rom. 16:3, 12, 15. Phil. 4:2, 3); but there is no account of them being public preachers and teachers. The example of their work (Acts 18:24-26) is of teaching privately in the home.

In the New Testament we have no example of women as preachers, evangelists, or public teachers in the churches. They prayed, they taught,

they helped teach men; they were servants of churches; they prayed and prophesied (1 Cor. 11:3); the old women were commanded to be teachers (Tit. 2:3-6); but in no case do we find them public preachers or teachers. The command or example necessary to prove God ordains that women should be public teachers or preachers is not in the Bible. Also the writers of the Bible were all men.

Gal. 3:26-28. Read the whole passage. The teaching is not about women's work in the church but about becoming children of God and heirs of the promise. In this there is no distinction. But God's word makes some distinction between the work of men and women in the church. None of the apostles were women. Women could not be bishops or deacons in the church.

In 1 Tim. 2:8-14 is distinction between work of men and women in public church work. Men were to pray in every place; indicating that there were places where women should not. Women were to learn in quietness, not to teach, not to have dominion; because of Eve being deceived and first in sin.

In I Cor. 14:31-35 we are taught where the women are to learn in quietness and not be among those who speak. It is in the public assembly (1 Cor. 14:23) when the teachers are speaking one at a time to teach and exhort the whole assembly. It is shameful for a woman to speak then, not so much as to ask a question, but to ask at home for further learning. There is nothing here or elsewhere to indicate that "the women at Corinth had brought idolatry into the church and had assumed to dictate to the whole church." That statement is some man's way of denying the teaching of Spirit in this passage. According to the best translations it reads, "As in all the churches of the saints, let the women keep silence in the churches."

Wm. J. Campbell,
—Christian Leader.

THE WESTERN SLOPE

"I have been young, and now am old."
Psa. 37:25.

Thus David realized that he was on the downward slope of life. On last New Year's day a few of us brethren drove from Albuquerque, N. M. over to Lindreth. On the way over you cross the great, or Continental Divide, and over there we were on what is called the "Western Slope". There is much pretty scenery and some good country, but the altitude was too high and other disadvantages kept us from liking the western slope, and so we turned back and are now comfortably located in old Oklahoma, with its sunshine and blue sky. But all of this made a deep impression on me, and I just wish that we could be that way with the western slope of life.

Beginning as a small boy I have been deeply interested in climbing the mountains of time; but now I am beginning to realize that I will soon cross over the great divide of life, and start living on "the western slope." I don't think I will like that western slope, either, but we will have no

choice in this location: dislike as we may, we cannot turn back. We may sing in earnest" "I'd like to be a child again at mother's knee," but once we cross over the great divide of life we lose our footing, and keep slipping on down, toward the ocean of death.

So after all the best thing for the young to do is, "Children obey your parents in the Lord, that it may be well with thee, and thou mayest live long on the earth."

I shall never forget the "Western Slope."
Homer A. Gay.

DON'T YOU WANT TO BE A PREACHER?

By William Roe

If a preacher's hair is grey, he's too old. If it isn't, he is not old enough to have any sense. If he has as many as FIVE children, he has too many for the church to support. If he hasn't any, he is violating the first command ever given to man, (Gen. 1:28). If he preaches from notes he isn't deep enough. If he does not use notes, then he never prepares his sermons. If he stays in his study, he isn't a good mixer. If he is seen going out very much, he's out entirely too much to have any real weighty sermons. If he is caught visiting the rich, he is fawning on them for their money. If he calls on the poor, that's just for effect. If he passes you on the street with a dignified "Good morning" he's stuck up. If he greets you with a hearty hand shake and an ear-round grin, he's a FLIRT. If he goes into the pulpit with clothes cleaned and pressed, he's too proud. If he gets up with soiled linen and unpressed clothes he's slouthful. If he is seen going into the bank, he's getting too much pay. He's not supposed to have any business in them places. If he denounces sin in plain language, he's too plain spoken. If he says nothing about sin, he's condoning it. If he dares to raise his voice against the sin of division in religion, he's going to ruin the church. If he never mentions it, he's opposed to Christian union. So, whatever he says or does, there's always a parishoner handy to tell him how it ought to have been done. Oh it's great to be a preacher.—Don't you want to be one?—The Accelerator.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subscriptions for the O. P. A., and in aiding in the campaign to increase our reader list:

Clyde Penner—5; James R. Stewart—3; James T. White—2; O. C. Mathews—2; M. T. Beaman—2; L. G. Park—1; Zella Mullen—1; A. J. Bond—1; H. C. Harper—2; H. C. Thomas—1; John L. Reynolds—1; Mrs. G. A. Trott—1; T. C. Hawley—1; Ralph Meents—1.

H. C. Harper, Sneads, Fla., Feb. 3, 1934.—Brethren who would like to engage my time for meetings, 1934, will please write me at above place now, stating time desired.

FROM THE FIELD

J. C. McClish, McDonald, New Mex., Feb. 19, 1934.—The little band of Christians here meet every Lord's day for worship, and we stand opposed to any and all things not taught in the New Testament, including Bible classes with women teachers, individual cups, carnal warfare, one man pastor system of preachers. I am distributing the O. P. A. where I think it will do the most good.

John L. Reynolds, Crockett, Calif., March 8, 1934.—The church here is getting along just fine, being at peace and striving for a home in Heaven. Bro. James R. Stewart recently gave us a treat in coming here and preaching some. He is full of zeal and preaches from the time he enters your house until he leaves. He not only preaches the word of God, but he believes in living up to it, pleading with others to follow the example Jesus set for us.

Clyde Penner, Vanzant, Mo., March 5, 1934.—I am always glad to hear from the true congregations over the country, and I trust that you will be glad to learn of the little band meeting for worship here. We meet each Lord's day at a school house five miles east of above place. We have a membership of about thirty, and are striving to be worthy of the name of true worshippers. All strictly sound brethren are invited to stop with us, visiting in our homes. Brethren, do not forget 1 Cor. 15:58: Here are five subs. for the O. P. A.

Grover White, Long Bottom, Ohio, Feb. 26, 1934.—I am now at Spring Hill, W. Va. in a series of meetings, which began the 24th, and have spoken three times. We have good crowds considering the unfavorable weather, consisting of snow and sleet. One young man responded to the gospel call last night, and is to be baptized today. I hope to send in some subs. soon, and will give fuller report of the meeting then.

Mrs. G. A. Trott, Munday, Texas, March 4, 1934.—I want to tell you that I can now see to read the O. P. A., and I am surely delighted that I can read the dear beloved O. P. A., and can see to write again. The doctor has fixed me some glasses which have helped. I would love to write a nice long letter, but guess I can't now. We hear that Bro. Musgrave is to be with us a few nights soon.

C. B. Tigner, Tularosa, New Mex. I am still for the completion of the restoration. More so than ever before as the day approaches. Indications are so numerous today that no Bible student can help but see that we are now in the very eve of His coming to destroy all corrupt institutions. Just now we have the task of establishing the

cause at the above place, but we are making progress. Among the problems are the cup and the Bible teaching of juniors. We propose to move slowly but on the New Testament basis altogether here, God helping us! I am not sealed in my mind against any teaching that is Scriptural, and I appreciate that you have made an excellent point in your cup discussion in January "Advocate."

W. B. Hatton, Rte. 9, Bx. 36, Phoenix, Ariz., Feb. 24, 1934.—I have been meeting with the brethren in Albuquerque, N. M., and I must say they are loyal in meeting upon the first day of the week to do the things God has commanded. Some have complained that the church at Phoenix has not been mentioned in the paper, but here we are. We have a good church house, well located at 1718 E. Monroe St. We have about forty-five members. Bro. S. A. Bryant preaches each second Lord's day and some times oftener. Bro. S. J. Gay has promised to be with us over the first Lord's day in March, on his way from Albuquerque to Greenfield, Cal. We shall be glad to have any sound brethren stop with us.

T. R. Chappell, Henrietta, Texas, March 12, 1934.—I am a young man, 23 years of age, and have been trying to preach the gospel for two years. I conducted my first meeting last summer, near Ringling, Okla. We had a crowded house every night, and the results were five baptized and eight restored. Bro. Clovis Cook, of Wichita Falls, Texas, and I have just closed a two weeks' meeting at Nocona, Texas, which resulted in two being baptized and one restored. The attendance was fine considering the sickness in the community. I do not get to preach as much as I would like, as we live on the farm, and I am needed to help support my mother, brother and sister. I preach almost every Lord's day, preaching once a month at Wichita Falls, Eagle Bend school house, and at South Central Point school house, in Okla.

Jas. T. White, Bx. 324, Lometa, Texas, March 12, 1934.—I have recently visited Menard, Cleo, Junction, and Water Valley. At the latter place I found a good little congregation; which was started after Bro. J. D. Phillips last fall. Brethren Morris and Fewel are taking the lead, and are conducting the services as it is written. I predict this will soon be one of the best congregations that can be found, as to being patterned after the New Testament. It being new, is free from the old unscriptural customs in the worship that hinder in the restoration of the ancient order. While at Junction I met and talked with Bro. W. W. Leamons, who is the "located minister" of the Sunday School church at that place. I found that he is working with, and in the interest of all the practice of such congregations. The Lord willing, I shall preach here next Lord's day, March 18. I have time to preach where it is needed and appreciated, but none to waste on places where the folks cannot stand the pure word of God. I do not want the support of such congregations. I had rather

help people who want the truth if I have to go unsupported. I still have a supply of my booklet, "Scriptural Communion," on hand at 25 cents the copy or \$2.00 per dozen; free to all who have not the price.

Tom E. Smith, Healdton, Okla.—The church at Healdton and nearby congregations consider ourselves very fortunate in having Bro. Homer A. Gay in our midst. We expect to keep him busy while here, as he says he had "rather wear out, than to rust out."

James R. Stewart, Montebello, Calif., March 10, 1934.—Since last report, I have held a mission meeting in South Gate, Calif. The results of which is a small congregation started after the New Testament order. I am praying they will continue in the faith. I hope soon to assist the home congregation in another meeting, putting forth the greatest effort of any previous time. I expect to go into Texas early in the spring in the evangelistic work, and from there north into Okla., Mo., Iowa, Ill., and Ind. I can still arrange for other work in these states if others desire my work and will write me soon. Write me at 252 1/2 S. 4th St., above place.

Grover White, Long Bottom, O., March 14, 1934.—The meeting at Mallory's Chapel, near Spring Hill, W. Va., is now a matter of history, having closed there the 11th inst. The results were a talented young man baptized and one restored to the fellowship. While the visible results were not great, yet it seems that the people appreciated our humble efforts, and we may return for another effort in the future, as the weather was very unfavorable while I was there. The brethren there are at peace and opposed to all innovations, even the cups.

Homer L. King, Lebanon, Mo., March 15, 1934.—Since last report I preached at Mt. Carney, McBride, and Freedom, all near Lebanon. Good crowds greeted me at all of these places, and all seem to appreciate the plain simple Gospel messages. I am to be with the new congregation at McBride over next Lord's day. Bro. C. H. Lee, of this place, has just completed a successful vocal school at Mt. Carney. We believe his influence there was worth much in bringing those folks back to the Bible way of worshipping God. We have heard nothing from the "Challenge" published in the March issue of this paper.

Homer A. Gay, Healdton, Okla., R. 5.—After spending a month and thirteen days in Albuquerque, New Mex., we found that the altitude was too high for us and that the winters were too long and severe, so we turned back and are now located in Healdton, Okla., for the balance of the winter, spring and summer. I am to go back to New Mex., for a month or six weeks of meetings in May and June. Then back to Healdton, Sulphur, Pike City, and Carter, near David-

son, Okla.

All that we hated to leave in Albuquerque was the little band of brothers and sisters, meeting at 1122 N. Second Street; for truly there are no better christians to be found anywhere. In that wicked city their lives shine out as a "light that shineth in a dark place." The church here is doing fine, I think. We have services every Lord's day at 10:30 A. M. and 7:30 P. M., and a lesson in vocal music each Wednesday night and song practice each Friday night.

Correspondents will please notice the change in our address.

NOTICE!

We regret very much to drop anyone's name from our mailing list, but unless you who are delinquent write us to continue your paper, we shall be compelled to discontinue the O. P. A. to your address. We anticipate the greatest developments in the history of the paper during the next few months, and you cannot afford to miss a single copy. The enemies of the paper and the cause we espouse are making a desperate effort to check, if not overthrow, the progress we have been making during the last few months, but it seems that the O. P. A. is destined to survive and continue its righteous mission in spite of innovators and perverters, thank God! Almost every issue brings new defenders and supporters to our ranks. "Truth is mighty and will prevail: "Let us push the fight as never before!

—Homer L. King.

TOBACCO AND SNUFF

I seldom mention this subject for several reasons. And there are two reasons why I do sometimes mention it. One reason I seldom mention it is that almost the entire world is its victim, and it does little good to talk against it. Another reason is, when one does, some think you are unfriendly to them, and are prejudiced against them because they are a user.

One reason I do sometimes mention it is, that I believe it was indirectly the cause of the death of my Christian wife who was a user of snuff, and my oldest brother now stands at the threshold of death's door—a cigaret fiend—lungs destroyed, and gasping for breath, and that by these lines I might prevent some younger person who is just ready to fall a victim, from using it. Another reason is the staggering cost of the habit without rendering one particle of benefit to the user. Some of the best people morally, that have ever lived and that live today are victims of this habit, and some of the meanest ones on earth do not use it. Those who use it are good in spite of the fact that they use it. Those who are bad morally, are better physically, and, possibly, financially, because they do not use it.

If you call attention to the fact that it is a poison and affects the physical man, shortens life, and costs the nation each year, more than our daily bread; some one will tell you that you have

some habit just as bad, and point out the enormous cost of ice cream, cosmetics, etc., and tell you of some old patriarch that has used it all his life and is still living. If you refer them to "Cleanse yourselves from all filthiness of the flesh and Spirit," and that the habit is filthy, they will say it is just as bad to fail to bathe regularly or go to bed with dirty feet. If we want to justify ourselves we will usually fall on the old plan of "he did it too" or "he does something as bad." Just as if we were going to be judged by "an average action of mankind."

Tobacco contains two of the most deadly poisons known to medical science, namely: Furfural and Acrolein, and the cigaret is the most dangerous form of using and the most indulged in by both sexes.

I will here give an example of a test I made after having read of the deadly effects of it on animals. I boiled ten cents worth of plug tobacco in water; took a needle I used to vaccinate hogs; filled it with a tablespoon ful of this liquid; injected it under the hide of a cat (not into the flesh). In five minutes it was having convulsions, and was dead in less than twenty minutes by the watch; though they are said to have nine lives.

Many people die daily, being caused by tobacco poison. It may be "heart failure." It may be T. B. or something else, but if we only knew the facts, we could trace many a disease to tobacco poison.

I have not yet said what I started out to say, and if I should say all that ought to be said, it would fill a volume.

Here is what prompted me to write this article. This week I walked into the store of a Christian brother who pointed to a huge pile of boxes in his wholesale and retail store, saying: "What do you suppose that cost?" I replied, that I had no idea. He said: "There is \$1500.00 worth of snuff. Last year, I sold in this store, twelve thousand dollars worth of snuff, not to say anything about other kinds of tobacco. I paid the W. E. Garret Co., alone, \$9,000.00, and then people talk about hard times."

This brother uses tobacco himself, but could not keep from thinking about that staggering amount of \$12,000.00—enough to buy twelve good farms; all spent at one store for snuff alone. Brethren, Sisters, think soberly! Young man! Young woman! If you haven't yet, DON'T indulge!

In 1930, 350,000,0200,000 pounds of tobacco were used in the manufacture of cigarets.

Submitted in love,
L. G. Park.

JOTTINGS

We are told that "God is no respecter of persons" (Acts 10:34), and I believe he is no "respector" of institutions. Therefore, I put down the Sunday School in the list with the Missionary Society as opposed to New Testament Christianity, a divider of churches, and a "stumbling block." (Rom. 16:17.)

The Gospel of Christ, the standard by which

the world today shall be judged, is always right; and people, as sinners, must obey it (2 Thes. 1:8) to be saved (Mk. 16:16; Acts 2:38), and enter the church of which Christ is the head and Savior. (1 Cor. 12:13; Eph. 4:4, 5; Eph. 5:24-27; Col. 1:13); and they must, after their baptism, "observe all things whatsoever" Christ commended his apostles, (Mt. 28:19, 20).

"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 4:16). "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap; he that sows to the flesh shall of the flesh reap corruption, but he that sows to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7). We may deceive ourselves in what we sow, but the harvest is inevitable; so do not deceive yourself, nor let another deceive you. Take what the standard, the Bible, says, and be safe; you are being tried; your loss will be eternal.

Man is imperfect, and laws that originate with man are imperfect; but "The law of the Lord is perfect," says the Psalmist. Hence, the whole duty of man is to "fear God, and keep his commandments." "For God will bring every work into judgment, with every hidden thing, whether it be good or evil." (Eccl. 12:13). "Knowing therefore the fear of the Lord, we persuade men (2 Cor. 5:11).

"Never, it seems to me, in both church and state, has there been such flagrant defiance of law and order as there is at present." (D. W.)

And thus, brother, is our faith and trust in God increased, for "Understand this, that in the last days there are going to be hard times, for people will be selfish, avaricious, boastful, arrogant, abusive, undutiful, ungrateful, irreverent, unfeeling, irreconcilable, slanderous, without self-control, brutal, haters of good, treacherous, reckless, conceited, caring more for pleasure than for God, keeping up the form of religion, but resisting its influence" (2 Tim. 3:1-6), and "Many people will follow their immoral ways, and they will cause the true way to be maligned" (2 Pet. 2:2). God's word is sure; let us take courage, and fight "not as one that beateth the air," but let us "resist unto blood," fighting against sin.

"In certain instances the organ advocates pretended to 'want the instrument only in the Sunday School,' but after they got it there, they soon demanded that it should be used in the worship." (D. S.)

Yes, and churches that do not yet have the "instrument" pretend to want "the classes—just the classes—not the Sunday School with the literature." And when they got "just the classes," they then demanded the "literature," then the "class rooms," then "a Superintendent for the Sunday School" (admitting it is a Sunday School now), just as Peter said they would "privily" (2 Pet. 2:1), secretly, cunningly, clandestinely, "bring in damnable heresies." In fact this is the

way innovations are generally brought in, for it takes time to silence or drive out those that stand for "the way of truth" (2 Pet. 2:2). Talk about its getting "better before Christ comes!" "But the Spirit saith expressly, that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." (1 Tim. 4:1.)

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:2). Yes, they call those that oppose them "anti-everything, knickers, mossbacks, old-fogies, non-progressive, silly, hobby riders, old cranks," and they did not hesitate to resort to ridicule, caricature, sarcasm, satire, to accomplish their ends.

"ADVENTISM: The Answer to the Present World Dilemma." (P. T. M.) Better let them try Christianity first—it is comparatively a lost article today. And if that doesn't help, there is no remedy that is worth trying. It is the great Physician's remedy, and I'm sure it will effect a cure if the patient will take it as directed by its originator.

—H. C. H.

OBEDIENCE TO THE GOSPEL

Dear Reader:—I am a subscriber to the O. P. A. and appreciate its value.

If the good editor will permit I would like to submit the following in the interest of the cause I represent.

There is something called "the gospel of Christ" (Rom. 1:16). All who will not obey this gospel will be punished with everlasting destruction (2 Thes. 1:8-9). Now, it can be seen that we should know what the gospel of Christ is and what constitutes our obedience to it.

First, let me say that it is that which Paul referred to in Rom. 6:17, as that "Form of doctrine" which had been delivered to the Roman brethren that constitutes "the gospel of Christ," and must have been the same thing that Paul delivered unto the Corinthians; that is, "How that Christ died for our sins according to the scriptures, and that he was buried and resurrected the third day, according to the scriptures" 1 Cor. 15:3-4.

Now, we ought to be able to see that preaching the death, burial and resurrection of Christ, is preaching the gospel. The next question is, how do we obey this gospel? Let me say here, that by baptism we are "buried with Christ into death" (Rom. 6:4). So you see that we are not "into" death until we are buried into it by baptism. Hence, we, by baptism come into a likeness of Christ's death. Then, as we have learned from Rom. 6:4, by baptism we are buried with Christ. Now, go to Col. 2:12, and we see that it is in baptism that we are risen with Christ.

Well, someone says, you did not say baptism in water. No, but I will, as that is the kind of baptism referred to in the above Scriptures.

—J. C. Falkner.

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

OLD PATHS ADVOCATE

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

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

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No. 6

THE SCRIPTURAL STANDARD IN THE KINGDOM

By C. B. Tigner

(Bro. Tigner, Tularosa, N. M., gives us this article, saying, "I hope it may be of use in the restoration. If we are ever to have unity and real N. T. churches we must get at the task of completing the restoration. People must realize that the Bible is a carefully arranged text book for the saints to use—AND OBEY." —J. D. P.)

The Home

The Word gives us clearly to understand that daily Bible study and prayer is expected of all Christian people. The Word is likened to and spoken of as Spiritual Food. Our physical bodies are duplicates of the spiritual bodies because God is a spirit (John 4:24), and we are made "in the image and likeness" of God (Gen. 1:27). Therefore, this physical body is now the fleshly body and consumes fleshly food; therefore, the spiritual body, which is within the physical, must also partake of spiritual food to subsist. If it does not, we are committing as great a sin as to starve the physical body. As a matter of fact, the average Christian OVERFEEDS his physical body and starves his spiritual body; both of which are very sinful. If we partake of physical food in the home, three times a day, ought we not also partake of spiritual food in as great a quantity as is necessary to keep up our spiritual growth?

Teaching of Children

The parents must not only study the Word for their own edification, but have the added obligation of imparting it DAILY to the children God has given them to rear for the Kingdom. Read it to them and explain it to them at least once a day, such parts as they may understand, and in words they can understand; make it interesting so they will have as sharp an appetite for it as they have for physical food. "These words which I command thee this day, shall be upon thy heart; thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest on the way, and when thou walkest on the way, and when thou liest down, and when thou riseth up" (Deut. 6:6-7).

Correction and Training

Many Christian parents make the mistake of being either too sever or too lenient with their children. A child must not be punished out of an angry heart. A father or mother in punishing a

child must do it calmly as they would eat a meal or attend to any other task. Punish them in a harmless way, quietly, in even tone of voice, firm, yet not severe. Striking with the hand is absolutely uncalled for and dangerous. Never "box" a child's ears, for to do so may result in permanent injury either to the delicate membranes of the ear, or eye, or even the brain. A vertebrae in the neck may be subluxated (slightly misplaced), creating pressure on nerves leading into organs, thus weakening them and may produce fever and inflammation in the spinal cord that would cripple the child for life or cause death. The same can be said of "spanking" with the flat of the hand. A small, slender switch, broken or cut from a suitable bush or tree is by all means the best implement with which to punish disobedient children. It will produce the most salutary effect upon the child when applied to the back of the legs, or buttocks, and cannot injure them. A strap should not be applied, as it is too severe, sometimes bruising the flesh cruelly. Castigate a child until he promises to obey in the future, then cease; and as soon as he becomes calm, take him to you, tell him again why you did it. Of course, he should be thus informed in the beginning, but also after calming down. Tell him then that you did it for his own good and that you regret very much to do it, and that you hope that you will never have to do it again! As he becomes old enough, explain more fully why you demand absolute obedience, in all things. And thus, using care in all things, he will grow up your obedient offspring, in all things respecting you and your judgment.

Lying To Children

Many parents in the Kingdom commit the great sin of trying to frighten children into obedience. This is a double sin. It is lying to the child, and showing parental laziness; and is disgusting in the extreme. A parent that tells a child: "I'll put you in the closet with a big black bear" or "Don't go there, a bear will get you" or "If you don't mind, the boogers will get you!" is as unfit to rear a child as they possibly could be. The Word says, no liars shall enter the Kingdom (Rev. 22:27), and it also says that all liars "shall have their part in the lake of fire" (Rev. 21:8). Yet there are Christian people that wilfully, yet doubtlessly, thus neglect children and are rearing them up in an atmosphere of deceit and wilfulness that is bound to weaken the character of the child, and make it tend to lawlessness, and to lack faith in

its parents' integrity! Parents, shame on you! Have you no respect for the plain injunction of your King? Repent, if you are guilty of this sin, and comply with the laws of your King! Rear the child "in the nurture and admonition of the Lord" (Eph. 6:4)! Remember the injunction: "he that spareth the rod hateth his son" (Prov. 13:24). Do the Lord's will, "train up a child in the way he should go" (Prov. 22:6)! May God help you and give you strength and courage to do this!

Ghost and Fairy Stories

This is another form of lying and teaching children lies! They hear all father and mother tell them with absolute faith—for awhile at least! Tell them the truth! Tell them true stories of animal and nature life, but don't tell them or permit any one else to tell them anything unnatural such as fairy or ghost stories. It warps their imagination and has its effect on their characters then beginning to form. Besides, ghost stories unduly excite the little nervous systems, and sometimes actually lay the foundation for future nervous breakdowns. At least it breeds cowardice! Raise your children in a Christian way—teach them truth and the beauty of truth.

The Home Life

Too often the home life of too many so-called Christian people is a farce—worse, it is hell! A man who was a leader in the community, a teacher of men, was unable to succeed beyond a certain point. He finally became heir to great family troubles! His wife threatened to leave him, and his children did as fast as they became old enough to battle the world by themselves! He could not understand and became morose, sarcastic, bitter, grouching all others in his talk and came to believe he was a martyr! As a matter of fact, he was a great sinner and was reaping the whirlwind where he had sown wind! He never could be patient with his wife! When she disagreed with him, instead of patiently teaching her, he spoke crossly and called her a hypocrite! He never showed her he loved her—never gave her the kiss that was rightly hers as a wife, never sweet-hearted with her, but seemed to feel that she was his servant and he was her MASTER whom she was bound to serve! With his children he was sharp of speech, impatient, driving at all times. He never chummed with his children! He never had time to wrestle with the boys or play with the girls! This man claimed to be, and really, honestly, thought he was a Christian! He opposed everything his fellows suggested and made a nuisance of himself generally! How could Christ dwell in such a home? How could the wife, unless she be an unusually sweet-tempered woman, grow closer to him in that? How could the children have the respect and love for him they should have as their father? How often the poor woman has wept in secret and in agony of soul prayed for that man's conversion to Christlikeness—the world will never know!

May God help ever Christian in every community, whether man or woman, husband or wife, boy

or girl; to avoid this sinful condition! We must set up the standard of Christ in our hearts FIRST, ere it CAN be set up in the community!

TURNING ON THE LIGHT

By J. D. Phillips.

"We are told that Christ took 'the cup' (Mt. 26:27; Mk. 14:23; Lk. 22:17), and much emphasis is often placed on the word 'the' (P. C. Key, in 'Church Messenger'),...

Yes, the advocates of "two or more cups" have often made the bare assumption that the adjective "the" when used before "cup" shows that "the holy grail" is the "wine only," thus claiming that the passages mentioned by Brother Key are in their favor. Many years ago, Bro. McGarvey, of sainted memory among all "Disciples of Christ," exposed their absurdity in the Christian Standard, and Bro. Harper later exposed it in the Apostolic Way. In the original, there is no article "the"; therefore, it is "poteerion, a cup, a drinking vessel" (Thayer, p. 533), a "cup containing wine" (p. 15), a "vessel out of which one drinks" (p. 510).

"Be it known that in every passage we are told that Christ took 'the cup,' there is not 'the' in the original, and the revised version correctly says in each of these passages that He took 'a cup'" (P. C. Key, Ibid.).

Both the Greek Text and the R. V. "correctly say" that "He took a cup," which, as Thayer correctly says, means "a drinking vessel," a "cup containing wine," meaning "He took one cup," "a" being the Anglo-Saxon for "one." Ambrose (died A. D. 307) knew this much, for he says: "We, receiving of one loaf, and of one cup" (L. IV. chap. 4). Ignatius, an "Apostolic Father," says: "There is . . . one cup for the uniting of His blood" (Ante-Nicene Fathers, vol. 1, p. 81). Justin Martyr (died A. D. 165) says: "There is then brought to the president of the brethren . . . a cup of wine." Ambrose speaks of "the holy grail" as being "the cup of precious blood." Chrysostom speaks of "the holy grail" as being "the chalice . . . in which Christ gave His blood to His disciples to drink." Adamnan of Piacenza describes it as "a silver cup holding the measure of a Gallic sextarius." Hence, Christ "took a (one) cup." The correct reading of the Greek Text and R. V. is in our favor!

"But the statement 'the cup' provides about the chief scriptural basis for the one container contention" (P. C. Key, Ibid.).

I know of no one who ever contended that there is anything about "the cup" to cause any one to contend for one cup, further than the fact that "the cup" is singular, and is, therefore, against Bro. Key's contention. We claim nothing special for the article "the." We have always contended for the correct reading—"a cup." "And He took a cup" (R. V.). It is difficult to make this figurative" (R. A. Jernburg, Greek Department, University of Southern Calif.) The cups advocates have tried hard to make it appear that "the cup" of the A. V. is figurative, referring only to the wine, and thus they try to make "a scriptural

basis" for their cups theory. But Bro. Key has taken even this "thread" from their one-thread theory. It shows conclusively that Matthew says "a cup." "Poteerion means literally 'a cup' (Mt. 26:27) as in the R. V., not 'the cup.' I should interpret the passage literally" (Walter Miller, Greek Professor, University of Missouri).

"Then the contention is to that extent without a basis" (P. C. Key, Ibid).

Yes, you have robbed those of your cups persuasion of their only thread on which your cobweb of a theory has rested, and have left the whole theory" as worthless as a blasted nut," as Alexander Campbell said of sect baptism!

"I guess the translators never thought of its making any difference, not even dreaming that some would give to 'the' the meaning that some try to give it" (P. C. Key, Ibid).

I guess you are right. The translators lived before the use of "two or more cups" was introduced, and, knowing that "the cup" could not, without hook or crook, be made to mean "two or more cups"—they did not think of any one ever "trying to give" the word "the" the "meaning that" those of your persuasion "try to give it."

"It seems bad to think that some will try to divide the church over a 'the' which is not there" (P. C. Key, Ibid).

It is "bad." But as "evil men and seducers wax worse and worse, deceiving and being deceived" (2 Tim. 3:13), they make everything as "deceiving" as possible, and, knowing as they well do, that, so far as the Bible record is concerned, their "cups" authority "is not there," they have followed a translation of the passages which adds a word (to the original) "which is not there," and try to make this "the" which "is not there" appear to authorize their contention and practice "which is not there." But you have exposed them on this, and your whole theory falls flat!

"This cup is the New Testament in my blood" (Luke 22:20). Surely the container is not what is referred to as the New Testament" (P. C. Key, Ibid).

"Surely the container" is what Christ says "is the New Testament," for the word "cup" here is from *poteerion*, which, as I pointed out, is "a cup, a drinking vessel," a "container," for it is used as a "cup containing wine" (Thayer, p. 15). The "wine" which it "contains" is what Christ referred to as "my blood of the New Testament" (Mt. 26:27), while "the cup" which "contained" the "wine" is what is "referred to as the New Testament."

Thayer says: "The meaning is, 'This cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the New Testament'" p. 15).

"The phrase is not, 'This is the cup,' but 'This cup is the New Covenant.' 'This' qualifies 'cup.' Nor is the cup put for its contents. It is not 'the contents,' but the 'cup,' including its contents, that is 'the New Testament' (H. M. Paynter, in The Holy Supper, p. 163). "The cup symbolizes,

and is a seal of, the New Covenant. 'The fruit of the vine,' then, must symbolize the blood of that covenant" (Paynter, Ibid, p. 182). "The covenant, all the conditions of which" Christ "had fulfilled by His death, was confirmed, and the cup is the seal which Jesus freely gives, and which each freely takes, and brings to his lips, as the seal of this confirmation" (Ibid, p. 191).

"Jesus sees in the wine which has been poured into the cup His blood, which was soon to be shed, and because by the shedding of His blood the New Covenant was to arise, Jesus calls the cup, on account of what it contains, the New Covenant" (B. Weiss).

"The Lord looks upon the cup as this covenant, because He sees in the wine of the cup His covenant-sealing blood" (Meyer).

CHALLENGE

The readers will remember that we published an open challenge in the March issue of this paper, proposing to discuss our differences with the Church Messenger or any other paper published by our brethren. In the March issue of the Church Messenger appears an attempted reply by Bro. Knight, in which he declines to let his readers have both sides of the cups question. In this it seems to me he is quite inconsistent, for in the February number of his paper he published a challenge by G. W. Phillips, and propositions, to discuss this question, but now he tells us that the "Church Messenger does not have to challenge some other paper to teach the truth." I readily admit that he can make a better showing in putting this modern innovation into the congregations by refusing to let his readers hear both sides, but if he thinks it best to give his readers one side only of the question, why have any debate at all? Hence, why refer us to the challenge by G. W. Phillips?

But since this challenge by Bro. Phillips in the C. M., it has been reported that Bro. J. D. Phillips has ably taken care of him at Sulphur, Okla., published in this issue, and he can no longer hide behind that challenge. I wonder if he would open the C. M. for a debate on the S. S. if an S. S. paper will do so. Is his paper too good to publish both sides of a question? Is this his excuse for debarring the discussion from his columns, or is it that he now deems "discretion is the better part of valor," and he that "faints or runs away may live to fight another day?"

Talk about "cups brethren," "literal cuppists," "container brethren," but I leave it to my readers as to who deserves such designations, since we are satisfied with one drinking vessel for each assembly, while they must have a plurality of drinking cups (literal cups), even if they do divide the Church of the living God. It seems they love them better than they do the unity for which the Savior prayed.

—Homer L. King.

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A POST-MORTEM GOSPEL

"The Mormon post-mortem gospel is a myth, and was invented by Satan to deceive men, and it has worked remarkably well." —Adventist, in Present Truth Messenger.

Reply: Post mortem means after death. And the Mormons are not the only people that preach a post-mortem gospel. The "Bible students" of Chas. T. Russell fame, or illfame, and "Jehovah's Witnesses" of the Rutherford stripe come in for a good share of this post-mortem humanism. And by the way, the Adventists will have to give up their theory on the kingdom of "the God of heaven" in Daniel 2:44, or preach a post-mortem gospel "invented by Satan" to sustain the theory, for it reads: "And the stone that smote the image became a great mountain, and filled the whole earth." (v. 35) And this "stone" represents the kingdom "set up" by the God of heaven. So if this kingdom is not set up until Christ comes, how is it to grow from a "stone" to become "a great mountain" without a "post-mortem gospel"? Now solve this for us if you can.

As a matter of truth, Christ gave to Peter the "keys of the kingdom" (Mt. 16:18), and he opened to the Jews on the day of Pentecost, as is recorded in the second chapter of Acts, and to the Gentiles as is recorded in the tenth chapter. Hence, we read, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:12, 13) They are now "fellow citizens with the saints" (Eph. 2:19), "a holy nation" (1 Pet. 2:9). Let historical facts bear record: "Christianity advanced with marvelous rapidity over the Roman world. At the close of the first century there were Christians everywhere. They grouped themselves into communities or churches. They met, not in synagogues, as did the Jews, but in private houses." Again: "Rome entered on the persecutions because it saw in Christianity that which threatened its own existence." (Early European History) The "stone" or Christianity

struck Rome, and it, the last of the universal kingdoms of the "image," has fallen, while Christianity goes marching on. And when Christ comes, "the long suffering" of God, the time for "repentance," ceases. (2 Pet. 3:9, 10)

—H. C. Harper.

PHILLIPS-PHILLIPS DISCUSSION

This discussion was held at Sulphur, Okla., the nights of April 3-6. J. D. Phillips contending for one drinking vessel in the communion and G. W. Phillips contending for a plurality of drinking vessels on certain occasions. J. D. (Doug) furnished a written indorsement from the editorial staff of the O. P. A. while G. W. failed to show any indorsement at all. The discussion was well attended except for one night which was very bad.

With all due respect to G. W. Phillips I consider him the most unfair man that I have ever heard in a debate. J. D., in his opening address, made twenty or more arguments, and at the close of the debate that speech had never been touched. J. D. contended that it takes a cup and its contents, the fruit of the vine, to constitute what Paul calls "the cup of the Lord." That we drink the cup by drinking what it contains. G. W. contended that the cup is of no more importance than the seats, lights, etc. J. D. showed that according to G. W. we could just have the wine to just stand out in space with no container at all. For we could easily have the worship without seats or lights.

G. W. contended, as best I could get his ramblings, that the wine represents the blood, and the blood represents the "cup of the Lord." That the cup of the Lord was his suffering, shame and death. Doug showed that Jesus said, "this cup is the new testament," hence as the wine stands for the blood, the cup containing the wine stands for the new testament.

G. W. has more egotism than any man I ever saw. He wrote Bro. Riffe, one of the elders at Sulphur, that he wanted to meet Harper, King, Phillips (J. D.) and Gay, all at the same time, but it seemed to me and to ninety per cent of the rest of the hearers that he did a mighty poor job of trying to meet one of us.

The pastor of the S. S. church at Sulphur said that G. W. simply fell flat. I think there were a number in the congregation at Sulphur, who had been bothered over the question, but are now settled. G. W. complained that he had given his life to building up congregations and such men as Doug Phillips and Homer A. Gay were going around tearing them down. He claimed to have established the church at Cleburne, Tex., and at Sulphur, Okla. We tried to find out if he had ever baptized any one but he got mad at us and wouldn't tell us.

While G. W. was on the affirmative he went to Jerusalem to find his large congregation, then Doug presented the following, from A. W. of Dec. 15, 1921: J. D. Tant had written in F. F., "There is the D. F. Nichols faction who teach it unscript-

tural to . . . use two or more classes and we must use but one cup in the communion. I learn from the bible, 11 chapter of Acts there was one church in Jerusalem, I learn from history there were 40,000 members there." G. W. Phillips in reply to this article in A. W. says, "You say you learned from Acts 11 chap. there was one church (local congregation) in Jerusalem. It does not say so. History says there were 40,000 members. You ridicule the idea of one voice reaching to that number. But God says for only one to teach at a time; hence there was more than one local congregation, and you have contradicted yourself." Well, G. W. left Jerusalem.

G. W. boastfully told the crowd that this would be the last debate on the cup question; so Doug challenged him to debate the question with him at Springer, Okla. (where G. W. goes to worship), or in a written discussion, to be published in O. P. A. and C. M. provided G. W. would get indorsements. But G. W. said he felt like "going off somewhere and lying down," and I guess he did.

Dr. W. S. Smith moderated for G. W., and Tom E. Smith moderated for J. D.

—Homer A. Gay.

OBITUARY

Tootsie Geneveive Bryant, daughter of Mr. and Mrs. John Bryant, of Milburn, W. Va., was born January 12, 1934, and died February 18, 1934, being one month and one day old.

Her life on earth was very brief. She leaves to mourn her loss, her father and mother and a host of relatives. Our loss is heaven's gain.

Dearest darling, thou hast left us,

And our loss we deeply feel;

But 'tis God who has bereft us,

He will all our sorrows heal.

Brief funeral services were conducted by the writer, at the Rainbow Cemetery, in Meigs County, Ohio, and the remains were deposited here to await the resurrection call.

—Grover White, Long Bottom, Ohio.

BIRTH AND DEATH

or The Beginning and Ending of Life.

Birth means the beginning of life, and death is the end of life. One in passing through this life and into eternity passes through two births. These are the physical birth and the resurrection birth.

One in passing through this life and into eternity must pass through two deaths. These are first the separation from God, when one reaches the age of accountability and fails to become a Christian, and the other is the physical death.

A person may have three births and he may have four deaths. These births are: 1. The physical birth at the beginning of physical life; the spiritual birth at the beginning of spiritual life, that is, at conversion, when one is born of water and of the Spirit of obedience, and thus becomes a Christian; and the resurrection birth at the beginning of life in Heaven, or eternity (eternal life with God).

Two of these births are God's part and we have nothing to do with them, while the other, or spiritual birth, is voluntary and we may have it or we may not have it just as we please.

The deaths are: the separation or banishment from God, on account of sin. This occurs when one reaches the age of accountability. All who reach the age of accountability die this death.

Those who become Christians die to sin. All must die the physical death and those who refuse to die to sin and be born of water and of the Spirit, must die the second death, which is an eternal banishment from God.

In the beginning man was banished from the Garden of Eden for transgression; but God made a way by which man could gain back the privilege which he had lost, in other words he could gain back the privilege of living with God and that through eternity.

Now, it's "Whosoever will, let him take of the water of life freely." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14, 17.

—Grover White, Long Bottom, O.,
Route 4.

SPIRIT the FATHER — WATER the MOTHER.

The above notions I note on page 1, column 2 of the O. P. A. of March 1, '34, in a good article with this exception. The full statement is, "In this figure of speech by the Son of God, the Spirit is the Father and the water is the Mother." Now to elucidate, if I may endeavor to do so, I will note first the Father. We find by a statement of Paul, that those who teach the gospel, become Father to those converted by it. 1 Cor. 4:15. Yet those who believe that Jesus is the Christ is born (begotten) of God." 1 Jno. 5:1. So God who gave the teacher His word that makes believers is the real Father of all. Jno. 6:44, 45.

Now the gospel, God's word, God's power to call (2 Thes. 2:14.) beget, (1 Cor. 4:15) save, (15:2) Is called, "the Spirit" 2 Cor. 3:6, 8. "Testament" Heb. 9:15, 16, 17. "God's will" (10:10). "Covenant" (18:20) Is the Spirit of truth (Jn. 14:16, 18) Is called "Jerusalem which is from above" (Gal. 4:26) Yet none of these varied statements of God's will is termed our Father. However it is incumbent upon man to convert his fellowman to God by the judicious use of the divine word He has given us or perish eventually.

Now as to the "water being our Mother" this is going some! I have known for some time that our divine life began in the water, but never knew our Mother was all water? But coming up out of the water in baptism is being born of water. But to say water is our Mother is equal to saying water is the gospel while it is only one command of it. But the gospel consists of facts, commands and promises, are they not all included in the New Covenant called "Jerusalem which is above," the Mother of us all?" Gal. 4:24, 26). I tro not.

Then to elucidate I'll say, first of all, "hear" then believe, repent, then comes the Confession that Jesus is Lord then continuing to be led by

this unperfected faith down into the water, the goal of its perfection where conception takes place under the water and when brought up out of it faith which works by love is made perfect in a new creature in Christ Jesus. "Being born of water and the Spirit" (2 Cor. 5:17) (Jno. 3:5) If we are begotten by belief only of God's word, then baptism is the first Christian duty and we become new creatures out of Christ, where we have no access to God's promises. (2 Cor. 1:20) Now the person of the Spirit overshadowed Jesus Mother and God's only begotten Son was born into the world and all Christians are begotten by the Gospel which is the words of the Spirit, hence all are sons and daughters of God, not the Spirit. (See Prov. 9:9).

B. M. Massengale,
1515 E. Belnap St.



Donie Trott, Munday, Texas, March 24, 1934.—We had Bro. Bob Musgrave with us a week recently. While there were no visible results, I feel sure that some good was done. I am very well at present except that I cannot see very well yet, but I expect to go back to the doctor within a few days for some glasses.

E. J. Smith, Box 384, Crowell, Texas, March 30, 1934.—I would appreciate it if you think me worthy to announce in your paper that I am ready to offer my services at any place that wants the gospel preached in its plain and uncompromising way. I have most of my time open for the spring and summer. I will answer calls at any place and any time that the gospel is wanted.

Jas. T. White, Lometa, Texas, April 13, 1934.—Since last report I have preached at Strickland Grove, near Georgetown, two Sundays. I found the brethren there willing to serve the Lord in a Scriptural manner. They use one bread; thanks offered; broken by all; one cup; thanks offered, and all drinking from it. They call this the "communion of the body and blood of the Lord." I have held a number of meetings for these brethren, and I was glad to see the ones whom I had taught and baptized leading in the work. While they have had some unsound preachers in the past, they have not gone off after the unscriptural innovations. I shall probably hold them a meeting next summer.

Order my book, "Scriptural Communion," 25c the copy, \$2.00 the dozen; free to all who do not have the price. Read it—it will do you good.

Chas. Rowdon, 329 Burke St., Rivers, Calif., April 10, 1934.—The church at 3535 Siskyou St., Los Angeles, is moving along nicely; few in num-

bers, but trying to grow in grace and in the knowledge of the truth. Bro. James R. Stewart, a man whom we all love, with his good family, left April 5, for other fields in the Central States, to carry the gospel to them. We regret very much to give him up. Those who want a man who is sound in the faith need not be afraid to call him. I hope that the churches everywhere will obey 1 Cor. 16:1, 2.

W. C. Rice, Mountain Home, Ark., March 30, 1934.—Since last report I have preached at Calvin School House, High View, Springfield, Carthage, all in Missouri. Last Saturday I was called to Carthage to preach the funeral of Bro. Rab Statts, who was killed by a car. A large crowd gathered at the Center Church, and I spoke to them from 1 Cor. 15.

T. F. Thomasson, Rte. 2, Roswell, N. M., March 17, 1934.—The churches here, L. F. D., Greenfield, and Lake Arthur, are growing in attendance and the interest is fine. We had one baptism at Lake Arthur two weeks ago. It seems that many of the unconverted are interested. We have now moved to Roswell from Lake Arthur, and those who may wish to correspond with me should make a note of this.

Alneer McFadden, Winters, Texas, March 19, 1934.—I preached at Bradshaw on Lord's day morning, the 11th inst., and at Moro in the evening. I preached at Cedar Gap over Lord's day, the 18th inst. I was impressed with the church there. They are poor in this world's goods, but have bought a piece of ground for a building, and hope to get started to building soon. If anyone could help them it would be appreciated. I hope to be with them as often as I can. I go to Bradshaw again next Lord's day. The fight here is hard, but let us keep fighting on, doing it lawfully and in the name of the Lord (Col. 3:17).

J. G. Tate, 506 N. Travis St., Wichita Falls, Texas, March 18, 1934.—Brethren Clovis Cook and Reed Chappelle conducted a meeting at Naconda a few weeks ago. They preached, each, five sermons, baptized one and restored one, making two baptized and two restored. Bob Musgrave preached here over Lord's day, Feb. 24. Bro. Chappelle preached here the second Lord's day in this month, and we had a good service. We expect to begin the Wednesday night meetings again soon.

S. J. Gay, 1120 N. 2nd St., Albuquerque, N. M., March 22, 1934.—I am now at Bard, Calif., near Yuma, Ariz., and will preach here next Lord's day. I preached at Somerton last Lord's day. I was with the brethren, at Phoenix, the first at second Lord's days in March. I left the Church in Albuquerque doing well under the excellent leadership of G. L. Hogland, Fred Hogland, and Dan E. Anderson. The Phoenix brethren are fortunate in having Bro. S. A. Bryant, a fine gospel preacher, with them. The church at Bard is just

beginning again to carry on the work, and we have hopes that they will continue, as some of the brethren from Somerton will assist them. I go from here to Greenfield, Cal. Any congregation in that state desiring my services should write me at Greenfield.

Frank Cobbs, Box 72, Spring Hill, W. Va., March 26, 1934.—The congregation at Mallory Chapel is doing real well. Bro. Grover White, of Long Bottom, Ohio, closed a meeting here March 11. The attendance was good throughout considering the bad roads and weather. Results were one baptism and one restored and much good done otherwise. Bro. White is a good loyal gospel preacher, and he made many friends both in and out of the church.

Tom E. Smith, Healdton, Okla., April 10, 1934.—I had the pleasure of attending the debate between Brethren J. D. Phillips and G. W. Phillips on the cups question, at Sulphur, Okla., and I wish to commend Brethren J. D. Phillips and Homer A. Gay for the splendid way in which they conducted themselves during the same. Doug conducted himself as a Christian gentleman at all times, meeting every argument in the spirit of meekness. While Bro. Gay was not one of the disputants, yet he was personated a number of times by G. W. Phillips in a very unbecoming manner, but Bro. Gay replied in the spirit of meekness.

Homer A. Gay, Healdton, Okla., April 10, 1934.—Since last writing I have preached at Healdton, Pike City, and Sulphur. I plan to begin a series of meetings at Harmonville, about twenty miles from Healdton next Saturday night, the 14th inst. We are still counting on moving to the Ozarks this fall, and will, probably assist in a series of meeting at Lees Summit, Bro. King's home congregation.

Homer L. King, Lebanon, Mo., April 15, 1934.—I am now in a mission meeting, at Claxton church house, about thirty miles from Lebanon, being assisted by my old friend and co-worker, C. H. Lee. We have labored much together in the work of the Lord, and he is a "true yokefellow." We are not far from McBride, where we established a congregation last fall after the New Testament order. We find the people very friendly and hospitable, and generally, with minds open for the reception of the truth. The meeting starts off rather encouragingly in spite of the busy season, and we anticipate a very successful meeting. By the time this reaches you I expect to be getting ready to start for Deming, New Mex., where I am to begin the evangelistic work for the summer. I expect to have the three children accompany me in the work. Pray for us and the work of the Lord.

L. G. Park, Council Hill, Okla., April 1, 1934.—We are moving along here about as usual. I expect to take treatments at Hot Springs, Ark. this

year, and would be glad to know if there are members of the Church of Christ or a loyal congregation there. I shall be there about three weeks, and would be glad to preach while there. If there is a congregation I might be able to strengthen them, or if there is no congregation, I might be able to build up one. I shall appreciate it very much if anyone can give me any information.

J. D. Phillips, Van Court, Texas.—The infant church at Water Valley, Texas, established last fall, are planning to have an evangelistic meeting, with a sound man doing the preaching, about the last of May. Only one of the brethren has a job and he works but half time. No support for the meeting can be expected from them, so it is the privilege, to say nothing of the duty of brethren elsewhere to support it with your prayers and money. Send all contributions to Brady Morris, Water Valley, Texas.

J. E. Spear, Portales, N. M., April 11, 1934.—We have a little congregation here of about forty members, but the regular attendance runs around thirty. Bro. J. T. Phillips, who has been preaching the gospel for forty years, meets with us. We claim to carry on the worship according to the New Testament Order, i. e., one man speaking at a time in the teaching service, no hired "pastor" or "minister," using one drinking vessel in the communion service, and we also use the wine as taught in the Bible. I would be glad if the paper could be enlarged and published twice per month.

A KEY TO PROPHECY

God is the same, yesterday, today, and forever, —even though he may give us changeable laws and ordinances. He has a great plan of Character and destiny. The different dispensations are merely efforts to "put across" his Plan in spite of the opposition of Satan and, the stubbornness of man. Love and Justice are the foundation of character and destiny.

Prophecy is History, written beforehand. But prophecy is sometimes thwarted in its fulfillment, for the time being. God's plans are subject to man's course of action. The destiny of Nineveh may be decreed, but its fulfillment is dependent upon Nineveh's repentance. See also, Ezek. 33: 1-20. But sooner or later, God has his way, and prophecy is fulfilled literally and completely.

To illustrate: A man starts to build a house. He has a plan. It may be successively thwarted, by winds, floods, fire, earthquakes, and enemies, but the "foundation" remains the same, and the plan is never changed. Ultimately, the house is finished, according to the original plan.

All this accounts for the apparent failure of prophecy, or partial fulfillment of prophecy, or the delay of fulfillment. A partial fulfillment becomes a "type" of future fulfillment. Or a desired method of fulfillment (in the providence of God) may give place to a different method, leading to the same result (or intended for the same result) of Character and Destiny.

The interpreters of prophecy are of two (principal) kinds: The Historical, and the Futurist. They are at continual war with each other,—but both are (in the main) correct. The fulfillment of prophecy (as well as History) repeats itself. For instance: the final fulfillment of the book of Revelation is future, even though it may seem to be past history.

Some one has said that "prophecy is Moral, rather than determinate." The Lord is seeking morals, and morals determine the time, or place, or manner of fulfillment. To illustrate: Jesus came "in the fulness of time," but the fulness of time was determined by man's morals, rather than by God's fore-ordained decree. Of course all this is modified by God's foreknowledge of what man's morals will be, at any future (designated) time. But even Jonah understood that God's decrees were dependent upon man's attitude toward God, or his change of attitude. (Jonah 4:2).

In other words, prophecy may be delayed, or it may be hastened in its fulfillment, 2 Pet. 3:12. Occasionally, the prayers of a single man, or the faithfulness of a single man, has delayed, or modified, the destiny of a city or nation. What a wonderful God we have, and how amazing is his love for his saints, and his pity for sinful men. We may pray, like Moses, Nehemiah, and Daniel, for the restoration of God's favor,—and if we are "faithful in our generation" God will hear, and "repent him of the evil" predetermined. (but not always. Jer 7:16.)

God takes into account the (excusable) ignorance of a people. He regards the multiplied opportunities, and special accountability. He regards the attitude of the "remnant" of faithful ones. He hears the cry of the persecuted, and the widow. He takes into account as to whether the people have rejected known truth, and are wholly returned to their "wallowing in the mire."

God has his appointed "times," and woe to the world, or that city or nation, which affords his "time" opportunity for judgment.

We should endeavor to know God's times, but rather to know man's morals. A decay in morals, calls for a preaching of judgment, and Judgment is always "imminent," when morals decline.

But also, we should seek to know the "time" of golden opportunity, and Heavenly manifestation. Pleased is the man, the Nation, and the World, when God's times fit with our receptive, and "waiting" attitude. Mal. 3:10.

It will throw a new light on prophecy if we consider fulfillment as cumulative in the end times, and each prophecy as finding an anti-typical fulfillment then. Ezek. 12:23. (To be continued).

—Paul Hayes, Fresno, Calif.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subscriptions for the O. P. A., and in aiding in the campaign to increase our reader list:

J. D. Phillips—6; J. C. Tate—1; T. F. Thomas—1; M. F. Gray—1; Mrs. G. M. Boss—1; J. C. Moore—1; Donie Trott—1; L. D. McDonald—1;

Mrs. Draw Browning—1; Sam Finto—1; J. E. Spear—1; Mrs. J. L. Nichols—1; Homer A. Gay—1; J. E. Spradley—1; W. H. Gill—1.

WORDS OF ENCOURAGEMENT

"The April issue of the O. P. A. was certainly fine. It seems to get better all the time."

—Homer A. Gay, Okla.

"Find one dollar for my renewal to the O. P. A. I don't want to miss a copy, as it is the best paper I ever read. I hope how well it may prosper."

—Mrs. G. M. Boss, Indiana.

"Here is my renewal to the O. P. A. I certainly like it fine, and I hope it will ever stand for the things now advocated in its columns."

—W. H. Gill, Texas.

"I have just read the last issue of your paper, and I like it very well. I see you are confronted with some of the same things that every man, who tries to edit a paper in behalf of the truth; i. e., when you do not do just as some, who are a bit elastic in their teaching, say they are ready to call you a coward. I hope you remain firm yet humble in your attitude toward the floating issues infesting the church today."

E. J. Smith, Texas.

"The April issue of the O. P. A. was just fine. I hope the time will soon come when we can enlarge it and receive it more frequently."

—C. H. Lee, Missouri.

"I think the O. P. A. is very fine. Success to the paper, and may God bless its editors and workers in spreading the Gospel and in their effort to keep the church free from innovations."

—Bernice Brown, Missouri.

"We are always glad to co-operate in any way possible with the publishers of the O. P. A., for we know they are doing a good work."

—Laycock Printers, Jackson, Tenn.

CHRIST'S COMING

Does Christ come again to each Christian at the hour of death? The Bible nowhere teaches us so.—Adventist.

Right you are. However, the Bible teaches that when the Christian comes to the time of death, he ceases to "live in the flesh," for to him is given at this time "to depart and be with Christ, very much better." (Phil. 1:23).

Christ says, "I am coming again." (Jno. 14:3). He came from God into this world (Jno. 16:28); and he said he would leave the world and go to the Father. There is but one "again" as to his coming since he left; and so he says, "When the Son of man comes in his glory, and all the holy angels with him, then will he sit upon the throne of his glory, and before him shall be gathered all nations, and he will separate them from one another," . . . saying, "Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels, . . . And these shall go away into eternal torment, but the righteous into eternal life." (Matt. 25:31-46) "Tribulation and anguish" (Rom. 2:90), "tribulation" (2 Thes. 1:6), "eternal fire" (Matt. 25:41) for the wicked; but "rest" (2 Thes. 1:6) for the righteous.—H. C. Harper.

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. 7

LEBANON, MISSOURI, JUNE 1, 1934

No. 7

WHAT THINK YE OF CHRIST?

Christ, from the Greek, and Messiah, from the Hebrew, both denote the same thing—anointed. Both kings and priests were anointed. And the Jews were expecting Messiah, or Christ, as their King, to appear as "Moses in the Law, and the prophets" had predicted. And others, in the East, among whom the Jews had mingled with their Sacred Writings, in captivity, had caught a glimpse of the royal one, and had come to Jerusalem with the inquiry, "Where is he that is born of the Jews?" for the time was now fulfilled. (Dan. 2:44)

But the Jewish conception of their King (Christ, or Messiah) was wrong, although his character was most plainly portrayed in their Scriptures; and it was to correct this misconception that Jesus propounded to the Pharisees the question: "What think ye of Christ—whose son is he?" (Mt. 22:42)

The extreme humiliation surrounding the life of Jesus, and his lofty claim as "the Son of God," seemed to baffle them no little, although both were clearly set forth by the holy writers of divine truth. Yet neither met their expectation.

Jesus had put the Sadducees to silence. They denied the resurrection of the dead, angel, and spirit. (Acts 23:8) But Jesus refuted them by their own acknowledged Scriptures. "And the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together." (Mt. 22:34) They were constantly trying to entangle him with Moses and the civil authorities by propounding to him shrewd questions; but they always came out sorely perplexed, for his answers invariably placed them in a predicament, and the people could see it. This time, after answering their question, he put one to them, to show them that the very claim on which they were rejecting him to be the Christ, is the very ground why they should receive him as such, namely, his claim, and demonstration of that claim by mighty works, to be "the Son of God."

Their answer came like a flash, for their Scriptures were explicit on the matter, and every Jew was supposed to know the answer. So they say, "Of David." That is, Messiah, or Christ, they looked for was to be the son of David. Yes, yes, truly; but is that all? If so, I, Jesus, fill the bill. But you put yourself above David, making yourself "the son of God." And we, therefore, call you a "blasphemer." So Jesus put to them another question, saying, "How then does David in Spirit

call him Lord? saying, The Lord (Jehovah in Hebrew) saith unto my Lord, Sit thou at my right hand till I put thy enemies under thy feet. If David calls him Lord, how is he his son?

So David himself puts Messiah, the expected King, above himself, when speaking by inspiration in this Messianic Psalm. Now, what about it? But no answer came. Messiah, then, is above David, and by this, it was apparent that the ground on which they refused to accept Jesus as the Messiah, is, indeed, the very ground that proves his claim to be the Messiah, or Christ.

Let us read the whole Psalm, a prophetic description of the King and his reign:

1. Jehovah saith unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool.

2. Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thy enemies.

3. Thy people offer themselves willingly in the day of thy power, in holy array: out of the dawn of the morning thou hast the dew of thy youth.

4. Jehovah hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

5. The Lord at thy right hand will strike through kings in the day of thy wrath.

6. He will judge among the nations. He will fill with dead bodies; he will strike through the head in many countries.

7. He will drink of the brook in the way; therefore will he lift up the head. (Ps. 110)

Here we have a vivid description of Christ (Messiah) the Lord, and his reign in his kingdom. "And he shall sit upon his throne; and he shall be a priest upon his throne." (Zech. 6:13) Truly, "one Lord" (Eph. 4:5), "the Lord Jesus" (Rom. 10:9), "one Faith" (Eph. 4:5), "the Gospel" (Mk. 16:15), "one baptism" (Eph. 4:5), "baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19; Mk. 16:16; Acts 2:38-41).

"Sit thou at my right hand, until I make thy enemies thy footstool." "But he, when he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies are made his footstool." (Heb. 10:12)

Again: "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing not put in subjection under him. But now we see not yet

all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." (Heb. 1:7-9)

Again: "For he must reign until he hath put all enemies under his feet," and "the last enemy that shall be abolished is death." (I Cor. 15:25, 26)

Again: "This Jesus did God raise up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which you see and hear. For David ascended not into heaven, but he himself saith: Jehovah said unto my Lord, Sit thou at my right hand until I make thy enemies thy footstool. Therefore, let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom you crucified." (Acts 2:30, 31)

Again: "Now, when they heard, they were pricked in their heart, and said to Peter and the rest of the apostles: Brethren, what shall we do? And Peter said unto them: Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. They then that received his word were baptized; and there were added in that day about three thousand souls." (Acts 2:37-40)

Again: "Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us out of the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have our redemption, the forgiveness of our sins." (Col. 1:12)

Here we have Jesus "a priest upon his throne," ruling in the midst of his enemies, and the rod of his strength going out of Zion. Moreover, his people are offering themselves willingly and in holy array. And thus they go forth in the morning of "the day of salvation," ever active in pulling down the strongholds of Satan, bravely holding aloft the banner of the great "Captain" of their salvation, always faithful to him as their Lord.

"But Peter and John answered and said to them, Whether it is right in the sight of God to hearken to you rather than to God, judge ye." Again: "Then Peter and the apostles answered and said, We ought to obey God rather than man." (Acts 4:19; 5:29)

"Rome entered on the persecutions because it saw in Christianity that which threatened its own existence. The Christians declined to support the state religion; they even condemned it unsparingly as sinful and idolatrous. The Christians, moreover, would not worship the genius, or guardian spirit of the emperor, and would not burn incense before his statue, which stood in every town. Such a refusal to take what was really an oath of allegiance was regarded as an act of rebellion.

These feelings of hostility to the Christians were strengthened by their unwillingness to serve in the army and to swear by the pagan gods in courts of law. They would not

join in the amusements of the circus or the amphitheatre." (Early European History-Webster)

"A priest for ever after the order of Melchizedek," makes him both priest and king. This matter is fully set forth in the epistle to Hebrews.

"Judge among the nations," "strike through the head in many countries," "fill with dead bodies," all show that God still rules in the kingdoms of men, as he always has, and the outcome will be the putting of all things under the feet of Jesus as Lord and King. Let us bow to none other; let us serve him faithfully, for he has said, "Be thou faithful unto death, and I will give thee a crown of life." "Stand up, stand up, for Jesus." "The fear of the Lord is the beginning of wisdom."

1. Those having "forgiveness of sins" in the name of Jesus Christ have been "translated into the kingdom of God's dear Son." (Acts 2:38; Col. 1:12, 13)

2. Men have had "forgiveness of sins" in the name of Jesus Christ since the day of Pentecost mentioned in Acts 2:1.

3. Therefore, the kingdom of God's dear Son has been in existence since the day of Pentecost mentioned in Acts 2:1.

1. Christ must reign until death is abolished. (I Cor. 15:25, 26)

2. Death will be abolished when the dead are raised. (v. 54)

3. Therefore, Christ must reign until the dead are raised.

—H. C. Harper.

FRIENDS OF O. P. A., NOTICE!

The printers have advised us that they must raise the price of printing the O. P. A., and we are now paying an advance in the price of about 23%. This means that the friends of the paper will have to put forth more effort to obtain subscriptions and donations to meet this advance. Therefore, we earnestly request that all preachers, leaders and others, do not fail to work for the paper wherever you go. If all will go to work in earnest, we shall be able to keep the paper going at the present subscription price, one dollar per year, and this we much prefer. Let everybody renew promptly and insist on others sending in with you.

—Publisher.

AN ERROR CORRECTED

On p. 2 of "The Cup of the Lord," I quoted Pickering, the standard lexicographer in Campbell's day, as giving "a small cup" as the definition of *poteerion*. Having recently re-examined all the authorities quoted in the tract, I find that Pickering defines *poteerion* "a drinking-cup, a goblet." Hence the Douay Version reads "He took the chalice" (Mt. 26:27, etc.), "chalice" meaning "goblet." The word defined "a small cup" is *poteeridion*, the element "di" indicating "small." The words *poteerion* and *poteeridion* and their definitions are so similar, and the print in Pickering being so fine, and the second word so near the first—all

these contributed to my mistake. For confirmation of what I here say, look up the two words in Pickering, p. 1092. *Poteeridion* is a classical, and not a N. T., Greek word, and hence it is not in Thayer. And since the N. T. word—*poteerion*—means "a cup, a drinking vessel," with no indication of size, we are left free here. —J. D. Phillips.

From The Fields

Tom E. Smith, Healdton, Okla., May 15, 1934.—I preached at Pike City the first Lord's day inst., and baptized one. The church there is getting along nicely.

Abe Young, Hallesville, Texas.—We are keeping house for the Lord each Lord's day. We are having some trouble over the cups question, but I have whipped it out, and now we are having it over the class system of teaching, but I am still in the lead on that issue. I trust that the pure Gospel will win the world for Christ.

Alneer McFadden, Winters, Texas.—Since last report I have preached at Bradshaw and at Moro. The interest is growing all the time. I am to preach at Moro again the second Sunday in next month, and at Bradshaw for one sermon Sunday morning.

P. S. Bro. James R. Stewart, please write me, letting me know how to reach you as I want to write you.—A. F.

T. F. Thomasson, Rte. 2, Box 196, Roswell, New Mex., May 17, 1934.—The churches in this part are still continuing in the Apostles' Doctrine, growing in interest and attendance; many of the unconverted seem to be interested in the simple Gospel. We expect to have Bro. J. L. Musgrave with us again this summer, and we are looking forward to a profitable meeting. He is to be at Greenfield the last half of July; at L. F. D. the first half of August, and at Lake Arthur the last half of August. If you are passing this way arrange to be with us. Brethren Homer A. Gay and Homer L. King, with the latter's children, are with us for two nights, being on their way to other fields of labor. They spoke at L. F. D. last night, making excellent talks. They are to speak at Greenfield tonight. We are surely enjoying the visit with these good true brethren.

James R. Stewart, 749 Willow St., Abilene, Texas, April 14, 1934.—After having enjoyed six months with the good brethren in California, I am now in the evangelistic field, being in a series of meeting at Somerton, Ariz., having started the 8th of this month. We are having a good meeting, two young men having made the confession to date. Others are expected before we close. I

go from here to Phoenix, Arizona for a short meeting, then on into Texas for some work. I want to get through in these states so that I can get into the North in the early summer. It was hard to part with the good brethren in Calif., especially at Montebello, Los Angeles, and South Gate, where I labored much with them. Notice the change in my address as above when writing me.

Homer L. King, Rte. 2, Lebanon, Mo., May 17, 1934.—We closed the mission meeting at Claxton, about thirty miles from Lebanon, May 3, with nine baptized into Christ; all of whom were grown folks. There was much interest manifested in spite of the busy season. We hope to return this fall for a longer stay. We departed from home May 10 for Deming, New Mex., preaching one night at Sulphur, Okla., making it to Healdton, to be with them over the second Sunday in May. Here we had the pleasure of visiting in the home of our beloved Bro. Homer A. Gay, as well as some of the other good brethren there. Bro. Gay accompanied us to Roswell and Greenfield where we preached one night each at these places. At Roswell, we had the pleasure of visiting in the home of our Good Bro. T. F. Thomasson, meeting many of our old friends. By the time this reaches you we expect to be in a series of meeting at Deming, where we lived for nearly two years a few years past. Our next will be at Wichita Falls, Texas, beginning there the 20th of June.

S. J. Gay, Greenfield, Calif.—I began a meeting here April 8th and continued until Wednesday night, the 25th. Was forced to close on account of my throat. However, I intend to preach again Saturday night and Sunday. Have had good attendance and interest throughout, and have five additions to date. The brethren here have been meeting from house to house for worship, and when I came we had no place for a meeting. So, we cleaned up a double garage of Bro. Clements and fixed to seat about a hundred people. There are some fine brethren here who have stayed firm through thick and thin, and have kept the body of the Lord together. It is sad to know that such places have not been visited and encouraged by loyal preaching brethren. I would love to stay here and work with them for some time but my throat just will not stand the low, damp climate. I will head back toward New Mexico the last of next week. Will likely stop a few days in Los Angeles and a few days in Somerton, Arizona. I am enclosing subs. for O. P. A. Sorry I did not have any copies with me, as I feel sure that I would have gotten several more subs. by showing them.

Homer A. Gay, Healdton, Okla.—I held a meeting at Harmonsville, Okla., embracing the third and fourth Lord's days in April. One was baptized and three confessed their faults. We have a band of good brethren there. The brethren from Healdton assisted with their presence, songs, (continued on page 5)

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THE TWO RENDERINGS OF "EK" IN MATT. 26:27-29

By J. D. Phillips

A certain professor (P. C. Key) of A. and M. College of Texas has this to say in a recent issue of the "Church Messenger":

"But does Matt. 26:27-29 show that all drank out of the same container? We know that 'of' in this passage does not mean out of. Notice the passage. 'Drink ye all of (out of) it . . . but I will not drink of (out of) this fruit of the vine.' The parts of the statement are parallel, and the word of is the same in both parts. Notice that it is clearly absurd to say that the second of means out of. Then the first does not and cannot mean out of. No standard translation, if any at all, so gives it; and if any individual translation does so render it, an error is made."

Reply

Certainly an appeal to ignore, a common trait of those (even educators) who know their position will not bear rigid investigation! All words and phrases must be translated according to usage and the idioms of the languages. The word *sabbaton* is rendered both "sabbath" and "week," in Mt. 28:1. Bro. Key will not say that "an error is made" in the two renderings of the word here.

"Of" in Mt. 26:27, 29 is from "ek." "Ek means 'out of.' Mt. 26:27 has a literal meaning (drinking out of a cup)" (R. H. Pfeiffer, of Harvard University). "Ek" (out of) is a preposition governing the genitive case; while "eis" (into), the exact antithesis of "ek," is a preposition governing the accusative case. "Eis" is rendered "into," "unto," "toward," etc.; while "ek" is rendered "out of," "from," "of," etc. The context must indicate the word by which either is to be translated.

To drive the point home, I mention the fact that we have always emphasized the fact that one believes "unto (eis) righteousness," repents "toward (eis) God," confesses "unto (eis) salvation," and is "baptized into (eis) Christ" "for (eis) remission of sins." Likewise, that Christ, when He was baptized, "came up out of (ek) the

water"; and that we are "born of (ek, out of) water."

Goodspeed renders "ek" "from" in Matt. 26:27, thus: "You must all drink from (ek) it," and the second "ek" here he renders "of," thus: "I will not drink of this fruit of the vine." Benjamin Wilson, in the *Emphatic Diaglott*, renders the first "ek" "out of" and the second "of."

Robert H. Pfeiffer, curator Semitic Museum, Harvard University, a specialist on all Biblical languages, Hebrew, Chaldean, Syriac, Aramaic, and Greek, shows that the first "ek" should be translated "out of," for he says: "Ek means 'out of.' Matt. 26:27 has a literal meaning (drinking out of a cup)" (Letter).

Walter Miller, head of the Greek Department, University of Missouri, says of "ek"; "It ought to mean literally 'out of' it" (Letter).

Ben F. Battenfield, graduated under McGarvey at Transylvania University, a master of Hebrew and Greek, says, "A literal translation of the Greek would read, 'And he took a small drinking vessel, and gave thanks, and gave it unto them, saying, 'You must all drink out of it' (Kingdom Harbinger)." (Letter).

The professor of Greek in the Mississippi University says, "Matt. 26:27, 'Drink ye all out of it' (that is, you must all drink out of the cup)" (Great Controversy, p. 281).

The professor of Greek in De Pau University (Green Castle, Ind.) says, "Matt. 26:27 reads not, 'Drink ye all of it,' but 'You must all drink out of it' (Letter).

The professor of Greek in the University of Cincinnati says, "I translate Matt. 26:27, thus: 'Drink ye all out of it' (Great Controversy, p. 283).

Frank M. Bronson, a professor in Cornell University, translates Mt. 26:27, "Drink (out) of it all of you" (Ibid).

Prof. Pfeiffer, of Harvard, says, "Ek is used in Matt. 26:27 and 1 Cor. 11:28 to show that all disciples present should drink out of the one cup."

Thayer, the standard New Testament Greek Lexicographer, knew the force and idiomatic meanings of "ek" as well as any man of modern times, and all Greek scholars have his Lexicon, it being the universally acknowledged standard. No scholar who cares for his reputation among educators will deny what he says on "ek." He says "ek" in Mt. 26:27, which Prof. Pfeiffer says "means out of" and "has a literal meaning (drinking out of a cup)," denotes "out of," and that "ek" in verse 29—"drink ek the fruit of the vine"—denotes "of." He says: "Pino (drink) ek (out of), with a genitive of the vessel out of which one drinks, ek (out of) tou (the) poteerion (cup, drinking vessel), Mt. 26:27; Mk. 14:23; 1 Cor. 11:28" (Lexicon, p. 510), further stating that Christ uses *poteerion* literally as "this cup containing wine" (p. 15). "Ek," therefore, denotes that "they all drank out of the same" drinking vessel, just as two or more of us might drink out of the same gourd, tin can, dipper, etc., at a spring of water. Thus the great lexicographer is agreed

with the translations and eminent scholars quoted above. What about "ek" in Mt. 26:29—"I . . . drink of (ek) this fruit of the vine"? The idiom here used requires "of" as the translation of "ek." All translators so recognize it. Thayer is clear on this point. He says: "Ek with a genitive denoting the drink of which as a supply one drinks, Mt. 26:29; Mk. 14:25; apo . . . with a genitive of the drink, Luke 22:18" (Lexicon, p. 510), thus showing that we "drink of the fruit of the vine" in the cup by drinking "out of the cup" containing it.

"We, receiving of one loaf and of one cup, are receivers and partakers of the body of the Lord" ("St." Ambrose, died, A. D. 307, just 200 years after John's death).

Matt. 26:27-29 shows "that all drank out of the same" cup, and no "error is made" by Wilson and Goodspeed in their correct renderings of this passage.

FROM THE FIELDS—(continued from page 3) prayers and money. Bro. Tom E. Smith preached twice in the meeting. We need more congregations who have the missionary spirit like Healdton. I am now at Roswell, New Mexico, with Bro. King. We preached at L. F. D. last night and are to preach at Greenfield tonight (May 17). Tomorrow I leave for Mountainair. On with the work of the Lord, brethren!

All-Day Meeting

There will be an all-day meeting at Wichita Falls, Texas on the Fourth of July, for the purpose of getting closer together in the work of the Lord and that we may get acquainted with each other. The following preachers are expected to be present: J. L. Musgrave, Tom E. Smith, E. J. Smith, Tom McBride, H. C. Welch, I. G. Hayes, Clovis Cook, Reed Chappelle, Homer A. Gay, Walter Ray, James Stewart, James T. White, the writer, and possibly, others. We expect a number of congregations to be represented. All sound brethren are cordially invited to attend. Bring your lunch and spend the day with us. I expect to conclude the series of meeting there on that day.

—Homer L. King.

J. D. Phillips, Van Court, Texas.—Since last report, I have closed an interesting meeting at Enery, Texas. From there, I went to Cleburne, for six days. From there to Healdton, Okla. From there to Sulphur, for a debate with G. W. Phillips on the cups heresy. He is the first man I ever met or heard in debate would "neither lead nor follow," as A. Campbell told N. L. Rice. He made no effort to meet anything I said, but would distort it and try to meet the distortion! While he was in the affirmative, he spent all his time trying to answer my affirmative speeches. He was supposed to have endorsement from leading brethren on that side of the question, but had none! From there, we returned to Van Court. Since coming here, I have preached a few times at Eola, and once at San Angelo.

I go to Marion, La., for a meeting the first half of July, and to Baskin, La., for the last half of July. I go to Kinston, Ala., for the first half of August, and to Hohenwald, Tenn., for the last half. I go to Gilpin, Ky., for the first half of September and to Spring Hill, W. Va., for the last half. From there to Stanford, W. Va., and from there to a point in Boone Co., W. Va. From there to Long Bottom, Ohio. Then back through the states of Indiana, Illinois, Missouri and Oklahoma. Any brethren in any of the territory mentioned in this report may secure my services for a week or ten days while I am in their section, if they will write early. I have reserved the right to put any of these meetings off a few days, if it is necessary.

Discussion With "Church Messenger"

Since publishing the challenge in our paper, we have received word from Bro. Paul Knight that they are accepting our challenge to discuss our differences, publishing the same in both papers. He informs us that they have selected G. W. Phillips to represent them. It is very probable that we shall select either H. C. Harper or J. D. Phillips to represent us. Arrangements are now being made to begin the discussion, and we may be able to begin it in the July number.

—Homer L. King.

OUR BASIS OF UNITY — No. 5

When we are busy in the Lord's Service, our minds are more likely to be kept pure. The Holy Spirit in guiding the apostles and early church into all truth gave works to do that will enable all Christians to be faithful and true to Christ our Redeemer "until he come." One very important admonition is "not forsaking the assembling of yourselves together as the custom of some is, but exhorting one another and so much the more as ye see the day drawing nigh." Heb. 10:25. It is an easily discerned fact that when Christians forsake the assembly they soon die a spiritual death. Necessarily the purpose of the assembly is to maintain spiritual life and growth. As did the early church, we assemble upon the First Day of the Week to break bread, Acts 20:7. Jesus said, "except ye eat the flesh and drink the blood of the Son of Man ye have no life in yourselves." He that eateth my flesh and drinketh my blood abideth in me, and I in him," see John 6:53-55. As the branch cannot bear fruit of itself except it abide in the vine so neither can ye except ye abide in me John 15:4. Hence in order to be fruitful in the Lord we must (in a figure) eat his flesh and drink his blood.

On the night he was betrayed, "Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take eat, this is my body (flesh). And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." Matt. 26:26-28. How long can a human being refrain from eating and drinking and still keep soul and body together? We know that the longer one abstains

from food and drink the weaker one becomes. Eventually death will ensue. The same is true in the spiritual life. Abstinence from eating the flesh and drinking the blood of the Son of God will result in spiritual death or separation.

"As oft as ye eat this bread and drink the cup ye proclaim the Lord's death till he come." How "oft" should we do this? We read that the apostles and early church assembled for this purpose upon the First Day of the Week. We will ask, "The first day of what week? In answering this question, let us consider God's command to Israel, "Remember the Sabbath day to keep it holy." What Sabbath day? Moses and the Israelites understood it to mean every Sabbath day. Likewise we are taught to "remember Christ" upon the First Day of the Week, and that means the first day of every week. Such an assembly is implied in I Cor. 16:2. Many Christians are slack in this service. But "he that is slack in his work is brother to him that is a destroyer." Prov. 18:9. Jesus said, "He that gathereth not with me scattereth." It is impossible to be slack in assembling together to worship God through Christ, and still be "gathering with him." "Where two or three are gathered together in my name (by his authority) there am I in the midst." Matt. 18:20.

Immediately after enjoining the assembling together upon us, the author of the Hebrew letter says, "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of low much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite unto the spirit of grace?" Heb. 10:25-29. From the foregoing we conclude that wilfully forsaking the authorized assembly of Christians is to account the Lord's Supper an unholy thing, and trod under foot that same loving Lord who died for us. We cannot escape if we neglect so great salvation.

On the other hand we are not commanded to be present at unlawful worship. For instance we are taught "assemble together cf. I. Cor. 14:23. Does that mean, assemble in classes? Assembling "apart," if indeed it can be called assembly at all. God has never at any time authorized his people to assemble in classes. Hence when we forsake class assembly we are merely forsaking an unauthorized system.

Does class assembly make for oneness? On the contrary just the opposite. There must be division before there can be classes. But the scripture says "one body." But classes are many bodies, or divisions of the one body. Hence it destroys the oneness or unity of the body of Christ. Could it be lawfully said we are making division when we forsake class assembly? Where does the law of Christ say it? Nay, verily, the class

assembly is condemned, for it is not of faith, and "whatsoever is not of faith is sin." Rom. 14:23.

Sometimes folks claim it is better to classify everyone because some understand more than others and therefore need more advanced teaching. Sometimes they say the children cannot understand in the assembly, therefore ought to be taught separately. But where will it end? There are no two people in the whole wide world who have exactly the same amount of knowledge. So get it down to a true finess, there would needs be a separate teacher for every pupil, an utter absurdity. Why not take God's way and reach all and at the same time please our creator?

When the whole church is assembled together, all male members (two or at the most three in one meeting) may teach in turn "that all may learn and all may be exhorted," see I Cor. 14:23-38. Thus we see that the Lord's way will reach ALL, many men to the contrary notwithstanding.

"As in all the churches of the saints, let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection as also saith the law. (What law? Old Covenant of course). And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." Yet sad to say many women continue to do this shameful thing. But they are expressly forbidden to even ask a question, let alone answer one or teach or have dominion over a man. I Tim. 2:8-15. If the Lord had said, "Let not sprinkling be used for baptism into the church," that would have been about as plain as possible to make it. Yet he says, "Let the women keep silence in the churches," and many do not give heed. These are under the same condemnation as the baby sprinklers.

But some one says, "the children must be taught." Amen and amen, the children must be taught. Which teaching other than what they learn in the assembly ought to be done in the home and by the wayside, constantly ever and always. cf. I Cor. 14; Eph. 6:1-4 and Deut. 6:6, 7. The Sunday School or class system of teaching imaginarily relieves some indolent parents of their duty of teaching their own children. Nevertheless let the parents fulfill their duties to their children and there is not even an excuse for the humanly devised system.

If Christians provide not for their own (both temporal and spiritual things) they are worse than unbelievers. Man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

Let us remember to 'divide' the assembly into classes for teaching is division and in and of itself is condemned. God says, "There is one body the church and we desire it so.

(continued)

L. L. McGill.

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MAN OF SIN PRECEDES THE BEAST

The four beasts of Dan. 7, were all future, including the first. Dan. 7:17. They are contemporary (at the last), and the first three last longer than the fourth. Dan. 7:12.

The Little Horn (Dan. 7) and the eighth Head (Rev. 17:11) are the same. Both last to the coming of the Lord, and are destroyed by his coming.

Neither one is Rome, Rome sits in the saddle of the ten horned beast, for a time, and is then ditched by the ten horns. Rev. 17:16.

This occurs before (or when) the eighth head appears, as John sees Rome in the saddle while the resurrection of the eighth head was yet to come. Rev. 17:8.

The little Horn is gradually destroyed (Dan. 7:26) after the Mystery Babylon is suddenly destroyed. Rev. 18:21.

The seven heads of the ten horned beast are consecutive, (one head at a time) Rev. 17:10; and the eighth is yet future, so that this head is called the beast itself. (verse 8). This head is a king, and not a kingdom (verse 10). So it meets its fate as an individual, at the coming of the Lord. Rev. 19:20.

The False Prophet is probably the leader of the two horned kingdom (beast) Rev. 13 (maybe England and America?)

The ten horned beast is first a Federation of ten kingdoms, with Rome in the saddle.

Rome, at the time of her downfall, is incomparably rich. She is clothed with gold, and purple, and her offerings to the nations are in a golden cup. She is drunken (at the time) with the blood of the saints, in a future martyrdom. Rev. 17:6 (Rev. 6:9-11).

The merchants of the world shall lament her, for her merchandise was tremendously great. Rome is to be a maritime city, and every ship-master tremendously great. Rome is to be a maritime city, and every ship-master (of the world) shall bewail her fall. (Rev. 18:11-19).

This is future Rome. She shall be as splendid and as haughty as (ancient) Babylon in the days of Nebuchadnezzar; but in "one hour" shall be thrown down, "like a mill-stone," into the sea,—for strong is the Lord, who judges her. Rev. 18:5, Jer. 51:6-9.

The saints will be with the Lord, when this happens. They shall take part with Him, in rendering to her double, for all her works. Rev. 18:6, 7 Rev. 2:26, 27.

But before the Lord comes, the Little Horn of Dan. 8 will be revealed. He is the same as the King of the North (Dan. 11:21-45). Both do the same thing. (Compare Dan. 8:11 with Dan. 11:31).

He comes to his end when Michael stands up at the Resurrection of the saints. Dan. 8:25; 12:1. Rev. 12:5-10.

This is probably the same as the Man of Sin (2 Thess. 2) Compare Dan. 11:37 with 2 Thess. 2:4.—Note also that the Man of Sin is to precede the coming of the Lord and "our gathering togeth-

er unto Him." Verse 1. This is also Anti-Christ—I suppose.

(It matters not that the Beast is also Anti-Christ—for it is Pagan.)

My opinion is that the Man of Sin is Bolshevik, and the Beast is Fascist. Both Dan 12, and Matt. 24, put the Great Tribulation before the Rapture.

Michael stands up for Israel, and they are converted by the Lord's coming. Rev. 1:7; Zech. 12 and Rev. 12. The woman in the Wilderness has "the testimony of Jesus." (12:17) Read also Isa. 66:7. I think the Rapture of the Man Child is at the time of the First Resurrection. The Man Child is Jewish.

—Paul Hays, Fresno, Calif.

"YE MUST BE BORN AGAIN"

(John 3:7)

The above was uttered by him who spake as never man spake. And it is a positive declaration—one that must be complied with in order to an entrance into the kingdom of God, which no one will deny who believes the Bible. The entering into the kingdom spoken of here by the Great Teacher is equal to entering into the church, into the body of Christ, into Christ, into freedom from sin, and is prerequisite to the entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. Or, in other words, to our being saved in eternity.

If this be true, which none will deny, then the importance of the subject, "Ye must be born again" presses it upon every intelligent mind. There are three births spoken of in the Bible. Two are spoken of in the conversion of Nicodemus and the Savior. The natural—being born into the world—the birth of the Spirit, and being born from the dead (Col. 1:8). The first and third of these are unconditional. No one is responsible or could have anything to do with the birth into this world, nor is any one responsible or can have anything to do with being born from the dead. But how about the second birth—the birth of the Spirit? Some would tell you, as it is with the first and third, so it is with the second—that we are not counselled, and are passive in this, the birth of the Spirit, as in the other two. If this be true, then the question, "Ye must be born again" loses its importance and interest at once and dwindles into insignificance, for all we can do is to wait until we are acted upon by the power that brings us into this spiritual birth. But no such an idea is taught anywhere in God's Book; not even hinted at, and always seemed the essence of foolishness to me. The Savior says, "And ye will not come to me that ye might have life." Jno. 5:40. What life, John? "Search the scriptures for in them ye think ye have eternal life." Eternal life, then, is the life these people would not come to the Savior that they might have. "And ye will not come" does not sound to me like these people were passive in the matter of eternal life.

But my aim is rather to show by what means the new birth is brought about—than to point out the erroneous teaching of others on this subject.

Though I am reminded of one other error upon this, that I will notice before I endeavor to show the how of this—being born again. The sects tell us in order that the sinner may be born again, it is necessary for them to pray for and believe that God will send this converting power down, directly from heaven, into the heart of the sinner, then he is regenerated—born of the Spirit. This, too, is as erroneous as the other position, and implies that God is unwilling to save the sinner until coaxed and pleaded with, and adds a condition to the law of pardon and leaves out others found therein. They say that it is so mysterious that it cannot be explained—"better felt than told."

And they try to hide behind the language of the Savior where he says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." John 3:8.

To say at the time this was spoken by the Lord that it was mysterious, and was not understood by Nicodemus and the people, would not be so bad; but to teach at the present time, or after the law of the Lord had gone forth from Jerusalem and thousands had been born of the Spirit, is very erroneous and misleading, and inexcusable, it seems to me.

Granting that the word "wind" in the above quotation is properly rendered, what would we have? Let us see. You can hear the sound of the wind, but you cannot tell whence it cometh or whither it goeth. So is every one that is born of the Spirit. The point aimed at by the Savior is this: You cannot see the wind, neither can you see a man born of the Spirit. He may be or he may not be born of the Spirit as far as you could tell by looking upon one claiming to be born of the Spirit. It does not change his physical appearance in the least. Therefore his being born of the Spirit is like the wind—cannot be seen. But as to how we are born of the Spirit, is so plain that the wayfaring man, though a fool, may not err therein.

Now in the natural birth there is first a begetting, and so, also, with the Spirit. Paul says, "For though you have ten thousand instructors, yet have you not many fathers: for in Christ Jesus have I begotten you through the gospel." I Cor. 4:15. James also says, "Of his own will begat he us with the word of truth." James 1:18. Paul says he had begotten these Corinthian brethren by the gospel; says in speaking of the Father, "Of his own will begat he us (christians) with the word of truth."

The gospel and the word of truth are one and the same. "And this is the word which by the gospel is preached unto you." I Peter 1:25. So we know how we are begotten—by the gospel. Now if we can find how we are born, we will be one step farther. Well, hear Peter, "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." I Peter 1:23. The Savior said to Nicodemus, "Ye must be born again," and Peter tells us

here, those to whom he was writing, had been born again and that it was the word of God. Surely no one would deny they both had reference to the same birth. Then to be begotten by the gospel, or the word of truth, is to be begotten of the Spirit, and to be born of the word of God is to be born of the Spirit. If not, why not?

Now faith, repentance, confession and baptism are the conditions upon which remission of sins to the alien sinner is predicated. "Seeing you have purified your souls in obeying the truth."—Peter. "Thy word is truth."—Jesus. So we find to obey the word, which is the word of the Spirit, is the way to purify the soul—to be born again, to be born of the Spirit. Water baptism is the consummating act, and where the new life begins in being born again, and as we arise from the water to a new life, and without this coming forth from the waters of baptism one cannot be born of the Spirit. The Savior said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:5. What the word teaches, is also the teaching of the Spirit, and a birth that is not begun and carried on, and consummated by the work of the Holy Spirit, is not of God.

West Grove, Iowa.

—A. J. Bond.

SIMPLE, STRAIGHT PREACHING

"God wants his preachers to do plain preaching, his Word. 'The prophet that hath a dream let him tell a dream, but he that hath my word, let him speak my Word faithfully,' as the prophet Jeremiah declared, surely emphasizes that God wants simple straight preaching." —P. T. Messenger, Sept. 7, 1933. (Adventist)

Reply: Yes, and the Apostle Paul emphasizes for this dispensation the same thing that Jeremiah did for Israel, saying, "Preach the Word," 2 Tim. 4:2. And had Miller preached "the Word" instead of "a dream," there would have been no "disappointment" and aftermath of infidelity on the part of those who were deceived by this dreamer.

"I'd hate to be alive when Christ comes and be found saying that he would not come for 2,000 years."—Adventist.

Reply: Yes, so would I. I would feel as the one should have felt who said he would come "some time between March 21st, 1843, and March 21, 1844" — as though I had lied about the matter.

Notice

We are omitting the Honor Roll in this issue, but you may look for all in the July number. I am having to make up the copy while on my way to New Mex., and it makes it rather inconvenient.

H. L. K.

Brethren, let us all speak a good word for our paper whenever the opportunity presents itself.

Let Laycock Printing Co., Jackson, Tenn., handle your printing needs.

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

OLD PATHS ADVOCATE

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

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

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No. 8

LET US GO ON TO JERUSALEM!

By J. D. Phillips

Martin Luther "restored the Bible to the world A. D. 1534, and boldly defended its claims against the impious and arrogant pretensions of the haughty and tyrannical See of Rome. But, unfortunately, at his death there was no Joshua to lead the people, who rallied under the banners of the Bible, out of the wilderness in which he died" (Alexander Campbell, Preface to the Christian System, p. 1).

Luther, the great reformer, who plead for a reformation of Babylon, was a harbinger of Campbell, the great restorer, who plead for a restoration of primitive Christianity "in name, in doctrine, and in spirit" (Moses E. Lard). As Campbell said of Luther, so I say of Campbell, that when he died "there was no Joshua to lead the people, who rallied under the banners of the Bible" and the Bible alone "out of the wilderness in which he died"—out of "the wilderness" (Rev. 12:6) of "Mystery, Babylon the Great" (Rev. 17:5)—back to Jerusalem, or the ancient landmarks. He died in the suburbs of "the great city," Babylon. There being "no Joshua to lead" us, we have camped in the suburbs where Campbell died; and have been adrift at sea without "chart or compass" for these long years.

But, fortunately, a band of men are now gathering, from East, West, North, and South, into "one body" (Eph. 4:4)—men who have the cause of primitive Christianity at heart, and who have set themselves to the noble task of finishing the restoration, and leading the disciples of Christ in obedience to the command to "Come out of" Babylon "my people, that you have no fellowship with her sins, and that ye receive not of her plagues" (Rev. 18:4). We are going back to the Lord's appointed ways and doctrine.

"In all my Lord's appointed ways
I'll follow where He leads."

Campbell foresaw, through the prophets, the work in which we are now engaged. He says: "Were we to enter upon the consideration of the administration of the affairs of the Kingdom after the fall and overthrow of the apostate city and the conversion of the Jews, we should have to launch upon a wide and tempestuous ocean, for which our slender bark is not at this time sufficiently equipped. This may yet deserve the construction of a large vessel in a more propitious season. Meanwhile the original gospel is extensively proclaimed and many thousands are pre-

paring for the day of the Lord; and these are taught by the 'Faithful and True Witness' that the day of the Lord will come as a thief in the night, and that their happiness and safety alike consist in being prepared for his second advent" (Christian System, p. 178).

We are nearing the time of "the fall and overthrow of the apostate city," which is "Mystery, Babylon the Great," and her household of Protestant daughters, "the Harlots and Abominations of the Earth" (Rev. 17:1-5). Since Babylon is to exist for "a time, times, and a half" (Dan. 7:25)—1,260 years—and the church is to stay "in the wilderness" (Rev. 12:6) during the same period, and this period is about up, we see on every hand unmistakable evidence of the approaching judgments on Babylon. We also see unmistakable evidence in the church of her complete restoration.

Through the work and influence of such men as Gilbert O. Nations, Homer L. King, L. L. McGill, H. C. Harper, C. B. Tigner, and others too numerous to mention, the church is now "coming up from the wilderness" (Song of Sol. 8:5) of sectarianism and lawlessness, "fair as the moon, clear as the sun, terrible as an army with banners" (S. of Sol. 6:10). Each worker for the completion of the restoration is determined that he will go through fiery persecution for the sake of a return to primitive Christianity.

"Through floods and flames, if Jesus lead,
I will follow all the way!"

The ancient gospel is being proclaimed, and the church is being restored to her ancient glory, loyalty, purity, simplicity, and power. Those who love Zion and seek the peace and happiness of Jerusalem are gathering into the one body of our Lord and following Him wherever His truth leads the way. The church is becoming again what it was in the beginning. By putting on the royal majesty of her King, she is becoming "terrible as an army with banners" (S. of S. 6:10); or, as Rotherham renders it, "majestic as bannered hosts." Each disciple should say with the poet:

"Then, hinder me not ye much loved saints,
For I must go with you!"

This work of restoration will not cease until the church of today is wholly identical with the church of Apostolic days. Rejoice, therefore, in hope, and be patient in your wilderness tribulations, O church of God; for your souls shall be thrilled with the spirit and power of revival of primitive Christianity!

"Awake, awake; put on thy strength, O Zion;

put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean! Shake thyself; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion!" (Isa. 52:1, 2).

IN AND INTO

The following excerpt is from P. T. M. of May 3, 1934:

All we know of the "name" into which the apostles baptized is recorded in the Book of Acts. Let us read it.

The Revision of the following cases reads: "And Peter said unto them, Repent ye, and be baptized every one of you into the name of (the Lord) Jesus Christ (Acts 2:38). "Only they had been baptized into the name of the Lord Jesus (Christ)." (Acts 8:16) "And he commanded them to be baptized in the name of (the Lord) Jesus Christ" (Acts 10:48). "When they heard this they were baptized into the name of the Lord Jesus (Christ)." Acts 19:5.

Is this to be taken as the APOSTOLIC interpretation of Matt. 28:18-20?

In those days baptisms were commanded to be performed in, or with the invocation of, the name, "the Lord Jesus Christ." Those baptized into this invocable name, called upon this name or invoked it in the act of baptism.

The name LORD is the name that is peculiar to the Lord Jesus. In the Old Testament it would mean YAHWEH. It was God's great name.

We are not saying it IS so, but may it not be so, that the act of baptizing in THIS INVOCABLE NAME by the apostles, as recorded in the Acts, is the Holy Spirits interpretation of the words of Jesus, in Matt. 28:18-20? It is at least worth thinking about, dear ones, and Adventists are known to be original thinkers. They make poor parrots.

REPLY: 1. What "Revision" reads "into the name" in Acts 2:38? The Revised (1881-5) and the American Standard read "in the name." I know of no version that reads "into" here. The Greek is *en* and *epi*, meaning in and upon. Both readings are found in the Greek. And the command is to the sinner. The meaning is, as Thayer (the standard for N. T. Greek) points out, "relying on the name of Jesus Christ, i. e. reposing one's hope on him, Acts 2:38." (page 94.) This the sinner does in obeying this command.

2. Matt. 28:19.—This command is to the baptist, the baptizer. And the Greek is *eis*, into,— "baptizing them into the name." And the Revised and the American Standard so read. The meaning is, as Thayer says, "by baptism to bind any one to recognize and publicly acknowledge the dignity and authority one one, Mt. 28:19; Acts 8:16; Acts 19:5; First Cor. 1:13 and 15." (p. 447).

And here in obeying this command the baptizer brings to bear the dignity and authority "of the Father, and of the Son, and of the Holy Spirit" in the baptism, Greek, "baptisma, a word peculiar to the N. T. and eccl. writ., immersion, submer-

sion," as Thayer says. (p. 94).

3. Acts 8:16.—This is *eis*, into, as in Mt. 28:19. Philip the evangelist did this work in Samaria, and "they had been baptized into the name," and the Revised and the AM. Standard so read.

4. Acts 10:48.—This is *en*, in, as in Acts 2:38. And Peter "commanded them to be baptized in the name," as he did the Jews in Acts 2:38.

5. Acts 19:5.—This is *eis*, into, as in Mt. 28:19. Had they been baptized as commanded by Christ in Mat. 28:19, their answer to Paul's question would have been different, for they would have known of the Holy Spirit. And after they were taught, as Jesus commanded (Mt. 28:19), "they were baptized into the name." And the Revised and the Am. Standard so read.

6. "Calling on the name."—Paul makes it plain in Rom. 10:8 to 13 that sinners, in making what the Bible calls "the good confession" (I Tim. 6:12; Acts 8:37; Mt. 10:32) thereby "call upon the name of the Lord;" and that this "invocation," together with Faith (Rom. 10:10), Repentance (Acts 2:38), and Baptism (Mk. 16:16; Acts 2:38), is a condition of salvation. And it came just before baptism, as shown in Acts 2:38), is a condition of salvation. And it came just before baptism, as shown in Acts 8:37.

7. Lord.—Yes, Jesus is Lord. "Jehovah saith unto my Lord. Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1). And Jesus used this with telling effect in silencing the caviling of the Jews. (Mt. 22:41 to 46). And now we have "the Lord's death," "the Lord's table," "the Lord's supper," "the Lord's day," "the Lord's coming," — "Amen, come Lord Jesus."

Now let some of those "original" Advent "thinkers" come with a criticism of this, for "It is at least worth thinking about."

—H. C. Harper.

MEDITATIONS

God has two divine institutions in the world, the family and the church. The family is the oldest. Each was created, originated, or was organized for a special purpose.

The family originated first, (some 6000 years ago,) for it has the first work to do in its dealings with humanity. It populates the earth and furnishes and trains the material for the population of the church. It legally furnishes this material by wedlock. The laws of God as well as the laws of the land forbid the production of illegitimate children.

The Church originated some 2000 years ago. Its purpose is to train and furnish material for heaven's population. God forbids the production and maintenance of bastards or illegitimate spiritual children.

Through the Church we are spiritually begotten by hearing the Gospel preached. As the laws of our land as well as the laws of God forbid the practice of producing illegitimate children in the family, some other way than by wedlock, even so do the laws of God forbid the begetting of illegiti-

mate spiritual children through the Sunday school in some of its forms, or any other way than by the church.

As the Jewish parents were to train their children at home, (See Deut. 4:9, 10; 6:6-9; 11:18-20) and child-training was no duty of Jewish priests at their place of worship, even so it is the duty of parents now in their homes, to train their children, and not the duty of Christians (priests) at the church, their place of worship.

Woe to parents who neglect their God-given duty of training their children, and turn them over to another organization which man originated, or even the Church to be trained. This is illegal and closely related to Uzza's crime of touching the ark which was illegally transported, or to the strange fire of Nadab and Abihu.

Most of us non-socialist, and non-atheistic people abhor the idea of community method of producing children instead of the family way. What do you suppose God thinks of man's pretending to beget children into His family, the Church, some other way?

God has plainly told who is to train children in the world, and he has told who is to (beget) teach His spiritual children.

May God help us to seriously consider, and rightly understand these things and do them.

—Grover White.

SPIRIT THE FATHER—WATER THE MOTHER (Reply to criticism)

In order to understand the parables and other figures of the Bible we must know where to begin and where to leave off. Spiritual things are not like natural things in every particular. For instance Jesus said "the kingdom of heaven is likened to leaven" Matt. 13:33. Now we must consider in what way it is like leaven, for if we take the wrong likeness we have an utter absurdity. Is the kingdom of heaven like unto leaven in odor? If so, then every brewery might be mistaken for the kingdom of heaven—an utter absurdity of course. In like manner Bro. Massengale's wrong use of a number of figures of speech, some of which have no reference to the others, renders his contention an utter absurdity.

Jesus said, "except one be born of water and the Spirit he cannot enter into the Kingdom of God" John 3:5. In this he named the two parents, and in his figure of speech the water is the mother and the Spirit is the father. Bro. M. agrees that a begettal (giving of life) must take place before there can be a birth. However he does not appear to understand that when one is begotten, one is at the same time conceived (received). But when one believes this occurs (when one receives in the mind), he is begotten or conceived. In completing the parable or figure we have a short process of embryo and petal growth as follows: repentance, confession, and going down into the water. When he comes forth from the water, he is born. The other steps from faith (begettal or conception) are stages of growth of the unborn. If there were no conception there would be no new life nor growth, and no one would go down into

the water, where Bro. M. has conception take place. After belief (begettal or conception) there is repentance (turning) and confession (quicken-ing or manifestation of life) then "going down" into the water and then the birth. Bro. M. has a child going down into the water before being conceived and then conception in the water (another absurdity) and then has him born directly without the essential steps in embryo and petal growth. (In medical circles this latter is called abortion.)

In order to understand the figures and parables of the Bible, we must know where to begin and where to end, and follow the figure in the intended particulars, taking that only which is contrary to nature, when it is plainly evident, and when it does not destroy the completeness of the parable. In one figure we are married to Christ, and are a part of the bride. In another entirely different figure, the church or bride is mother of us all. In this latter, Christ, the husband of the bride becomes our father. In another figure Paul was father to the Corinthians, I Cor. 4:15.

If in the figure of the new birth the church is the mother, it follows that when we have "come forth from" the water, we have come forth from the church (another absurdity) for we are baptized into Christ (or the body, the church). And thus when the church is our mother, we are unborn babes and will not be born until the resurrection from the dead, of which Jesus is said to be the first-born.

This demonstrates the fact about the interpretation of Bible figures of speech that before we can correctly interpret and before we can correct another we must know where to begin and where to end, and must understand the natural things of life spoken about.

L. L. MCGILL.

WORDS OF ENCOURAGEMENT

"Here is my renewal for the paper. It is very much appreciated by me. I hope never to be without it." Mrs. J. E. Tidwell, La.

"I think every Christian family should have the O. P. A., as it builds them up in the grace and knowledge of God, and draws them closer together in love and unity. I pray that every member of the loyal church will subscribe for it." —Talbert Hoover, Calif.

"I am glad that I am able to do something for the paper, and I am glad that we have a paper that stands for nothing but the truth."

—James R. Stewart, Texas.

"The May issue of the O. P. A. was fine, and we enjoyed it very much. Bro. King, I hope you and children are well. May God bless you in the good work. We would like so much to meet you."

Chas. Rowdon, Calif.

"I certainly enjoy every issue of the O. P. A." C. A. Welborn, Texas.

"Here is my renewal to your good paper. I have not been able to take it the past year, but I hope that from now on I can stay on your mailing list."

—Mrs. Z. E. Weems, Calif.

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THE CHRISTIAN DISCIPLINE

By Alexander Campbell

(Since the mission of the O. P. A is to plead for a restoration of primitive Christianity of which church discipline is a sadly neglected part, we here publish an article on the subject from the chief exponent of the plea. J. D. P.)

I. Members should be publicly received into all societies. They are so in the state. It is a matter of record. When a person is regenerated, and desires to be enrolled among the disciples meeting in any one place, if his confession unto salvation or immersion has not been publicly known to all the brethren, reason says those who have been privy to the fact, who can attest his confession, ought to introduce him to the congregation, and he ought to be saluted or received as such by the brethren with whom he unites. This the slightest attention to propriety, the reason and nature of things, fully and satisfactorily demonstrate. Letters of recommendation are the expedient which, in apostolic times, was substituted for this formal introduction, when a citizen of the kingdom visited any community where he was unknown personally to the brethren.

II. A person cannot be under the oversight or under the discipline of a congregation, unless he voluntarily associate with the brethren meeting in that place, and unless it be a matter of notoriety or of record among the brethren that he is one of them. There can be no formal exclusion if there be no formal reception. If there be no formal and visible union, there can be no formal and visible separation. In truth, there can be no discipline in any congregation, unless it be an organized body; and no body can be organized unless it is known who are members of it. On a matter of such plain common-sense perception we have seldom thought it necessary to say a word, and should not now have noticed it at all, had we not found some societies which cannot tell their own members, which even hesitated about the necessity of a formal reception of any person into them, or of having it on record who belonged to them. They de-

manded a positive commandment or precedent for such reception. They might as pertinently have demanded a positive commandment for persons to be formally married before they could be recognized as husband and wife, as to ask for a positive commandment for one of the most common dictates of reason, though, indeed, every commandment addressed to the Christian congregations on relative duties and privileges assumes the principle that those who belong to any society are known to each other to belong to it, else they could not even perform the first duty to one another—they could not know when they were assembled—they could not "tarry one for another."

III. Whether there shall be a record in print, in writing, or on the memory of the congregation, is a question which must depend on circumstances. If all the members are blessed with infallible memories, so as never to forget who are members, when they become such, when any one was received, when any one was rejected—I say, if every brother and sister can so well remember these matters, as, when the discipline of the congregation or any particular question respecting any case of discipline may arise, they can infallibly remember all about it; then, in that case, it is unnecessary to have any record, church book, secretary, or anything written or printed. But if otherwise, there must be a record; because questions involving the peace and good order of society may arise, and have arisen, which require infallible testimony, of the most satisfactory evidence on questions of fact, such as, Was A B ever a member of your community? When did he become a member of it? When was he excluded? When was he restored? When did he forsake the assembly of the brethren? Was he a husband at the time of his removal? etc.

IV. Two things are paramount in all cases of discipline before brought into the congregation—the Fact and the Law. The fact is always to be established by good testimony or by the confession of the transgressor. The thing said to have been done, or the fact being established, the next question is, What is the law in the case? This the elders of the congregation must decide. They are to be judges both of the fact and the law. If they are not, they are unfit for the office, and unworthy the name of "the rulers" of the congregation. When they have fully examined and decided the case, they lay it before the congregation. If they acquiesce the matter ends, and the accused is retained or excluded, as the case may be. If they do not acquiesce, or if the accused appeals to the congregation, the case must be reconsidered; and if, on further examination, both the elders, the congregation, and the accused retain the same views and the same position, helps must be called either from the congregation or from some other. This indeed must be a rare occurrence; and is the only ultimatum that Christianity contemplates.

V. "Offences must come"; and, if possible, they must be healed. To cut off an offender, is good; to cure him, is better; but to prevent him falling, is best of all. The Christian spirit and system alike inculcate all vigilance in preventing;

all expedition in healing offences; and all firmness in removing incorrigible offenders. Its disciplinary code is exceedingly simple, rational, and benevolent. It teaches us to regard all offences as acts of impiety or acts of immorality; sins against our brethren, or sins against God alone; the omission of right, or commission of wrong.

VI. Trespasses against our brethren are all matters of aggression upon their person, property, or character. They are either private or public. We can only offend against the person, property, or character of a brother; and we can do this only privately or publicly. Christ's legislation on private and personal offences, as recorded in the 18th chapter of Matthew, commends itself to the approbation of Jew and Gentile all over the world. It is as plain and as excellent as his golden rule of moral feeling.

VII. Without giving any rules to decide who is the aggressor, or the aggrieved, allowing either party to view the matter as he pleases, he commands him that supposes himself to be aggrieved to go to the aggressor and tell him his fault privately. If restitution is made and reconciliation effected, the matter ends. If not, he takes with him a second or third person, states the facts in the case, reasons and remonstrates. If this also fails, then he is commanded to inform the church of the matter; and if the aggressor will not hear the church, then he is to be as a heathen man or a publican.

VIII. Some, indeed, imagine a difficulty in this case; for after "tell" there is no it in the original; and ask, "What is to be told to the church—the original fault, or simply the aggressor will not make restitution?" The most natural construction favors the simple statement of the fact—that an offence had been committed and restitution refused, without going into the details of the trespass. But a second difficulty has been suggested on the manner in which the congregation is to be informed. Is it to be told to the whole community in full assembly met? or to those appointed by the congregation to hear and adjudicate such matters? Certainly the congregation has ears as well as a tongue, and it is not all ears nor all tongue. Every well-organized church has its eldership, who hear all such matters, and who bring them before the whole assembly only when it is absolutely necessary, and even then at a convenient season.

IX. The elders hear the matter; and if the case be one that requires a special committee, which Paul calls "secular seats of judicature," 1 Cor. 6:4, they appoint it; then, and not till then, if their decision of the matter be refused, they bring it before the whole congregation, and he is excluded from among them, that he may be as a heathen man and a publican—one entitled only to civil and not to Christian respect—one whose company is to be eschewed rather than courted.

X. The whole community can act, and ought to act, in receiving and excluding persons: but in the aggregate, it can never become judges of offences and a tribunal of trial. Such an institution was never set up by divine authority. No com-

munity is composed only of wise and discreet full-grown men. The Christian church engrosses old men, young men, and babes in Christ. Shall the voice of a babe be heard, or counted as a vote, in a case of discipline? What is the use of bishops in a church, if all are to rule—of judges, if all are judges of fact and law? No wonder that broils and heart-burnings, and scandals of all sorts disturb those communities ruled by a democracy of the whole—where everything is to be judged in public and full assembly. Such is not the Christian system. It ordains that certain persons shall judge and rule (1 Tim. 3:5; 5:17; Acts 20:28-31; Heb. 13:17, etc., etc.), and that all things shall "be done decently and in order."

XI. Besides matters of private trespass between brethren, there are matters of public wrong, or acts of injustice towards the whole Christian community, and also towards them that are without. Drunkenness, for example, is a sin against God and against all the Christian brotherhood. It is, moreover, a public nuisance to all men, so far as it is witnessed or known. The transgressor in such a case, if he be not penitent and reform, must be convicted of the offence. An attempt at convicting him of the offence is not to be made till he fail to acknowledge it. A failure to acknowledge, or an attempt to deny, calls for conviction, and precludes the idea of repentance.

XII. In all cases of conviction, the church is to be addressed through its rulers. No private individual has a right to accuse any person before the whole community. The charge, in no case, is to be preferred before the whole congregation. Such a procedure is without precedent in the Law or in the Gospel—in any well-regulated society, church, or state. If, then, any brother fall into any public offence, those privy to it notify the elders of the church, or those for the time-being presiding over it, of the fact, and of the evidence on which they rely. The matter is then in the hands of the proper persons. They prosecute the investigation of it; and, on the denial of the accused, seek to convict him of the allegation.

XIII. When any person is convicted of any offence, he is unworthy of the confidence of the brethren; for conviction supposes concealment and denial; and these, of course, are evidence of impenitence. We do not say that such a one is never again to be worthy of such confidence; but that until he has given satisfactory proofs of genuine repentance, he is to be treated as one not of the body of Christ.

XIV. In all cases of hopeful repentance the transgressor is to be restored with admonition. The acknowledgement of an offence, and of repentance for it, are, in all cases, to be as public as the sin itself. Peter's sin and repentance are as public as his name. So was David's. So should be those of all transgressors. Those who have caused the Savior and his faithful followers to blush ought themselves to be made to blush before the world; and if their sorrow and amendment be genuine, they will do it cheerfully and fully. "Them that sin rebuke before all, that

others also may fear" (1 Tim. 5:19).

XV. Whether it may be always prudent in the incipient stages of every case of discipline to have open doors, or whether some cases may not require closed doors, are questions referred to human prudence; but in the case of the ultimate decision of the congregation, and in that of exclusion, there can be but one opinion on the necessity and utility of its being done in the presence of all who may please to attend. (Christian System, pp. 85-90).



S. A. Bryant, Rte. 5, Box 662, Phoenix, Ariz.—The church in Phoenix is getting along fine. Bro. James R. Stewart was with us over the fourth Lord's day in April, and baptized two. I expect to start East, through New Mex., Texas, Okla. and Ark., in July. I have some time not taken, and I would be glad to hear from brethren wanting a meeting, or that would like to have me stop over for a few days and preach.

Chas. Rowdon, 329 Burke St., Rivera, Calif., May 10, 1934.—We worshipped with the Montebello congregation a few Lord's days past. The attendance was very good. Brethren Stone and Sharp are the leaders. They believe in the Bible Way, and are good teachers, which gives the church the right kind of edification. I think it would be well to have the addresses of all the loyal congregations in the brotherhood, published in the O. P. A., so that all might be easily located.

James R. Stewart, 749 Willow St., Abilene, Texas, June 9, 1934.—Since last report I have conducted meetings at Eola, Texas, baptizing three; Sedar Gap, where eight were reclaimed; now at San Angelo, with the series six days old and with twenty additions to date, seventeen of whom were baptized. We are expecting more before the close. I go next to Winters, Texas, where I have held two meetings. The cups preachers have given a great deal of trouble here, but I think we shall be able to get everything straightened out in the meetings. From here to Corsicana for ten days; then to Union, and to Comanche. This will complete my work in Texas, and I will go into Missouri, Iowa, Illinois and Indiana. Should others in these states desire my services they should write me at once.

Ben F. Battenfield, Compton, Ark., May 6.—We have regular worship at Compton school house, led by Brother Frank Sims, of the Alexander Campbell school of thought. The Communion of the Lord's Body and Blood is spread each Lord's day. Brother Overman, a retired preacher, who recently came to this community, often adds in-

teresting talks, and they call on me when I am present. An average attendance of around 50.

Frank Cobbs, Spring Hill, W. Va.—The church at Mallory chapel is doing fine. Bro. White's meeting helped us. We expect Bro. Phillips with us next fall, when he gets to W. V. The church at Uneda, W. V., wants him, too. We have a fine church, there, of forty members. Bro. Willie Doss, a sound gospel preacher, lives there. He and Bro. C. W. Holley have recently debated the S. S. and cups heresies. Bro. Holley said he would not debate with Bro. Doss any more. We are not surprised!

J. J. Warden, Beckley, W. Va.—The church at Staniford, where Bro. J. D. Phillips met and defeated Ried Robison in debate in 1928, is doing nicely. Bro. Phillips will be with us again next fall. Bro. Williams will be with us soon, in meetings.

W. R. Maynard, Henderson, Ark.—We meet at the school house, in the Maynard Bend community, each Lord's day, "to break bread" (Ac. 20: 7). We are few, but strive to carry on as "it is written."—Bros. Albert Thompson and G. B. Keeter preach for us occasionally. Bro. W. C. Rice does lots of work in this county.

Bro. J. R. Stewart is holding a meeting this week (May 6-13) in the Reynolds community near Eldorado, Texas. J. D. Phillips will hold a meeting in the Rock School community near Menard, Texas, May 19 — June 3. Some brethren from Lometa and Lampasas are planning to come and "camp on the grounds."

W. T. Taylor, Lometa, Texas.—I can hold some meetings when and wherever I am needed. I want to make a visit to Oklahoma by way of Wichita Falls, Texas this summer. I could stop over a few days enroute, and do some preaching.

John L. Reynolds, Crockett, Calif.—The church at this place is progressing fine, and we are satisfied with the Bible way. Our trip to Samoa was profitable, there being three baptized and the church strengthened. They invited us back. I recently preached at Oakland. We hope to establish a loyal congregation there. In order to have better environment for our children we have decided to move back to the farm. We desire to locate near a loyal congregation where the family can have Christian influence and association. I stand for one bread and one cup in the communion.

W. C. Rice, Mountain Home, Ark., May 28, 1934.—I was at Dawt, Mo., over the first Lord's day in May, and from there I went to a school house, where there are but three members. I preached four nights with growing interest. From there I went to a school house in Baxter County, Ark. Four were baptized and six confessed faults, and arrangements were made for future

work. My next was at Springfield, Mo., where I preached eight sermons on Revelations, with growing interest and crowds. I hope to begin near Hot Springs, Ark., next Lord's day, in a mission meeting. I expect to be busy until cold weather, and then I expect to assist churches in Bible study during the long winter nights. I think the time spent in this way is really better than preaching the same length of time. Every church should arrange to do this work under the leadership of the elders or some gospel preacher. My health is better than usual, and I hope to do more in the future than in the past for the cause of our Lord.

Homer L. King, Lebanon, Mo., June 15, 1934. We closed a series of meetings at Deming, New Mex., June 10, embracing four Lord's days. The results were five baptized and three restored, and much personal trouble settled. Also, two were excluded from the fellowship. As a result of the work the church seems to have taken on new life and zeal. In spite of the many drawbacks we enjoyed the meeting very much. We lived here nearly two years (1925-1926), and it seemed like home to me and the children. We were treated royally by the good brethren. We shall not soon forget the hospitality shown us in their homes, especially in the homes of Brethren Britton and Willard Ruebush. I go next to Wichita Falls, Texas, to begin there June 20, and continue until July 4. Do not forget the all-day meeting there that day. I go from here to Seymour, Texas, then to Eola.

Homēr A. Gay, Healdton, Okla.—From Roswell, I went to Mountainair, New Mex., where I preached for two weeks. There were lots of drawbacks there in the way of school plays, ball games, dances and the like. But we felt that we had a good meeting. One was baptized and we feel that the church has taken on new life and is fortified against innovations and innovators. We have some as fine brethren and sisters there as are to be found anywhere. Bro. Pulver Garner, a gospel preacher, now lives there and is helping to build up the church. He is a good man and was a great help in the meeting. The brethren think that as they now have Bro. Garner with them, that they will not be bothered so much with the transient preachers who write them that they will be there and preach awhile. Heretofore they have been an innocent prey to preachers of most every stripe and brand. But I think that only the loyal and true will be welcomed there now. I closed out at Mountainair Sunday night, June 3rd, and went to Albuquerque, N. M., where I preached two nights. I enjoyed my short visit with the faithful few there. And especially did I appreciate getting to be with my brother S. J. Gay, who had just returned from a preaching trip into Calif. and Ariz. He plans to begin a meeting in Santa Fe about June 15, where we found one good loyal brother. And he hopes to get a loyal congregation established there. I reached home June 7th, and found the family well. I will rest up for a

few days and then begin a two weeks meeting here on June 15th. On with the good work!

James T. White, Lometa, Texas.—I had the pleasure of attending the last two days of Bro. J. D. Phillips' meeting at the Ellis school house, Menard, Texas. I had preached lots there, and held the first meeting they ever had, Bro. and Sister Herman Stewart being the only members in the community at the time. They made a heavy sacrifice to have the meeting. Like all others, the little congregation that started after the meeting has had its trials, as do all others that stand for the ancient order of worship and work. Some untrue preachers have preached for them in the past, but Bro. Homer A. Gay was finally called there, and thru his influence Bro. J. R. Stewart held a meeting there last year. Their influence was worth much. Although there were no baptisms in the meeting just closed, Bro. Oscar Bradford says: "We have a better church than we had before the meeting." "A better church!" This is the important thing! Truer churches! Restored churches! I am sure the church was firmly established, and the attendance was above expectation. The Cleo brethren co-operated commendably. Several from Menard came, several of the S. S. brethren attending some. Their preacher, Bro. Boyett, was with them twice, and publicly expressed himself as being benefitted. The Cleo brethren arranged for Bro. Phillips to hold them a meeting, beginning June 2nd and closing June 10th. I attended nearly half of it. It was a grand meeting. Brethren came from Ellis, Murr. Ft. McCavett, Lometa, Water Valley, Menard, Junction, and three car loads came from Eola. Three were baptized and one was restored. Bro. Phillips seems to fully realize the force of Paul's statement:—"Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17). While he rejoices when sinners obey the gospel, yet his chief concern is the restoration of the church. I wish that all our preachers would do as he is doing—learn through the apostles and prophets the Lord's plans for restoring the church, and point out the way! I began at Junction June 11th. Bro. Brady Morris is with me, teaching vocal music during the day and helping with the meeting at night. Bro. Jim Hammons and Sister Anna Lee Stewart are making a sacrifice for the cause in Junction. Bro. W. W. Leamons is pastor of the S. S. and individual cups church there, and they are well organized against the Lord's ways in the worship. Bro. Brady Morris, Water Valley, Texas, is a fine song leader and vocal music teacher, and has been doing lots of work in that line since Bro. Phillips baptized him last fall; and he with Bro. Fewel's assistance, has built up a fine little church there, without much help from preachers. I hope to see the O. P. A. grow and that much good may be accomplished in the restoration of the divine worship and teaching in the "one body," the church.

We need your support in the O. P. A. work.
Send in your subs.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subscriptions for the O. P. A.: H. Holland—7; Homer L. King—6; S. J. Gay—4; James R. Stewart—3; Donie Trott—2; Homer A. Gay—1; J. C. Tate—1; Mack Buckner—1; Willard Ruebush—1; Isaac Smith—1; L. G. Park—1; Mrs. Z. E. Weems—1; Oswald S. Hodges—1; Mrs. J. E. Tidwell—1; J. D. Phillips—1.

M O T H E R

My Mother's love, as shown to me
Is purer love than tongue can tell;
She watched my feet, that they might be
Kept in the right, and guarded well.
For this great kindness, Mother Dear,
You have my love from year to year.

A busy life my Mother led;
Yet always found a time to pray,
And in that prayer she softly said,
"My child, O Lord, do guide to-day,
And keep its feet from paths of sin,
That it the crown of life may win."

When ways of wrong I tried to hide,—
I meant no harm by it 'tis true—
My Mother never failed to chide;
The ways of sin 'tis well she knew.
Kind words were spoken to my face,
And she asked God to give me grace.

Good seed-thought in my heart she sowed
Of prose and verse with moral true;
A treasure rich on me bestowed
Of mem'ry gems that well she knew.
For this great kindness, Mother Dear,
You have my love from year to year.
—Harriet Veta Harper.

THE BEGINNING OF THE DAY

(Adverse criticism to Bro. Harper's article in October O. P. A.)

"In the beginning (of time) God created the heavens and the earth * * * and darkness was upon the face of the waters." Gen. 1:1, 2. Hence time began in darkness. God said, "Let there be light and there was light." verse 3. "And there was evening and there was morning one day." This was purported at the end of the first day. Thus the day began in the evening and ended in the evening. This method of reckoning time was continued in the Israelitish age.

However at the deliverance from Egypt there was one important change or mark made in time. Jehovah spake unto Moses and Aaron in the land of Egypt saying, "This month shall be unto you the beginning of months: it shall be the first month of the years to you." (Israelites) Why was this month the beginning? Because in it they were delivered from the death angel and Egyptian Bondage. Ex. 12:13, 14. As a memorial to the same great event they were commanded to observe the Seventh Day Sabbath (Deut. 5:12-15), the daily, weekly, monthly and yearly sacrifices. These were also shadows, types, figur-

es of that which was to come—Christ and his church.

Naturally, in keeping with God's plan in unfolding the things that he fore-knew and fore-ordained, the day should begin in darkness. It was a time of shadows, types, figures not clearly defined to men of that age, but vague, shadowy types. (cf. I Peter 1:10-12; and Col. 2:16-18). However, God gave promise of a better day. When men were steeped in sin, so that only a few longed for and sought after their creator, he made a promise to the faithful. "But to you that fear my name shall the sun of righteousness arise with healing in its wings." Mal. 4:2. Who is the Sun of Righteousness? Let Jesus answer, "I am the light of the world." John 8:12. When did he arise with healing in his wings? When he arose from the dead and brought life and immortality to light. This was the healing for men's souls. If Christ had not risen from the dead, we should all be yet in our sins, "unhealed." I Cor. 15:17. Were it not that he delivered us, we should yet be in "Egyptian Bondage." As the Israelites were given a beginning month (Ex. 12:2), in which to remember their deliverance from the death angel and bondage to Pharaoh, we are given a beginning day in which to remember our deliverance from sin and bondage to Satan. Our beginning day is the first day of the week, and the day itself begins when?

When should we look for this day to begin? Should we expect a time of types, shadows and figures as under the old law? or should we look for a time of light, antitype and fulfillment? Since we see that Jesus took the old law out of the way with its types and shadows, should we not look for the beginning of his day at some other time than at night amongst the flickering shadows? Since Jesus is the Sun of Righteousness and he arose with healing in his wings, we most naturally and logically look for him to fulfill the metonymical figure at the appropriate time of the rising of the sun.

Let us search and see." "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. Matt. 28:1. The dawn of the day is at the rising of the sun: it is never at the setting of the sun. The women started for the tomb while it was yet dark, John 20:1, but did not arrive until the sun was risen.

"And when the Sabbath was past 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 came to the tomb when the sun was risen." Mark 16:1, 2.

"But on the first day of the week at early dawn they came unto the tomb bringing the spices which they had prepared." Luke 24:1.

"Now when he was risen early on the first day of the week." Mark 16:9.

The early dawn spoken of is no other than the rising of the sun. How could it be early on the first day of the week when the sun was risen, and early on the first day of the week the night before? (To be continued in next issue.)

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. 9

CAST OUT FIRST, THE MOTE

What a lot of talk about the preachers ministering damnation! By the term preachers I presume evangelists are meant. Perhaps there are some "black sheep" or moral lepers as described in a recent O. P. A. My experience in meeting such is so limited, that I cannot claim any in my acquaintance. Nevertheless there are doubtless numbers of such who exist. Also from experience I do know this: There are teachers in congregations who in their manner toward the "sisters" spoken of, is anything but "pure." When such a teacher while shaking hands with a sister will grasp her hand with one of his and her bare arm above the elbow with his other hand, at the same time having an ungodly look in his eye—to say the least is that purity? And not satisfied with one greeting of this sort, but he must return for a second! Where is his sense of decency or shame?

Furthermore when these teachers so occupy and limit the time of the church service, that evangelists and young inexperienced men have not sufficient opportunity to do much needed teaching and developing what about it? Doubtless if there were not so many so-called teachers trying to do the work of the elders and evangelists in this respect, the evangelists would have a proper opportunity to do the much needed teaching that would develop "elders" and young men, so that the work of the Lord would advance instead of going backward. Furthermore when the teaching of these same teachers drives away those whom the evangelists have almost persuaded to turn to the Lord, there is something wrong. And when an evangelist teaches something not approved of by these same teachers and the teachers are not capable of convicting what they regard as error there is something wrong again. Either the teaching of said evangelist is true or the teachers are too cowardly to face the issue—estimably both.

"What do I see?" I see (1) the "zealous" (?) teacher preparing a talk to slam some one in the audience and drive them away from the assembly. (2) Who instead of feeding the flock the portion each one needs they feed themselves—their own conceited fleshly minds with the satisfaction of yelping at some one who has no chance to talk back. (3) Unjustly attacking evangelists and refusing them a reasonable opportunity to speak in their own defense.

In the words of John who "wrote somewhat to the church: but Diotrephes who loveth to have the pre-eminence among them receiveth us not. * * * * neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church." 3 John 9, 10.

"Can a stream flow above its source?" Brother teacher, the young men and women in the congregation are looking to you for an example. Those you do not drive away will follow in your footsteps and life Diotrephes love the pre-eminence and be cowardly ballies.

These same teachers who talk so much have fine comfortable homes and farms and luxurious cars and esteem their firesides and lands so highly that they will not leave them to visit the flock and gather in the straying lambs. When a smooth tongued orator comes along and pats them on the back, they think he is a fine fellow—he gets the "fat purse," but he who would see the Lord's cause prosper as it is written, is harshly told he is not wanted.

If you would do your duty as brethren in the Lord and back up "in faith" the faithful who come to labor among you, not only would the flock be well-fed and built up, but all the souls in the highways and hedges would hear also. "Clean thyself up" and then canst thou "keep thyself pure."

Also, if the churches were diligent in sending "once and again" to the men in the field, there would be no need for the men to go looking for the "fat purse," which should not exist among the churches. I repeat, if the "fat purse" was S-E-N-T to the men in the field there would be nothing for the preacher looking for an easy time. Furthermore if along with the "fat purse" there was sent an Epaphroditis willing to hazard himself supplying what lacked, methinks we would be on scriptural ground too. Money is not all. Moral support and encouragement is needed as well as financial support. But "ye will not" as Jesus said to the Jews. Woe unto you hypocrites who laden the preachers with obligations heavy to be borne and ye will not lift yourselves from your selfish business to turn a finger on their behalf. The words of Jesus' warning lamentation over Jerusalem come to mind, "O Jerusalem, Jerusalem that killest the prophets, and stoneth them that are sent unto her how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and

ye would not! Behold your house is left unto you desolate."

"Except ye repent ye shall all likewise perish."

Think not that ye shall escape the damnation ye like not to hear for God beholdeth from on high.

Sincerely and Earnestly,

L. L. McGill, Estevan, Sask.

A FEW QUESTIONS

1. Did the new covenant begin on the day of pentecost?

Answer: Yes, (Luke 24:47; Acts 2:38).

2. Was the prophecy of Joel included in the N. C. and did it begin to be fulfilled that day?

Ans. Yes, but the how and where not were not stated by Joel.

3. Did that prophecy allow a woman to prophesy (teach)? (The word "prophesy" means to teach). Ans. Yes, but did not state how or where not.

4. Could the covenant be changed after it was confirmed? Gal. 3:15. Ans. No.

5. Did the covenant take effect before the death of Christ? Heb. 9:16. Ans. No.

6. Did not Paul allow a woman to prophesy (teach) I Cor. 11? Ans. Yes, Titus 2:3, 4, 5, and Acts 21:9, for example, and he stipulated the how (I Cor. 11) and the where not (I Cor. 14:33-40).

7. Did he not give her instructions how to do this? Ans. Yes, and the where not to do it, as we see in I Cor. 14:33-40 and I Tim. 2:12-15, where the same Spirit speaks, regulating the matter.

8. Did not Phillip have four daughters that prophesied? Acts 21. Ans. Yes, Phillip had. (Acts 21:9).

9. When Paul abode with them did he forbid them teaching (proph.)? Ans. If you mean by "proph." prophesy, I find no evidence that he did.

10. If the N. C. permitted it, Acts 2: as Joel predicted, who can forbid it? Ans. The same Spirit that gave the prediction through Joel, and regulated the how through Paul, also regulated the where not through Paul, as we see in I Cor. 14:33-40 and I Tim. 2:11-15.

11. If Paul forbids it altogether and everywhere, did he not then change the covenant, which he said could never be done? Ans. See answer to No. 10, but let me add: You admit that the Spirit through Paul regulated the how since the N. C. went into effect, and you must admit that the same Spirit regulated the where not and yet did not "change the covenant, or deny the positive commands of Scripture. Paul did not forbid it altogether and everywhere.

12. Did any woman ever have the gift of tongues? Ans. Do you know that no woman ever had such a gift? If so, furnish the proof.

13. Woman was forbidden to speak where tongues were being exercised. Reply: That is far from saying woman was forbidden to speak every place that tongues were being exercised. The truth is: The inhibition as to woman's speaking is "in all the assemblies of the saints," and it is not left to man, be it Pope, elders, or any other man, to revoke it. Just wait until the Spirit revokes it, then you can follow and "walk by faith," and not until that time. Man has been great, from Pope to "elders" and others, in speaking—"where the Bible is silent." The world is full of digressives, who transgress God's commandments by their traditions. (Col. 2:21, 22; Eph. 4:14, 15; Acts 20:29, 30). Such are in the "broad way" (Mt. 7:13), and for the Lord's answer to them, read Mt. 7:22.

14. Did any inspired man forbid woman to speak at any other time or place only where tongues were used? Ans. Paul's inhibition is for all time and for "all the assemblies of the saints," and we have such an assembly now, and "tongues" are not used.

15. Usurp means to take by force, or to exercise over the protest of those to whom the right to object belongs. Reply: The word translated "usurp" (I Tim. 2:12) denotes to "exercise dominion over" (Thayer, p. 84), and no more.

16. Paul forbids women to speak where they must usurp the power over the man. But her husband and the elders of the church are the only men who have right to protest. Reply: There is no such teaching in the Bible. Paul says: "I do not allow a woman to teach nor to exercise dominion over man." And he has not given any man, Pope, elders, or others, authority to change it. The teaching is not allowed "in all the assemblies of the saints" no matter how done; and the exercising of dominion over man is not allowed, no matter how done. And your restricting the teaching to "where they must usurp the power over the man" is a regulation of man, and not of God,—a tradition that makes void the commandment of God.

17. If her husband and the elders are willing she should teach does she usurp authority over them? Ans. I have shown from the inspired language that your "teach where they must usurp power over the man" is not in the Bible. And no matter what "her husband and the elders," or anyone else may permit, her teaching is debarred by the Spirit from "all the assemblies of the saints." (I Cor. 14:33-40; I Tim. 2:12, 13.) And she needs to learn that "We ought to obey God rather than man." (Acts 5:29).

18. Is it not true that under certain conditions she was allowed to teach or prophesy, while under others she was not? Ans. Yes. The "not allow" is "in all the assemblies of the saints," as we have seen; but as to other "conditions" see Titus 2:2-6; Acts 21-9, for example, where she may teach.

19. Where the same conditions do not prevail do we have the right to forbid her teaching?

Ans. But the inhibition is for "all the assemblies of the saints." And you have no more right to invoke "certain conditions" to change, this than another man has to invoke conditions (sickness, cold climate, inconvenience) to change another command of God, baptism, for example.

20. Is there a congregation anywhere today that speaks in tongues? Ans. There may be. If one who speaks but Spanish, for example, comes to an English speaking and understanding assembly, he must keep silent in the assembly if there is no interpreter, and "speak to himself and to God." (I Cor. 14:28.)

21. If not, would she cause confusion (of tongues) if she speaks? Ans. Your assumption which leads to presumption; namely, "cause confusion (of tongues) if she speaks," here is no better than your assumption, "where they must usurp the power over the man." The command is: "As in all the assemblies of the saints, let your women be silent in the assemblies, for it is not allowed them to speak." There is no such inspired limit as: if she does not "cause confusion (of tongues) if she speaks" or if she does not "usurp the power over the man." when she speaks. If you permit man to make exceptions, you can make void any command of God, as the Jews did by their traditions.

22. Does not I Cor. 14:34, 35 show that it was the wives of the inspired tongue speakers who were forbidden to speak? Ans. No; the word is *gunee*, "a woman of any age, whether a virgin, or married, or widow." (Thayer, p. 123). It says "your women," writing to the whole assembly: not "wives" only, nor "the wives of the inspired-tongue speakers" only. Reading stuff into the Bible will make it say anything man wants said.

23. Can a single woman obey the 35th verse? No; but she can "learn in silence," as Paul tells them to do. (I Tim. 2:11). And she can ask others, "at home," as the woman that has a husband is told to do. Why not throw the Bible to the winds, and say that "Paul was just an old woman-hater," as the Christian Church did? You simply "run rough-shod" over the Bible by speaking where it is silent.

24. If she shall never speak in public why tell her how to dress and cover her head while she prophesies? Ans. If she keeps her hair (her "glory," I Cor. II:7), the token that shows she is under the "dominion" of man (I Cor. 11:10; I Tim. 2:13-15; I Pet. 3:6; Titus 2:2-5), she will appear in all places in her womanly sphere in the aspect God intends she shall. This applies to all places and times. It would be absurd, for example, to think that woman must have her hair when she prays and prophesies, and then takes it off when she gets dinner for example—on and off, on and off, on and off. What think ye? The fact is: when she takes it off, she flaunts herself, in token, over man in dominion. As to why Paul at this time and in this connection embraced the opportunity to inculcate this lesson, you can ask him, if you ever see him. I have no desire to be

wise above that which is written." It is likely that the women at this place by violating this divine requirement brought forth the apostle's injunction.

25. She may sing. She teaches when she sings. Eph. 5:19. Is it in public when she teaches a class in the meeting house? Ans. As the classes (the Sunday School, as they are now calling it) are carried on, it is public; and so declared to be by those competent to judge. I know of no lexicographer that defines *hymneoo* ("to sing") as denoting to speak or to teach. The inhibition is in respect to *didaskoo* (teach, I Tim. 2:12) and *laaleoo* (speak, I Cor. 14:34), and not *hymneoo*, sing. A command not to eat, is not a command not to sleep, for illustration.

26. If she was permitted to teach (Acts 2) under the new cov. then who has changed the cov. so that she shall not teach? Ans. See answers in 10 and 11.

Yours very truly,

H. B. Cox,
Springdale, W. Va.

H. C. Harper,
Sneads, Fla.

HONOR ROLL

We wish to extend our thanks and appreciation to the following persons, who have sent in subscriptions to the O. P. A., thereby increasing our reader list and the circulation of the paper:

Thos. J. Shaw—6; Homer L. King—3; Mary J. Stirman—1; T. W. Hagan—1; Frank Cope—1; D. O. Fancher—1; L. A. Corbell—1; E. O. Evitt—1; J. T. White—1; Mrs. A. B. Coble—1; Mrs. L. M. Ponds—1; Joseph Miller—1.

Brethren, we urge upon you the importance of working for the paper in your meetings or wherever you may be. Send us a nice list of subs. before the next issue. We need your support.

—Publishers.

"Twenty-Seven Years on the Texas Frontier," a thrilling history of 224 pages, written by Brother William Banta, Captain, who "passed thru the trials and dangers of frontier life and saw the country settled from Red River to the Rio Grande," re-written and revised by Brother L. G. Park, is a book well worth the price—\$1.00. All the profit made from the sale of this book goes to the support of gospel mission work. Send orders to L. G. Park, Council Hill, Okla., or to J. D. Phillips, Agent, Van Court, Texas.

J. D. Phillips, Van Court, Texas.—Since last report, I held a mission meeting at Rumley, Lampasas Co., Texas, which resulted in one baptism. Several families from that section plan to move with us to Newton Co., Ark., before many months. I will begin a meeting at Marion, La., July 14th. Will begin at Plain Dealing, La., July 28th, and at Baskin, La., the second Sunday in August. I attended the last night of Bro. Jim Stewart's meeting at San Angelo, in June. About 27 additions by baptism and restoration, mostly by baptism!

Send in your subs we need your support.

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BROTHER WIGGS' WIGGLES

For many years I have observed that when brethren swerve from "the truth" of God, they will wiggle and swerve from the truth in many ways. It seems hard for them to tell all the truth on any religious matter.

Bro. Terrance Wiggs, in his report of the Phillips-Phillips debate, held at Sulphur, Okla., last April, has made so many errors that I deem it necessary to correct a few of them. See Church Messenger (May issue) for his report. Of course, the Church Messenger will not publish this correction. But some who read this will appreciate the correction.

In giving the propositions, Bro. Wiggs said that Bro. J. D. Phillips denied "one or more containers," which is not true. Of course, J. D. denied "more" than "one container." George W. Phillips tried hard to get J. D. to sign a proposition to the effect that "one or more" may be used, but J. D. refused, saying, "If I should deny the use of one cup, it would be a denial of my own doctrine and practice!" An agreement was finally made for the propositions to stand as they were published in the C. M., with the statement attached to the proposition that "J. D. Phillips does not deny the use of one container in the Communion." This was after G. W. refused to sign anything except what he had put in the C. M. This was written into the proposition as a part of it, and read with the proposition and an explanation of it was made at the opening of the discussion. Why did Bro. Wiggs leave this out of his report? Surely it was not an oversight.

Again, he says G. W. Phillips' crockery was a source of annoyance to J. D. This is far-fetched. I think it was a matter of childish foolishness, to the crowd. They could see that it was a reflection on the cupers, and that it served as something for G. W. to fumble with while trying to fill in his time.

Bro. Wiggs says the debate was a pain to Bro. Tom Smith and to me, after the first session. Another wiggle!!! Bro. Smith and I both stood by

J. D. all thru the discussion; and we still endorse him to meet any man, especially G. W. Phillips. We recommend him for the task.

Bro. Smith was not "out of order" in calling on G. W. for endorsements, and he called for them both the first and second nights. J. D. told G. W. he would have to be endorsed. J. D. was endorsed by the editorial staff of the O. P. A. and we felt, and still feel, that G. W. should have been endorsed.

Yes, G. W. boasted that he had "built up the Sulphur church," but the Sulphur brethren told us that no one had been baptised or restored under G. W.'s teaching there.

Bro. Wiggs quotes G. W. as saying he "did not mention this container business" until after the sound brethren had preached on it. But G. W. did mention it before we did, for I heard him.

Yes, G. W. contended all the time that the cup was on a par with "seats and lights," but this was too much for him; for J. D. showed that we can, and often do, worship without lights, and that we could easily worship without seats. According to G. W., then, we could have the wine to stand out in empty space, without any cup or vessel, and have Scriptural communion! And, if our use of one cup for the wine makes us "literal cuppers," as they now try to designate us, their use of a plurality of them makes them "literal" cups-ers!! They double up on the "literal"!!

He makes another wiggle in saying that G. W. said he would "meet" J. D. "anywhere," when, as a matter of fact, Bro. Wiggs knows that J. D. challenged G. W. to meet him in his home church—Springer, Okla.,—and that G. W. said nothing! Before the Sulphur debate, G. W. flatly refused to meet J. D. there.

Here is the truth about the proposition: The first night of the discussion, when Bro. Tom Smith was reading J. D.'s endorsement of the other editors of the paper, in which we had endorsed him to meet any of those who advocate the use of "two or more cups," G. W. raised a big, ugly fuss, and said we were "trying to trap" him; that he did not believe in "two or more," but in "one or more" cups. That J. D. and Gay "tried to trap" him "into signing a proposition that he "did not believe," when we asked him to affirm the use of "two or more cups." He said we were "crooked and should quit the ministry"—because we took him at his word! I arose at the close of the session, and told the audience that G. W. had signed a proposition with me, defending the use of "two or more" such vessels. He denied this, and demanded that I present the proposition. I found the proposition, and presented it the last night of the discussion. It made G. W. so mad he acted as if he wanted to use his fist on me. He roared and raved until he made himself ridiculous to every thinking person there! I had written the proposition, denying that "It is Scriptural to use two or more cups in the Communion service," and signed it in the negative. I sent it to the elders of the church at Sulphur. They sent it to G. W. P., and HE rubbed out "cups," and wrote

"containers" instead. When they sent it back to me, with his tampering on it, I marked out his "containers" and put "drinking-cups" above "containers." This, G. W. called "a vile forgery," thus showing the audience what he was! But I feel that I made it plain to all that he was merely trying to cover up the issue, or cloud it, and that G. W. Phillips was the one who "mutilated" the proposition; yes, "tampered" with it without my knowledge or consent.

And now, Bro. Wiggs, "my observation in these debates is" that they show up the wrong and the right and that "good and honest hearts" accept the truth, while those who are "joined to their idol" just wiggle off into more misrepresentations. Indeed, they "wax worse and worse"!

Homer A. Gay, Healdton, Okla.

P. S. As to what Bro. Wiggs said about me, I have this to say: When I read Bro. J. D. Phillips' endorsement and asked for an endorsement of G. W. Phillips, he got out of his chair and raved till I had to sit him down. Bro. Wiggs, some of you brethren should have told him he was "out of order"! G. W. boasted of having established the Sulphur church and, therefore, needed no endorsements. But I did not hear of any of the Sulphur brethren endorsing him. And after he advised them several times during the debate to quit the communion at Sulphur where they use one cup and oppose his cups, they were all back the next Sunday—and communed, as usual!

—Tom E. Smith.



Jas. T. White, Lometa, Texas, June 26, 1934.—I had the pleasure of attending the mission meeting, sponsored by Brethren Willk and Hill, at Brumley, Texas. Bro. J. D. Phillips did the preaching, except the last two services, which were conducted by the writer, as Bro. Phillips had to go home. One was baptized. I secured a sub. for the O. P. A. and sold a few of my book, "Scriptural Communion."

W. C. Rice, Mountain Home, Ark., June 18, 1934.—I closed a mission meeting, near Hot Springs, Ark., the 12th inst. Four were baptized and a nice little band started out to meet each Lord's day for worship. I hope to return for another effort. My next was at Bee Branch, Ark., where I preached four nights. I want to be busy and do all I can for the cause of my Lord.

Grover White, Long Bottom, Ohio, June 25, 1934.—We had an all-day meeting with the Red Rush congregation, near Long Bottom, on the 24th of June. The following preaching brethren were there: G. W. Butterfield and Harry E. An-

guish, both of Showner, O.; Cassius Clouston, New Straitsville, O.; I. G. Williams, Chan I. Hill, and Frank Cobbs, of Spring Hill, W. Va.; and B. F. Leonard, of Huntington, W. Va. Interesting talks were made by Brethren Anguish, Butterfield, Williams, Hill, Clouston, and Leonard. We believe much good was accomplished for the cause.

Wayne Robinson, Orla, Mo., July 14, 1934.—On my way to Calif. to spend my vacation I attended a part of Bro. King's meeting at Decming, New Mex., where I obeyed the Gospel, having decided to enter the evangelistic field I have begun to make the necessary preparation, by studying the Word of God. I am now with Brethren Clovis Cook and Homer L. King, assisting in the meeting at Ogden, Texas. I made my first effort in preaching in this meeting. I shall be compelled to leave soon for my home in Missouri, where I have been employed to teach school.

Clovis Cook, Wichita Falls, Texas, July 14, 1934.—I am now with Brethren Homer L. King and Wayne Robinson in a meeting at Ogden, Texas, near Seymour. I attended the meeting at my home, and there decided to accompany Bro. King in his work throughout the summer in Texas, and then go on to Missouri with him, where I expect to remain for about a year, in order that I may better prepare for preaching the Gospel. I have fully decided to give my life to preaching the Gospel of the Son of God, wherever I may be needed. I am a young man, twenty years of age, and have had nearly two years experience preaching the Gospel. For the next twelve months you may expect to hear from me in the Ozark, of Missouri.

James R. Stewart, 749 Willow St., Abilene, Texas, July 11, 1934.—The meeting at San Angelo closed with twenty-seven additions; twenty-two baptized and five reclaimed. Some of those baptized were from the Holliness, Baptists, and Methodists. One had been a member of the Primitive Baptist Church for thirty-five years. Our next was at Winters, where we baptized two. We have just closed out at a point in Brown County, and are now enjoying a good visit with Bro. King and his children in their meeting at Ogden. I go from here to Comanche County for two meetings; then to Vanzant, Mo., also to Lebanon for a few days; then to Ottumwa, Iowa, to begin the first of September. Since the first of January I have held thirteen meetings with seventy additions. Unto God be the glory.

Sam L. Shultz, Lexington, Okla., June 20, 1934.—I closed a series of meetings at the Wheeler school house last Lord's day night. The interest was good and the crowds were very good, considering the dormant and indifferent attitude of the people there toward the church and religious services. If this report escapes the waste basket, I shall try to report my work in other fields all along. I enjoy reading the O. P. A. I think it

is fine. I hope you can keep it going and can keep it free from wrangling as nearly as possible.

J. C. Minnix, Stanton, Texas, July 3, 1934. — I recently preached at Portales, New Mexico, and all seemed pleased with my efforts. Last Lord's day I preached at Big Springs, Texas, our place of worship. We had good attention, and one made the confession and was baptized. Others are expected soon. I may hold a meeting there soon. We are few in number but strong in the faith, however a few of the members need more teaching on the cups question, which I expect to do soon. I have signed propositions with a Bradleyite on the nature of man and the establishment of the Kingdom. I could use some sample copies of the O. P. A. to a good advantage in this part. May the Lord bless you and the work you are doing, is my prayer.

Homer L. King, Lebanon, Mo., July 15, 1934. — After closing the meeting at Deming, New Mexico, we remained over with them a week in order to do some personal work and to carry out some discipline which seemed very necessary. I preached again over Lord's day, and baptized two more, making seven baptized. From here we went to Wichita Falls, Texas for a series of meetings, which closed July 4. We had a good meeting here, baptizing three and restoring four. The church seemed much encouraged. We were treated very nicely by the good people here, especially in the homes of Brethren Tate, Casey, and Smith. We shall not soon forget their hospitality. We were especially pleased to have Bro. J. R. Stewart and family with us a few days in this meeting. My next was at Ogden, near Seymour, Texas, which closed July 15, with one restored. We met some good people here, too. During both of the above meetings we had two splendid young men with us, assisting in the songs, prayers, and otherwise. They are Brethren Wayne Robinson, of Orla, Mo. and Clovis Cook, of Wichita Falls. The latter will continue with us throughout the summer, fall and winter. We are looking forward to the time in the very near future, when both of them will be among the ablest and best gospel preachers in the brotherhood. We had the pleasure of meeting other young men at Wichita Falls, among whom was Reid Chappell, of Henrietta, Texas, and Frank Cope, of Electra, Tex. It is very encouraging to see so many young men who are entering the field to work in the interest of the Restoration of Primitive Worship. We are now at Ramsy, near DeLeon, Texas, visiting in Bro. J. R. Stewart's meeting, which is a treat to us. We met here Bro. George Hughes, of Desdemonia, Texas, another young preacher. I go next to Eola, Texas; then to Troy, Texas the first half of Aug.; then to Temple, the last half of Aug.

All-Day Meeting

The all-day meeting, at Wichita Falls, Texas, July 4, is now a matter of history. It was a great success in every respect. The following preach-

ers were present and spoke, about ten minutes each: Homer A. Gay, Tom E. Smith, Walter Bray, all of Healdton, Okla.; Lewis Musgrave, El Centro, Calif.; W. F. Cates, Munday, Texas; E. F. Morgan, New Castle, Texas; Clovis Cook, Wichita Falls, Texas; Reid Chappell, Henrietta, Texas; W. C. Ates, Wichita Falls, Texas; B. F. Rollins, Devol, Okla.; Frank Cope, Electra, Texas; Wayne Robinson, Orla, Mo.; and the writer. Besides the preachers, a number of elders and leaders were there, and made excellent talks. The general theme of the speakers was the Restoration of the Ancient Order, or back to the Old Paths. Many congregations of the sound brethren were represented, making the attendance real good. The basket dinner at the noon hour seemed to be enjoyed by all. We think that much good was accomplished in spending the day in the manner above described, and it was decided to repeat it again next year at Healdton, Okla., the Lord willing.

—Homer L. King.

PASSED ON

Bro. Frank Ellmore of Covington, Ind., came home Wednesday, June 20th, '34, arriving at one thirty P. M., walked about one mile carrying his grip; sat himself down to rest, and quietly passed into the great beyond at two-thirty P. M. without a struggle. He is survived by his wife and five children and one sister, the wife of Bro. B. J. Ellston, of Louisiana. Bro. Ellmore was an able preacher of the gospel and a son of the late Alfred Ellmore. The funeral sermon was preached by Bro. Grover Moss, of Danville, Ill.

—Chas T. Cook.

George Hughes, Desdemonia, Texas, July 15, 1934. — I closed a very interesting meeting six miles north of here with good attendance and large crowds, but no visible results. Bro. James R. Stewart is conducting a series of meetings at Ramsey this week. The crowds are good and the interest is growing, but no visible results thus far. We are fortunate in having Brethren Homer L. King and Clovis Cook with us for two nights. Let us pray that the good work may continue, giving God the glory.

No Discussion With Church Messenger

We are in receipt of a letter from Bro. Paul S. Knight, under date of June 27, 1934, stating thus, "I wish to state plainly that there will be no debate on the cup question carried on through the columns of the Church Messenger. I shall notify Bro. G. W. Phillips of my decision in the matter."

Well, I suppose that settles it unless he changes his mind again. First, he would not consent to it; second, he decides to accept our challenge; and third, he wishes to state plainly there will be no debate. I am not surprised.

I, also, wish to state plainly, that so far as I am concerned, there will be no more discussions carried on through the columns of the O. P. A. on the cups, unless the Church Messenger, or some

other paper advocating a plurality of drinking cups in the communion, will agree to open its columns to the same. Why should we furnish all the space, brethren? We hope to give a full report of this matter soon.

—Homer L. King.

Homer A. Gay, Healdton, Okla., July 16.—Since last report I have held a two weeks meeting here at home which is reported by Bro. Smith. It is certainly a pleasure to work with the Healdton church. I began at Sulphur, Okla., July the 6th and closed out last night, July 15. Four confessed their faults and two were baptized into Christ. In all we feel that we had a good meeting. We had services at the church house at nights and down in the Naitnola Park in day time. At the day services we got to preach to people from various counties and states, meeting up with many brethren that otherwise we would never have met. A goodly number of the brethren from Healdton went along with me, and we camped in the park. We had visiting brethren from many other places. You remember that Sulphur is where Doug Phillips recently met and defeated G. W. Phillips in debate on the Cups question. I think that the church is in much better condition there than it was a year ago when I left them.

I am to begin at Harmonville tomorrow night and preach three nights then I am to begin at The Bit Shops, near Healdton, Friday night, July 20, and continue for two weeks. I had a pleasant visit July 4 with many good brethren at Wichita Falls, Texas.

Tom E. Smith, Healdton, Okla., July 15.—Bro. Homer A. Gay began our meeting at Healdton Friday, June 15, which embraced three Lords days, closing July 1. This was a successful meeting, both from the standpoint of reaching the world, having baptized twelve and restoring one, and also in strengthening the church. Bro. Gay did not devote all his time to teaching the sinners what to do to be saved; but also taught the church how to live so as to wield an influence over the world for good, which to my mind is very important. One old lady 68 years old who had been a Methodist for many years was baptized. Putting it in her own words, she learned that she was wrong, and that we were right. Hence having a desire to be right, she confessed her faith in Christ and was baptized into Christ. The other eleven who were baptized were all young folks. Some of the boys have already been taking a leading part in the church work, and we are glad and thankful to say that a number of the boys who were baptized by Bro. Gay last year are able to give splendid talks from the word of God and you will always find the girls on the front seats, encouraging the boys, kneeling in prayer and helping with the singing. Brethren, I believe that our success in the restoration movement depends to a great extent on training our young people, for they must take our place after we are called from this world by reason of death. On July 4 a number of the Healdton brethren and

sisters went over to Wichita Falls, Tex., where Bro. Homer L. King was in a meeting, and we enjoyed the day very much. The day was devoted to singing, and short talks from brethren from various congregations. It was a day that will never be forgotten. We are looking forward to the 4th of July, 1935, when we plan to have an all-day meeting at Healdton, and all sound brethren are invited to come and enjoy the day with us.

INDIANA NOTES

Chas. T. Cook, 1548-S-4th. St., Clinton, Ind., June 14th, '34.—Bro. Evert Murry of Covington, Ind., closed an eleven nights meeting last night, for the church in Fairview near here. Two were baptized during the meeting. Bro. Murry was "converted at the anxious seat," "saved and sanctified" in the pentecost church (?). He was with them and preached for them about one year. He met Bro. Frank Ellmore one day and asked him a question. Bro. E. replied by asking him one question which threw him into confusion from which he never recovered until he read himself out of the Pentecost theory and was baptized into the church of Christ. He has been preaching the gospel about thirteen months.

Donald Thompson, of Chicago Heights, Ill., was baptized into the Christian church. He soon noticed his preacher was so friendly with the Methodist, patting him on the back. One evening Donald went to the regular meeting of the Christian church and was so surprised to find the house closed and locked. Upon inquiry he learned his preacher and some of the church had gone to an entertainment at the Methodist church. He retraced his steps toward his home, feeling humiliated and disgusted, and passing by a certain building his attention was attracted by the noise within. He turned to one side and entered into a Nazarine meeting. Their zeal impressed him and their noise amused him. For pass-time he went back a few times, became interested, was induced to seek his Lord at the anxious seat; was "converted, saved, and sanctified," perfectly satisfied, and as devoted Bible student and praying young man as I ever met. About three weeks ago he hitch-hiked from home to Olivet, Ill., to attend a commencement exercise of a Nazarine college. From there he made his way to an uncle in Indiana.

By a little rouse Bro. Murry commenced a meeting in Fairview on "L. D." night. The Nazarines were holding a meeting in Clinton at the time and Donald attended their meeting, but was thrown into the company of Murry at different times during the day. In my home he told Murry he could not make him believe such a rotten doctrine as he held to, and if he did make him believe it, he would go to hell before he would accept it. He was persuaded by his uncle to hear Bro. Murry on Thursday night. Early Saturday morning the Nazarine took up his baggage and started for his home in Chicago Heights. He had only gone a few rods until he met up with Murry, who immediately engaged him into an earnest, and pos-

sibly for the last time in life, another investigation of the gospel of Christ. Murry stooped down and picked up a small stone and drew a picture in the mud of the tabernacle that God showed Moses in the mount. He dwelt on the brazen altar and the laver on the outside of the holy place and particularly on the altar of incense inside the holy place and from there he carried him away into heaven with the beloved John and let him see what John saw as recorded in Rev. 8:3, 4. Seemingly all to no avail. Murry bade him a sad farewell. Murry went on his way to Bro. Royse; and Donald to Chicago Heights. The bewildered Nazarine turned to one side and sat himself down to think. Directly he said, "Donald what is the matter with you, when confronted with the word of God you are speechless?" He arose and re-traced his steps slowly back to his uncle's home, and asked if one Evert, whose surname is Murry lodgeth there. Murry came forth doubting nothing. The now doubting Nazarine said get your Bible and we will go alone up into the hills and have it out. They climbed slowly the long hill side and lodged under a large oak, where Donald had worn all the grass down during the week where he had resorted, that he might read his Bible alone and pray. With renewed energy Murry opened unto him God's revealed plan and power to save. In about three hours, about eleven A. M., they came down the hill and hastily a small crowd was gathered at a certain water, where Donald said, "I believe that Jesus is the Christ, the son of the living God." Donald and Evert both went down into the water, and he baptized him. There were tears of joy shed by us on the bank. Tuesday night following Bro. Thompson gave us a very able talk on the life of Gideon.

THE BEGINNING OF THE DAY (continued from last issue.)

Jesus arose "early on the first day of the week," and it was "very early on the first day of the week" when the women arrived at the tomb the sun being risen. They were just too late to witness the actual resurrection. The natural sun was risen when they arrived; So was the Sun of Righteousness as witnessed by the angel. Matt. 28:5-7. Then we conclude that he arose with the sun upon the first day of the week, thus marking the completion of the plan of redemption and our deliverance from sin—bondage.

When our Saviour died there was a great earthquake. Matt. 27:51. When he arose from the dead there was another great earthquake, at what time the women were on their way to the tomb. (cf. Matt. 28:1-7; Jno. 20:1; Mal. 4:2).

Contrary to popular belief Jesus must have died on Thursday, else his spirit could not have been three days and three nights in the heart of the earth. He died at three o'clock, Thursday. Thursday night (beginning of Jewish Friday) is one night, Friday night (beginning of Jewish Sabbath) is two nights. Saturday night (beginning of Jewish First day of the week) is three nights. Jesus arose with the sun

upon the First Day of the Week changing law and time, giving us a new order. If this is not correct how could Jesus be **three nights in the heart of the earth?**

When Paul assembled with the Trojans, it was upon the "First Day of the Week" Acts 20:7-11. "Intending to depart on the **morrow**" means the next day or second day of the week if language means anything. Our Christian day begins with the rising of the sun. At that time we begin to commemorate our deliverance from sin and Satan, and our twenty-four hour day continues until the break of day, the second day of the week.

Under the old law a day of "preparation" was of twenty-four hour duration. (cf. Mark 14:12 & Ex 12:18). "And when even was now come, because it was the **preparation** that is the day before the Sabbath. Mk. 15:42. Jesus' body was taken down and laid in the tomb. This was at even, the beginning of the day of preparation. (Jewish time). Under this same law they offered oblations that were to be eaten "on that day and the morrow" but no flesh was to be found in the "morning" or daylight of the third day. If any remained not eaten it was to be burned with fire. Lev. 7:16, 17; Ex. 12:10. These were types of Jesus' body or flesh that was two days in the tomb but was not found on the third day. (morning or daylight). His spirit had left his body about 3 p. m. So that he was three nights in the heart of the earth.

None of the Passover Lamb was to be left until the morning. Ex. 12:10. This lamb was a type of Jesus' flesh or body which was not found in the morning. Nevertheless had he arisen the evening before, he could not have been three nights in the heart of the earth. Therefore he arose with the sun fulfilling the Old Testament and bringing to light the new, ushering in new time, new law, new plan of salvation, delivering us out of the power of darkness, bringing healing in his wings.

The Israelitish day might well begin in the time of shadows, but the Christian day begins with the rising sun (Rising Son). "Work while it is day for the night cometh when no man can work."

In love for Christ and His Church,
L. L. McGill.

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JAMES RUSSEL LOWELL says: "The Savior alone has given to man that hope of life eternal which makes life tolerable and robs death of its terrors and the grave of its gloom."

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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. 10

OUR BASIS OF UNITY — No. 6.

Says the scripture, "there is one body, the church." Eph. 4:4; 1:22, 23. Also Jesus prayed for his disciples, "that they all might be one, evn as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me." John 17:21. Paul, an apostle of Jesus Christ, by the same Holy Spirit wrote to the Corinthians (1:10) "Now I beseech you, brethren, through the name of the Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." Jesus did not pray for the impossible, neither did the apostle command what could not be done. But the Lord sanctified himself and his followers into one body separate from the world, and Paul bade us to follow the same things. Again let us search the scriptures in order that we may the better know, how we may achieve this condition and maintain our oneness against the wiles of Satan.

"That there should be no schism in the body" (1 Cor. 12:25) is abundantly evident to every Bible student. For as there is one body, there is also one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all. Eph. 4:4-6. In this we have a forceful demonstration of unity or oneness. When we have "one" of each of the foregoing, there is no schism (party spirit or division) in the church, but add to those pillars or alter them in any way and party spirit and division will result.

Although the one body or church is made up of many local congregations, yet one congregation is representative of the whole body. For many epistles were addressed to local congregations and these individually become our unit of example for oneness in Christ.

We read that, On the night he was betrayed, our Saviour took "a loaf" (Matt. 26:26 margin) and brake it and he gave to the disciples and said, Take, eat; this is my body. In this figure of speech the loaf is the body. How many loaves did he take? "a" (one) loaf, for without dispute he had one body. Furthermore one loaf in a local congregation is a type of the unity the Lord's spiritual house. Paul said, We who are many are one bread (loaf, margin) one body; for we all partake of the one bread. The significance of partaking of one bread is because we who are many are one body. Therefore in having more

than one loaf in a local body of worshippers destroys one object of our worship; viz., proclaiming one body for which Jesus died and in which we are saved.

Under the old covenant they had twelve loaves of bread on the table in the tabernacle, one loaf for each of the tribes of Israel. cf. Lev. 24:5, 6. Under the new covenant we have one loaf on the table of the Lord, signifying that all are one in Christ." There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Gal. 3:28.

On that same night, He took a cup and gave thanks and gave to them, saying, drink ye all of it (out of it). Matt. 26:27. This cup is the new covenant in my blood, even that which is poured out for you. Luke 22:20. As the blood is the life of the body or flesh (Gen. 9:4) So it is a type of the Spirit which is the life of the soul. Jesus had one Spirit and his church has one Spirit. But to have more than one blood (blood of one) on the Lord's table would signify more than one Spirit, and the significance of the unity or oneness of the blood and Spirit of Christ would be destroyed.

The scripture says, He took "a" cup, meaning one vessel. Jesus said the cup is the new covenant. How many new covenants did Jesus make and seal with his blood? For as there is one will, testament or covenant in force at one time, Heb. 9:15; 10:9; Col. 2:14, the one cup signifies this one agreement. In placing more than one cup on the Lord's table men say that there is more than one agreement or covenant, yet Jesus made but one. Let us keep one portion of that covenant by having one cup in the local church and all members drink out of it. Jesus said, "Do this in memory of me." Till I come. "I go to prepare a place for you." These are his commands and promise, a part of his agreement, but we must maintain our part of the covenant in order to obtain the blessings promised by the Lord.

Repent and be baptized and I will give you remission of sins. Eat my flesh and drink my blood and I will give you life. Endure unto the end and I will give you eternal life and reward.

These are all commands to be obeyed with consequent promised rewards to be received. Therefore since obedience to every command has its specific promise of reward, let us be faithful in fulfilling our part of the contract. "Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, foras-

much as ye know your labor is not vain in the Lord." Let not the tempter persuade you to partake, where more than one loaf or cup is used.

How good and how pleasant it is to see a congregation of Christ cleansed, purified and sanctified partaking of one loaf and one cup, seated around one table in sweet communion with one another and with the Lord. "Lo I am in the midst," said Jesus. Amen.

—L. L. McGill,
Estevan, Sask, Canada.

THE CONSCIENCE

In a previous issue of the "Old Paths Advocate," an article appeared under the above heading. I now proceed to set forth a few facts based upon the conclusions drawn from the fore-going arguments.

First, we learned that the conscience is the mental power in man that decides between right and wrong and that which directs our actions. Second, we learned that it is not always a safe guide. Third, we learned that the conscience must be trained or educated by God's word in order for it to direct our actions aright. And fourth, we learned that our conscience follows, hand in hand with our teaching, or our conscience directs our actions according to our belief, either right or wrong.

Then the only logical conclusion is, if we can believe a lie, our conscience can direct our actions in the wrong way. But the question arises can a person be made to believe a lie? If not, then maybe the theory could be right, that what ever we sincerely believe to be right is right. But this can not be right, because many false teachers are gone out into the world. Now, if they are not causing any one to believe their false doctrines, they should stop preaching, and I believe they would, for should I be telling either the truth or a lie, I would soon quit telling it, if no one believed it.

But they are believing these false teachers, and Christ said, if the blind lead the blind, they will all fall into the ditch. Still stronger proof of this is that Christ said, upon this rock I will build my church, one church, and we see many human institutions, or churches today built by man having many members, believing they are members of Christ's body, when in reality they have been added to a worldly institution. Many are reading such scriptures at Matt. 16-18, and Rom. 16:16 and are coming out of these man made institutions.

Some folks are purely conscientious and claim they get saved at the mourner's bench, or altar, as they call it, which is absolutely wrong according to the Bible, for, the term saved signifies purity of soul, remission of sins and etc. Then if a man gets saved at the mourner's bench, then of course, they are saved, without sin, pure at this point; then how could the Apostle Peter say, that baptism doth also now save us? (1 Pet. 3:21). And how could Ananias say to Paul, when he was in prayer, "Arise and be baptized and wash away thy sins"?

If such people are actually saved at the mourners' bench, then they are not saved in the act of, or by baptism, unless they can be saved twice. How could sins be washed away in baptism when they had been forgiven previously, while agonizing at the mourners' bench? This is a false delusion and many are being led out of such delusions by the blessed word of God.

Some people say, that the phrase for the remission of sins does not mean in order that the sins may be remitted, but because they have already been remitted, previously, perhaps at the mourners' bench. Now if this be true, then repentance is also because our sins have been remitted for repentance, and baptism are connected by the conjunction "and," which shows that they are both for the same purpose.

Now, do we believe that a man must repent because he is already saved or forgiven of his sins, or is it in order that God may forgive his sins? Then if we repent in order to have our sins forgiven surely we are baptized in order to have our sins forgiven.

A lady said to me the other day, "I know I was saved, at the anxious seat, because I just felt like it." I asked her if she was certain that she had not been deceived? She said she thought so for she thought her feelings would not deceive her. Then I asked her if she should be working in the field out of sight of her house, and a neighbor in whom she had confidence should pass and tell her, her house was on fire, would she not run as fast as possible to where she expected to see her house in flames. When she arrives she finds it standing all right without a blaze about it. Now, I asked her if her feelings would have been any different if the house had really been burned down? She said, no.

Then many conscientious folks who believe that they were saved at the altar of prayer were simply deceived by their feelings and got nothing, only deceived. Oh! may sinners hearts be opened, and may they drink in the word of life and may they realize that it is sin, and through obedience to the commands of our Savior that our sins are going to be rolled away, forgiven, blotted out never to be remembered any more.

Then as all Spiritual blessings are in Christ (Eph. 1:3), and as we are baptized into Christ (Gal. 3:27), and as Christ saves the body (Eph. 5:23), and we are baptized into the body (1 Cor. 12:13), and as we must have a good conscience, and as being baptized gives us just such a conscience (1 Pet. 3:21), is it asking too much then to just ask the readers to submit to the ordinance of baptism as the final means of bringing us to the point of fellowship with God and Christ where we can be saved and enjoy a good conscience.

(To be continued)

JAMES F. THOMAS.

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WHITESIDE VS. APOSTLE PAUL

Whiteside, G. A., July 19, 1934, in answering a query raised by "two young women" in Arkansas, as to whether they were doing right in teaching classes in "Bible Study," or plain "Sunday School," as they have now called it, says: "Now, if these sisters had been teaching these children in public school, would any one ever have thought that they might be doing wrong?" And he says, "The devil has got in a clever piece of deception when he fools people into believing that it is all right for a woman to teach any other useful thing, but wrong for her to teach the Bible."

But nobody believes that it is wrong for her "to teach the Bible." In fact, if we read what the Apostle Paul says in Titus 2:3, and what is said in other Bible passages on the matter, we shall see that she is expected to teach the Bible; and the devil or man has got in a clever piece of deception when he fools people into believing that anybody believes it is wrong for a woman "to teach the Bible." And this same devil has got in a still more clever piece of deception when he fools people into believing a church of Christ is on a par with the "public school," a human institution.

And if the "Bible Study," or "Sunday School" is not the church, "the church at work," as its advocates claim when trying to defend it from the claim that "it is an institution separate and apart from the church, as is the missionary society," it is an institution separate and apart from the church, as is the missionary society, or any other human institution. And if it is the church, "the church at work," it must be subject to Christ its Head, and his word, or its walk is disorderly, and it is called upon to "repent." Rev. 2.

Whiteside evidently wants us to look upon the "Bible Study," or "Sunday School," as being the church, "the church at work," for he makes an effort to show that the Apostle Paul's inhibitions do not debar women from teaching in the church. And after quoting 1 Tim. 2:12, "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness," he says, "This language of Paul has often been misunderstood and misapplied."

He then says: "'To have dominion over' is the translation of one Greek verb. We get the idea more clearly if we translate thus: But I permit not a woman to teach nor dominate a man. Man is the object of both verbs. The language does not even prohibit her from teaching a man, if she does it in a womanly way."

But seeming to realize that this sophistry it too transparently thin to blind "the two young women," women, who no doubt are sincerely seeking the truth, and want an honest answer, he throws out another straw to them, saying, "But even if it prohibited a woman's teaching a man, it has nothing to do with her teaching children, or even grown women."

He evidently makes this flourish in the Greek to inspire confidence in his answer. What if "to have dominion over" is the translation of one word Does this in any way affect the matter?

Not a bit of it. This fact clarifies nothing as to what the passage says. It is useless. And any school boy should know that in the text he quotes, "man" is not "the object of both verbs." He does not use the comma after "teach" in his so-called "translation," but where is the scholarship that sustains him? It is not that of the Authorized version, not that of the Revised version, not that of the American Standard version. In fact, it is nowhere. And the 11th verse fully exposes his sophistry. It says, "Let a woman learn in silence with all subjects." And the 12th goes on: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," just as it says in 1 Cor. 14:34-35: "Let your women keep silence in the churches, for it is not permitted to speak. . . for it is a shame for women to speak in the church." And the Apostle shows in Timothy that the church is thus safeguarded since the woman is more readily seduced by Satan than man is.

These apostate churches of Christ, now churches of Christ in name only, having digressed into the "Sunday School," the "Pastor System," the "cups in communion," the "Young People's Meeting," will soon be ready for "mechanical music in the worship" and the "junior church." And when the organ, piano, or what-not, does once enter, it will take these churches by storm as did the Pastor System and the individual cups. The seed is already planted. And if these women suffer the devil's to lead them away from the Word of the Lord, they can expect nothing but a devil's hell, Mt. 25:41-46.

—H. C. Harper.

HONOR ROLL

The following persons have our thanks and appreciation for their hearty co-operation in securing subscriptions for the O. P. A.:

Homer L. King, 6; Clarence N. Young, 3; J. D. Phillips 2; C. L. Williams 2; Homer A. Gay 2; H. O. Freeman 1; F. R. Keele 1; W. W. Leamons 1.

We want to urge upon every friend of the paper the importance of working for subs. During the last two months the subs have not been equal to the expenses, and we would regret very much to miss a single issue. May we have a list of subs from you next time?

—Publishers.

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NOTICE

Again we remind all of the writers of the O. P. A. that copy intended for immediate publication, such as field reports, obituaries, and announcements should reach the office not later than the 12th of the month. We remind you also, that much more matter than we can publish is coming into the office, and this means that someone will be compelled to wait for us to select the time to use your articles. We shall do the best we can under the circumstances.

—Homer L. King.

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GEORGE HAS FOUND (?) IT!

By J. D. Phillips

For many years we have called upon the cups for their authority for the use of cups on the Lord's table, but in vain. The sainted and lamented scholar and commentator, J. W. McGarvey, was among the number of brethren who asked them to give authority for their practice or give it up. But no authority was given. Of all that vast throng—Isaac Errett, A. Sutton, J. B. Briney, F. B. Srygley, G. C. Brewer, W. P. Keeler, and hundreds of others—who advocated the use of cups, none were able to give authority for the practice. To use George Phillips' phrase, they "frustrated the grace of God" by going on in their own way without pointing out Scriptural authority for their practice. Of late years, a few brethren—Alva Johnson, L. W. Hayhurst, Leland H. Knight, Paul S. Knight, Charles W. Watkins, et al—have been doing all in their power to get the churches to put in the cups. While they claim (for sentimental reasons) to oppose the individual cups, yet they have all tolerated them. These brethren make loud pretensions to "loyalty," and they have been begged to show Scriptural authority for their cups or to give them up for the sake of unity. They would do neither. But George W. Phillips has appointed himself to help them out of their difficulty!! He has found (?) it!! **Eureka!!!** Listen with astonishment, while George tells you about it! Hold your breath, for fear you may miss a word!! He says:

"Bro. Dr. Smith . . . called his attention to my Scriptural defense (of cups—"containers," as he calls them), viz, the multitude at Pentecost, the feeding of the 5,000, also Paul's instruction to Corinth that all things be done decently and in order" (Church Messenger, for June).

Now, did you get it? There is nothing said about "the multitude at Pentecost" observing the Communion on that day. "The multitude at Pentecost" did receive baptism on that day (Acts 2: 38-41), and this has been used by Episcopalians and others as a justification of sprinkling. And now George Phillips parades it as authority for

cups in the Communion, even though he has to assume that they communed on that day. True, indeed, it is said of the Jerusalem church that "they continued steadfastly in . . . the breaking of bread" (an idiom used here Ac. 2:42) to designate the Communion), but Luke is careful to add that the "breaking bread" was "from house to house" (Ac. 2:46). "There was more than one local congregation to Jerusalem" (George Phillips, in A. W., 1921). "They met, not in the synagogue, . . . but in private houses" (Early European History, by Webster). "They met privately to observe the Lord's supper" (Mace & Tanner, Primary History). "The oldest meeting-places of Christian worship were rooms in ordinary dwellings" (Schaff-Herzog). "The places of Christian assembly were at first rooms in private houses" (Neander's History). "The congregation assembling in each place would come to be known as 'the church' in this or that man's house. (Rom. 16:5-15; 1 Cor. 16:19; Col. 4:5; Phile. verse 2)" (Jamison, Faussett, and Brown). "What is meant (in Ac. 2:46) is, that the especially Christian institution of the breaking of bread was not a part of the service of the Temple, but was observed in their own homes, the congregations now meeting at one house, now at another" (Cambridge Greek Testament, Acts, pp. 107, 108). "Surely the church at Jerusalem did not observe the Communion in the Jewish Temple. They would not have been allowed to have formal meetings there. They must have met in their own homes" (C. C. McCown; Dean of Pacific School of Religion).

The "breaking of bread" in Ac. 2:46—"breaking bread from house to house"—is the same form of expression as that found in Ac. 2:42 and 20:7, where it is universally conceded to have reference to the Communion. "The fact that the same phraseology is used in both places shows that they refer to the same thing" (B. W. Johnson). In fact, Ac. 2:42 tells us that they "continued steadfastly in . . . the breaking of bread" while verse 46 tells us where they broke the bread—"from house to house."

"There is a contrast between the Public Worship of the Temple and the religious offices of Christian Assemblies at home.

"The sense is, while they resorted daily to the public service of the Temple, they celebrated (what they could not have in the Temple) the Holy Communion in their own oratory at home" (Christopher Wordsworth, Greek Testament With Notes, Acts, p. 51).

I have dealt at some length with his "multitude at Pentecost" because they can pervert the facts in such a way as to make it look to the ignorant as if there is some sense to their non-sense. But "fools rush in where angels fear to tread," and when the light is turned on to their foolishness their folly is apparent to all.

As to Paul's rule of "decently and in order" (1 Cor. 14), we must remember that anything that progresses beyond "that which is written" (1 Cor. 4:6) is forbidden and cannot, therefore, be either "decent" or "in order," Scripturally speaking. Besides, looking at it from the human viewpoint, it

is no more "decent" to use two cups than one. If he will go on to the individual cups (where he is headed), he can make a better showing; but he will certainly be no better off in the sight of God. The individual cups-ers say, "It is indecent to use one or two cups; so we will use individual cups." "We must be decent, therefore we must use two or more cups," shout the cup-ers who have not yet adopted the individual cups. "It is so indecent to be immersed," chimes in Tucker in "The Form of Baptism"; "so we will sprinkle."

As to Christ's feeding the 5,000, there is nothing in it to teach anything on the Communion. All innovators are alike. They all use the same line of reasoning (rather, lack of reasoning). Taylor, in his S. S. debate at Ballinger, Texas, many years ago, used Christ's separation of the multitude into groups of fifties and hundreds to feed them as a type of the Sunday School system of teaching, and so he claimed that this authorized his digressive Sunday School. I heard a Baptist preacher lecture at Melrose, N. Mex., in 1925, on the B. Y. P. U. He found some there who opposed this innovation. So he went to Christ's feeding the 5,000, and said: "Here is the beginning of the B. Y. P. U." And now, George Phillips perverts this into a deceptive means of converting the unwary to his theory of cups in the Communion. All digression goes the same way, and the same Scriptures are used by all digressives to uphold their digressions. They are dividing the church of God asunder over a non-essential. They must be "marked" and "avoided." Rom. 16:17.

from the fields

C. H. Lee, Lebanon, Mo., Aug. 4, 1934.—I recently closed a meeting at Nagle, Texas County, Missouri, preaching nine sermons and baptizing six. The church seemed to take on new life. The attendance was good throughout, and others seemed almost persuaded. I was assisted in the series by Bro. Eugene Parish, from my home congregation, and for a boy his age (16), he did remarkably well. I predict for him a bright future. We had good crowds at both Claxton and McBride, near Lebanon, when I was last with them.

T. F. Stewart, Portland, Oregon, Aug. 6, 1934.—We visited with the brethren in the Bay Cities over the last Lord's day in July; also Bro. W. J. Mustard of Richmond, Calif. He is a faithful Christian, and sound brethren find a welcome in his home. I met with Bro. John Reynolds, of Crocket, Calif., over the Lord's day. My next was at Yuta City, Calif., for two nights. I hope that a church after the New Testament order will soon be established there. I expect to be engaged in the work in the Northwest for some time, including the state of Washington.

W. C. Rice, Mountain Home, Ark., Aug. 1, 1934.—I have just returned home from a mission meeting near Bee Branch, Arkansas. The results were two baptized, three restored, and arrangements made for them to meet each Lord's day to worship God. I am to return to help them out in the future. The outlook is fine to build up a church there. I have been very busy, mostly in mission work, since the first of May. I hope to be busy right on until the close of the year in the vineyard of the Master.

Reid Chappell, Henrietta, Texas, Aug. 11, 1934.—I have just closed a series of meetings, near Wilson, Okla., with four baptized into Christ. I go next to Wilson for ten days with the loyal brethren. I expect to be busy in the work of the Lord in Oklahoma until the middle of October. We have encountered some opposition with the Russellites in this section. On with the good work!

H. E. Robertson, Phillipsburg, Mo., Aug. 8, 1934.—I recently closed a series of meetings at Diggins, Mo., with two baptized and the faithful ones encouraged to meet together on the "first day of the week" to worship God. I expect to begin a series of meetings at Advance, Ark., the 11th, inst. We may encounter some opposition from the Sunday school folks here. We are expecting Bro. Stewart with us in this month, on his way to Iowa and other northern states.

J. R. Stewart, Phillipsburg, Mo., Aug. 13, 1934.—I trust that all will notice the change in my address as above. We plan to make the above place our home during the winter. The meeting at Ramsey, near DeLeon, Texas, was very interesting, four being baptized. I was challenged by a Baptist here, and the arrangements for a discussion were completed, but when the time arrived he backed out, but it gave us a good crowd to which we preached the gospel. The attendance was good throughout. We were pleased to have a number of visiting brethren with us; among whom was Bro. Homer L. King and children; also Bro. Clovis Cook, of Wichita Falls, Texas, who is entering the evangelistic field. We expect him to soon develop into a good gospel preacher. From the above place we went to Stag Creek, Texas, for a week. Large crowds greeted us here. Some estimated the crowds at about a thousand people. Three were baptized and one restored. I was asked to return for another effort. I am now at Vanzant, Mo., in a meeting, which starts off fine. We go next to Lebanon, then to Iowa and Pennsylvania for some work.

T. F. Stewart, Greenfield, Calif., July 24, 1934.—The meeting at this place closed July 22, with two baptized into Christ. We learned to love the brethren very much, and it will be hard for us to leave them. The people here were hungry for the truth, and the interest was good throughout. The brethren here are fortunate in having two young men who are able to instruct them. Bro. Eelton

Hawley is a promising young man, and the brethren elsewhere would do well to encourage him by calling him out to assist in the work; also his brother Loyd. They may be reached at C. O. C., King City, Calif. Bro. S. J. Gay did a wonderful work here in the spring. Anyone passing this way will find a hearty welcome with these good brethren. We expect to be out here six or eight weeks yet. Address me at 749 Willow St., Abilene, Texas.

Clovis Cook, Lebanon, Missouri, Aug. 15, 1934.—Since my last report I have been with Bro. King in meetings at Oela, Bethel (near Troy), and Waco, Texas, assisting in various ways to spread the Gospel. We are now at Temple, Texas, with prospects for a good meeting. We expect to continue here over two Lord's days, then I expect to accompany Bro. King to his home in Missouri, where I expect to remain until next spring, preparing for the work of the ministry, as I wish to devote my life to upholding the blood-stained Banner of Prince Emanuel. I have certainly enjoyed the summer in the work of the Lord.

M. F. Pruett, Wheatfield, Ind., July 18, 1934.—We in this part are still working to restore the ancient order of things in the work and worship of the church, as mentioned by Bro. J. D. Phillips in his article, "Let Us Go On to Jerusalem." Such men are rare and outstanding. If he has our territory in his itinerary of evangelistic work, we extend a special invitation for him to stop with us at our "watch-tower" as we are striving to be true "watchmen." We had the pleasure of having Bro. Homer A. Gay and his good family with us last year. We consider him a wonderful man. His life and sermons were an inspiration to us, which gave us renewed strength and zeal to work harder in the services of the Lord. We meet for worship at River school house each Lord's day morning, while in the evening we have preaching and song study in Wheatfield in the Stembel Hall. Should any of the O. P. A. force or other sound brethren be passing this way, we extend a special invitation to stop with us. Pray for us that the Lord's work may go forward in power and success.

Grover White, Long Bottom, Ohio, August 3, 1934.—The meeting with the Mallory Chapel Congregation closed July 29, 1934, with an all-day meeting. Four were baptized and one restored. The people in this community are very hospitable toward a man who is settled and grounded on the word of God, contending earnestly for the faith. I have arranged to begin a series of meetings at Uneda, near Madison, W. Va., on Friday night before the third Lord's day in August, continuing over the fourth Lord's day. We expect to close with an all-day meeting and a basket dinner at Workman's Branch, one mile from Madison. All loyal preaching brethren and disciples in reach are invited to attend. I am truly glad that we have one paper willing to stand firmly upon the Word of God and contend earnestly and fearlessly

for the faith once for all time delivered to the saints. Our prayers are with you, and we wish we could do more to finance the paper. We like you are putting forth our best efforts toward the restoration of primitive Christianity in this part. May God grant that you may be able to long continue your work in giving us the O. P. A.

Sam L. Shultz, Box 162, Lexington, Okla., July 14, 1934.—I departed from my home on June 21, for Bellflower, Calif., to preach the unsearchable riches of Christ, beginning at the above place July 1. We have had two baptisms to date, and we expect to close July 15. The crowds and interest have been very good throughout. The brethren bought a tent, and erected it in a nice location in the town. Brethren from Long Beach, Montebello, Whittier, and Laharbra visited the meeting. We were certainly glad to have these good brethren with us. We have a fine band of loyal brethren meeting at Bellflower each Lord's day, in the Woman's Club Building, Clark and Oak Streets. My next meeting will be at Deval, Okla., beginning Saturday before the fourth Lord's day in July.

Homer L. King, Lebanon, Mo., August 16, 1934.—From Seymour, Texas, we went to Eola, where we began the series July 18, continuing until the 29th. The results were fourteen additions—six baptized and eight restored. The crowds and interest were good throughout, and it seemed that the church was much encouraged. They asked me to return next year the last half of July, which I shall be glad to do, the Lord willing. We shall not soon forget the hospitality of these good brethren. We were treated royally by them. Our next was at Bethel, near Troy, Texas, closing there August 12, with two baptized and four reclaimed. The crowds and interest were real good. This is the home congregation of Brethren I. G. Hayes and H. C. Welch, gospel preachers. We were pleased to have Bro. Tom McBride, of Cleburne, with us a few days in this meeting. In the main we enjoyed the meeting very much, and was shown much hospitality by the good brethren. They, too, asked us to return next year. From here we went to Waco for three days, preaching each night to attentive audiences. We shall probably return for a series of meetings in September or October. We began at Temple August 16, and expect to continue until the last Lord's day inst. The meeting is starting off in a fine way, with good crowds and attention. Folks attending from Bethel, Troy, Pendleton, Waco, Dale, Austin, and San Antonio. One has confessed faults to date. On with the good work!!!

Homer A. Gay, Healdton, Okla., Aug. 9, 1934.—Following the meeting at Sulphur, reported last month, I preached three nights for the Harmonville brethren with good crowds and interest, then began at The Bit Shops, eight miles north of Healdton, July the 20th, and continued until August 5th, with twenty three additions. The meeting was well attended; the crowds reached

the one thousand mark a lot of the time and one or two nights it was estimated at fifteen hundred. The brethren from Healdton and Harmonville were a great help to the meeting. The brethren at The Bit Shops have had a hard pull of it, a few years ago a faction pulled off from them because they would not break the bread in two in the middle to pass out to the audience. They misrepresented the brethren who wanted to do as the Bible says, "all partake of the one bread," 1 Cor. 10:17-18. Then last year two of their elders and their song leader moved away to Harmonville and established a congregation there. The Bit Shop brethren are doing fine; last year Bro. Tom E. Smith baptized and restored twenty seven, I believe it was, and they are working right along. They will have to make their house larger by another year.

On Monday night, August 6, I preached at Wilson, where we are hoping to build up a good, loyal congregation. Bro. Fred Kirbo, a young and very promising preacher of the gospel lives there and is doing a great work. Bro. Kirbo has just recently studied himself straight on the Sunday school cups, and bread questions, and he will contend for the truth. I feel that in a few years he will be a very useful preacher in our ranks.

I leave tomorrow for a meeting at Carter, near Davidson, Okla. Bro. Raymond Bray, of this place is going with me to help in the meeting. He will be another one of our strong preachers some day. Bro. J. R. Stewart preached here for us one night this week.

J. C. Jones, 2722 Catherine, Shreveport, La., Aug. 11.—Some of the brethren at Pleasant Hill, near Plain Dealing, La., recently wrote Bro. N. T. Bonneau and me to visit them, as they wanted Bro. Bonneau to preach some for them. We went. He preached on "Walking By Faith," emphasizing the fact that we must have a "Thus saith the Lord" for all our faith and practice. One of the "Elders" (?) objected to his discourse, saying: "That doctrine tore us up here once, and we will have no more of it." They had a Sunday school and individual communion (?) cups. Thus they were not walking by faith! They told Bro. Bonneau he could not preach in their house. I announced that there would be preaching under the trees by the church house, that night. A good crowd were out. He preached. He returned later and held a short meeting. The result of it was good. We took more than half of the congregation with us in our stand for "that which is written." (1 Cor. 4:6). Bro. Bonneau announced that he would preach on the S. S. question on a certain night. Unexpectedly, Bro. J. D. Phillips came into the store where I work, one day. I told him to stay over and we would go to Pleasant Hill the next night, which was the night Bro. Bonneau was to preach on the S. S. He did. The sermon was a fine one. Bro. Phillips arose after Bro. Bonneau had finished, and endorsed all Bro. Bonneau had said, and made a few additional arguments concerning the S. S. as a "plant which my heavenly Father hat not planted" (Mat. 15:13)

and would, therefore, "be rooted up" (Ib.) in the coming downfall of "Mystery, Babylon the Great" (Rev. 17 and 18). It was all well taken. At my request, Bro. Phillips, the same night, made several arguments against the individual cups as used by some churches of Christ. One point made by him was new to all present, but well taken. Here it is: Christ says of the cup, "This cup (drinking vessel) is the New Covenant" (Lk. 22:20,) while of the wine in that cup he says, "This is my blood" (Mat. 26:27.) I had never before seen the design in the cup itself. The church there will never again use the cups, I am sure! Bro. Phillips recently held a meeting at Miller's Bluff, near Plain Dealing. The church was in a run-down condition, and most of the brethren were more interested in politics than they were in Christianity. After giving a few lessons to the public in general, dealing with God's methods of dealing with disobedient nations, churches, and individuals, he set to work to clean up the church at that place. He stated plainly that he did not wish to baptize any one until after he had gotten the church in fit condition to baptize people into. This sounded strange to all, for most preachers are so anxious to baptize people that they pay but little or no attention to the condition of the church. He baptized six. We were here the last Sunday of the meeting. Bro. Phillips stated that the object of his mission there had not yet been fully accomplished; that the church had not made confession for their negligence, dabbling in politics, uncircumspect lives, etc. It was a touching scene when the invitation was extended to see old men and women come forward with broken hearts to confess their sins. About seventeen or eighteen made commendable confessions. Those who did not, were informed that they must do so soon or be withdrawn from. Brethren, we must clean up the body from within!!

J. D. Phillips, Van Court, Texas. Aug. 11, 1934.—I recently closed a meeting at Marion, La., with two baptisms and about twenty five restorations. The church there needs to take on life. Bro. G. A. Canfield, our colored preacher, lives near there, and is a very able, humble, man. He needs to be supported by the white brethren and kept in the field, preaching to his own race. I am now in a meeting with Brother H. C. Harper at Wesson, Miss. He has done all the preaching so far. I will begin preaching tonight. Seven baptisms so far. Bro. Harper has just come from Lowery, Ala., where he baptized six, most of whom were Baptists. He recently baptized three in Early community near Lowery, and one at Darlington, Fla. I go from here to Lawrenceburg, Tenn.

Clarence N. Young, Greenway Station, Tucson, Arizona. We were very glad to have with us recently Brother and Sister Bryant, of Phoenix, Ariz. They were on their way to the East to do some work. Bro. Bryant gave us a splendid lesson on the "power of the Word." We hope to have a meeting this fall when he returns. If we

cannot establish a sound congregation here, we would like to locate where is a loyal (one cup) congregation, where I can get work.

PASSED ON

Bro. C. A. Sutton, of Bardley, Mo., passed on to the great Beyond July 9, 1934, after a lingering illness. He was born in Kentucky, 1869, being 64 years of age at his death.

In 1891 he was married to Sarah Ann Beaty, and to this union were born three sons; all living. These, his wife, four grand-children, and a host of brethren and friends remain to mourn his passing.

Bro. Sutton obeyed the gospel at an early age, and began preaching the gospel when about 24, being active in the work until about 15 years ago, when his health became so impaired that he could no longer devote all his time to preaching. He will be greatly missed by the brotherhood, as he was strictly loyal, being opposed to all innovations.

While we miss him, we have the consolation that "As in Adam all die, even so in Christ shall all be made alive." We believe our loss is Heaven's gain. May God help us to live up to the Christian example that he set before us, that we may meet him beyond the dark tomb. Pray for us in this great sorrow, brethren.

His son,—Elmer L. Sutton.

CORRECTION

In July issue, article "Spirit the Father and Water the Mother," the sentence which reads: "In this latter, Christ the husband of the bride becomes our father," should read, "In this latter Christ becomes our elder brother." Haste in making copy caused this error. Also there is a printer's error or misspelling "petal" should be "fetal" (or featal).

—L. L. McGill.

THE FIRST RESURRECTION

Rev. 20:1-6

There are three noted positions taken by religious people in regard to the first resurrection; viz: 1. Only the martyrs will have part in the first resurrection. 2. The dead saints at the coming of Christ. 3. Only the saints who arose immediately after Christ arose. All of these positions are bodily resurrections.

We want to critically examine each of these positions: If the first position is true, then only the martyrs will be "blessed and holy," "escape the second death," or have "names written in Lamb's book of life." This is too exclusive, we dare not believe and practice such a doctrine.

If only the saints at the coming of Christ have part in the first resurrection, then that would exclude the righteous living. This would spoil this even if the scriptures didn't teach a general resurrection (Jno. 5:28-29.)

If only those "many" (few compared to the teeming millions of all time) saints arose immediately after Christ arose, compose the first res-

urrection; then only they were "blessed and holy," "escape the second death," and "have their names written in the Lamb's book of life." This will not do.

We note that those having part in the first resurrection are "blessed and holy," are "priests of God and of Christ" and "reign with him a thousand years."

Let us see if the scriptures bear us out in our reasoning. Since man was to die the very day he ate of the forbidden fruit, we believe that he died some how in that very 24 hour sun-measured day. Hence, it must have been in a spiritual sense, for he lived right on physically for 800 years. Union with God is life. To sever that union is death. The first death man died was spiritual death. To correspond the first resurrection must be a spiritual one.

Who meet the requirements of those who have part in the first resurrection? Christians. In 1 Pet. 2:5 Christians are priests, see sermon on the Mount, the beatitudes. "Blessed are they who do his commandments." "Blessed are the dead who die in the Lord." (Rev. 22:1-14; 14-18; Matt. 5:3-11) In 1 Pet. 1:16 Christians are admonished to "Be ye holy; for I am holy." This scribe is unable to find anyone who is blessed and holy but Christians. Of course Christians will have to overcome all trials and temptations (Rev. 2:11).

Since it was disobedience to the law of God that brought about the first death, we conclude that obedience to the Gospel which is the law of God will resurrect us and make us alive again.

What is a resurrection? A quickening, making alive, passing from death unto life. 1 Eph. 5:14 the Spirit said "Awake thou that sleepest and arise from the dead, etc." John says "We know that we have passed from death unto life because we love the brethren" (Jno. 3:14.) Paul tells the Christians at Ephesus, "You hath he quickened" (Eph. 2:1) Buried and "arose" with Christ in baptism (Rom. 6:4; Col. 2:12.)

From the above reasoning and scriptures we are forced to the conclusion that Christians are those who take part in the first resurrection.

First resurrection implies a corresponding first death. Death means a cutting off from life. After the transgression man was cut off from life, was "dead while he lived." It is up to man to work out his soul's salvation, take part in the first resurrection in this earth life so he can be a "priest of God," be "blessed and holy," "have his name written in the book of life" and "escape the second death." Man must do all this in life as there is no second chance after death.

First resurrection begins when Satan is bound. The first resurrection and millennium have been in progress since the first Pentecost after Christ's ascension. Christians are now "kings and priests unto God, reigning with him on the earth" (Rev. 5:9, 10).

If the first resurrection is spiritual it eliminates all physical or bodily resurrection from being first.

—Grover White.

(To be continued next issue)

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. 11

THE SCEPTER OF RIGHTEOUSNESS

Heb. 1:8; Ps. 72:1-4; Isa. 32:1, 2.

Some writers and preachers are wont to teach that the kingdom of Christ has not yet been set up. But in Daniel 2:44 we read, "And in the days of these kings shall the God of heaven set up a kingdom." Four universal kingdoms, Babylon, Medo-Persia, Greece, and Rome, are depicted by an image in human form, beginning with Nebuchadnezzar as the first of "these kings," and ending with the Caesars of Rome.

Another kingdom, represented by a stone, which smote the human image upon its feet and became a great mountain, is said to depict the kingdom which the God of heaven would set up "in the days of these kings," a kingdom of small beginning, but to grow as a "stone" becoming a "great mountain."

Now in these days of Augustus Caesar, "Behold, Wisemen from the East came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the East and have come to worship him. (Mt. 2:1, 2)

And in the reign of Tiberius Caesar. "Pilate therefore entered again into the Praetorium, and called Jesus, and said to him, Art thou the King of the Jews? . . . Jesus answered, My kingdom is not of this world. . . . Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that I am king. To this end was I born, and to this end came I into the world, that I should bear witness to the truth." (John 18:33-37).

"The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. . . . Upon this Pilate sought to release him; but the Jews cried out, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar. . . . Pilate saith to them, Shall I crucify your King? The chief priests answered, We have not king but Caesar. Then therefore he delivered him to them to be crucified. . . . And Pilate wrote a title also, and put it on the cross, JESUS OF NAZARETH, THE KING OF THE JEWS. . . . The Jews therefore said to Pilate, Write not THE KING OF THE JEWS. But say, HE SAID I AM KING OF THE JEWS. Pilate answered, What I have written I have written." (John 19:7-22).

"Now having risen early in the morning the first from the Sabbath" (Mk. 16:9), "he was received up after he had given commandment through the Holy Spirit to the Apostles whom he

had chosen, to whom he also showed himself after his death by many proofs, appearing to them during forty days, and speaking the things concerning the kingdom of God." (Acts 1:1-3)

The Commandment

"And Jesus came to them, and spoke to them, saying, All authority has been given to me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even to the end of the world." (Mt. 28:18-20) "And he said to them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16:15, 16) "Then opened he their understanding, that they might comprehend the Scriptures; and said to them, Thus it is written that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. Ye are witnesses of these things; and behold, I send forth the promise of my Father upon you; but tarry ye in the city until you are clothed with power from on high." (Lk. 24:46-48)

"And being assembled together with them, he commanded them not to depart from Jerusalem, but wait for the promise of the Father, which you heard from me; for John indeed baptized with water, but ye shall be baptized in the Holy Spirit not many days hence." Acts 1:4, 5)

"And when the day of Pentecost (the Fiftieth from "the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete"—(Lev. 23:15) was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat on each one of them. And they were all filled with the Holy Spirit, and began to speak in other languages as the Spirit gave them utterance." (Acts 2:1-4).

"Peter, standing up with the eleven," said, "Brethren, I may say to you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet and knowing that God had, with an oath, sworn to him, that of the fruit of his loins

he would set one upon his throne; forseeing this, he spoke of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we are witnesses. Being therefore by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he has poured forth this that you see and hear. For David ascended not into the heavens, but he himself says:

"Jehovah said to my Lord, Sit thou on my right hand until I make thy enemies thy footstool. (Ps. 110:1).

"Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom ye crucified.

"Now when they heard this, they were pricked in their heart, and said to Peter and the rest of the Apostles, Brethren, What shall we do? And Peter said to them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . They then that received his word were baptized, and there were added that day about three thousand souls. And they continued stedfastly in the teaching of the Apostles and fellowship; in the breaking of bread and the prayers." (Acts 2:14-43) Thus to Peter were given "the keys of the kingdom." (Mt. 16:18).

Now, the Apostle Paul says, "Giving thanks to the Father, who has made us meet to be partakers of the inheritance of the saints in light, who has delivered us out of the power of darkness, and has translated us into the kingdom of the Son of his love, in whom we have our redemption, the forgiveness of our sins." (Col. 1:12, 13) Again he says, "So then you are no longer strangers and foreigners, but you are fellow-citizens with the saints and of the household of God." (Eph. 2:19)

Here is a growing kingdom from a few loyal Galilean fishermen called to be "fishers of men," who "went forth, and preached everywhere, the Lord working with them, and confirming the word by signs that followed" (Mk. 16:20) to "all peoples, nations, and languages."

This is he of whom Daniel speaks, who "came even to the ancient of days, and they brought him near before him; and there was given him dominion and glory and a kingdom, that all peoples and nations and languages should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14).

Now hear the prophecy of Zechariah concerning him: "Behold the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory; and he shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (6:12, 13) "House of God . . . the church." "Christ . . . over his house, whose house are we," "Ye . . . the temple of God."

"For he must reign until he hath put all his enemies under his feet." "The last enemy that

shall be abolished is death." "But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15:26, 27, 54)

Thus Christ reigns uninterruptedly until death is abolished, and when immortality is put on, it is "the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11), "an everlasting kingdom." (Dan. 7:27).

Paul preached the same gospel that Peter and the other Apostles did. We read, "But they heard only that he who persecuted us in times past now preacheth the faith which once he destroyed." (Gal. 1:23) And Paul says, "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)

"The Spirit and the Bride say, Come." (Rev. 22:17) Yes, "Whosoever will, let him take of the water of life freely." (v. 17).

"Today" is your time and opportunity, sinner. (Heb. 4:7)

—H. C. Harper.

LET US WORK!

By J. A. Dennis

Since the "one container" brethren are about dead, and our Sunday School brethren have gone to the sects, it looks like a great opening for the truth. All we need now is work, work, work. We have the truth, the whole truth and nothing but the truth. So let us get going, preaching everywhere we have opportunity and meeting error as did Paul and the rest of the apostles. (Church Messenger).

Our "S. S. brethren" are able to speak for themselves, and so I shall not attempt to speak for them. But I intend to expose his wicked thrust at us!

If he will investigate, I think he will find that we are stronger now than at any time since we were forced, in the interest of the truth and the welfare of the Church, to start the fight against the Babylonian heresy of "two or more," and "individual," cups. Back in 1928, when the fight started in dead earnest, there were but about six preachers to make the fight! But what a "majestic army with banners" (Song of Songs 6:10) we now have with us, on earth, to "battle for the right" on this question!! And, since almost every issue of the O. P. A. brings out new defenders and supporters of the doctrine that "this cup"—po-tation, a drinking-cup, a goblet" (Pickering)—"is the New Covenant ratified by my blood" (Luke 22:20), we are led to suspicion that "the wish is father to the thought" (McGarvey) that we "are about dead"!

Besides, OUR LORD, Who is now seated "at the right hand of God" (Acts 2:33) on His Throne as "King" and Ruler (Acts 17:7; 1 Tim. 6:19), is among those whom Bro. Dennis dubbs as "the 'one container' brethren," He having used but one cup (Mt. 26:27), and said the "cup is the New Covenant" (Lk. 22:20); and He is not "about dead," for "He liveth unto the age of ages" (Rev.

1:18) and will judge all transgressors of His law "in that day" (Rev. 20:11-15).

And "the twelve apostles of the Lamb" (Rev. 21:14), who are now seated "on twelve thrones judging the twelve tribes of Israel" (Mt. 19:28)—they are among those whom our brother calls "the 'one container' brethren," for Paul, who was "not a whit behind the chiefest of apostles" (2 Cor. 11:5), bound the use of one cup upon the Corinthians (1 Cor. 11:23-28) and all other Christians (1 Cor. 1:1-4). This was bound on the churches on earth, and is also "bound in heaven" (Mt. 16:19). "Forever, O Yahweh, is thy word settled in heaven" (Psa. 119:89). And the apostles, who "bound" and "settled" this matter in both heaven and earth, are not "about dead." They are in spirit, alive now, and judging "the twelve tribes of Israel" (Mt. 19:28). And when the saints finally reach their destination to which, as "strangers and pilgrims on the earth" (Heb. 11:13), they are now wending their way, they shall see that "the wall of the city"—"the holy city, the New Jerusalem"—has "twelve foundation stones, and on them the names of the twelve apostles of the Lamb" (Rev. 21:14).

And all the holy martyrs, who "were beheaded"—literally, from the Greek, "cut with the axe" (Rome's badge of power)—"for the testimony of Jesus" (Rev. 20:4), were among those whom our brother calls "the 'one container' brethren," for one of them—Ignatius, died A. D. 107—says, "There is one cup for the uniting of His blood." Another—Justin Martyr, died A. D. 165—says, "There is then brought to the president of the brethren bread and a cup of wine."

And let Church Messenger open its pages for a written investigation of the cups heresy, and its readers will soon be permitted to see how "dead" we are. And his claim that the cups advocates "have the truth, the whole truth, and nothing but the truth," will be shown to be no nearer to the truth than his claim that we "are about dead"!

—J. D. Phillips.

FINANCING THE CHURCH.

In 1 Cor. 16:1-2 we read "As I have given orders to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store as the Lord has prospered him." This passage has been quoted in most every congregation of the church of Christ every Lord's day for the past hundred years or more, and still we seem to know nothing of its teaching.

I realize that the subject of financing the church is a tedious one as well as one that is new to our readers. It has not been preached by the preachers for fear some would say that the preacher is just out for the money, and the leaders have failed to teach on the subject. I suppose, because they were not willing to set the example. I have no ill will toward any one in writing these articles, for while some of the preaching brethren I am sure, have been neglected, yet the brethren have been exceptionally good to me, and in the most cases have given as much as they were able to give. But a number have insisted that I write

on this subject, and realizing the need of the teaching, I am willing to do so.

First, I want to notice the rule under the Law of Moses, Num. 18:25—"And the Lord spake unto Moses saying, thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe, * * * and ye shall eat it in every place, ye and your house-hold: For it is your reward for your service in the tabernacle of the congregation. Paul says in 1 Cor. 9:13, "do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the Altar?" Evidently, Paul is looking back to the things we have just read from Num. 18. Now, let us look at the arrangement: the Levites were to give their time to the work of the tabernacle, serving for themselves and also for the people. Thus being engaged all the time in that work, they would not have time, of course, to take care of a flock of sheep, or farm or do much other servile labor. And unless there was some way provided for their livelihood, and that of their families they could not attend to their duties. And surely it would not be right for them to put in all their time serving at the altar and have nothing to live on; while their brothers worked at other things and had plenty. So the Lord in His wisdom provided for them that they, too, might have an income for themselves and their families. The Israelites, their brethren, were to give to them a tenth of what they made and this was to be their reward for their service in the tabernacle. Now brethren, I have heard many a good sermon on the Tabernacle, a type of the Church. And if types and anti-types mean anything, and surely they do, we are going to see something in this giving part of it. If it is right for evangelists and officers of the Church to give their time to the work of the church, then is it not right for their brethren to give them a reward that will be their inheritance? Is it not a fact that if our brethren would bring "all the tithes into the storehouse"—Mal. 3,—give a tenth, even, of theirs, that every loyal and true evangelist could put in all his time preaching the gospel, and the elders could put in their time taking care of the flock? Brethren, is it right for those who minister about holy things to give the best days of their lives to preaching the gospel, and looking after the church, and then come down to their old age in want?

God says in Mal. 3, "Ye have robbed me in tithes and in offerings." Are we not afraid that He will say the same of us unless we do better than we have been doing? Brethren, let us think on these things!

More to follow.

—Homer A. Gay.

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ECHOES FROM THE OZARKS

I closed out at Carter congregation, near Davidson, Okla., the 19th of August with six baptisms. Among the number baptized was Bro. Elmer Hagan, a young man who says he wants to be a preacher. He has the ability to do so and is a fine boy.

From there I went to Enoch, Texas, near Littlefield, where we also had a splendid meeting, with eight baptisms, and it seemed that others were interested. We were entirely rained out two nights and almost rained out two other nights, and the last night a bad sand storm blew up just at preaching time. Also, the Baptists ran a meeting in opposition to us, but we had a good meeting anyway. We have a splendid band of brethren at Enoch.

After closing at Enoch I came back home and began to make ready to move.

In our seven months stay with the brethren at Healdton, Okla., we had learned to love the good folks there and surely did hate to leave them. I do not know of a better congregation than that at Healdton. Our stay there will always be remembered as a bright spot in life. I met with the Healdton church Lord's day, Sept. 9, and preached out at Pruitt City in the afternoon. This is where Bros. Walter Bray and Tom E. Smith have recently established a congregation. Then I preached at Healdton Sunday night to a full house.

I am now in the Ozarks, of Missouri, near Bro. King's home, and brethren who write to me should take note of the change of address. Address me now at Lebanon, Mo., Rt. 2, care O. P. A.

I am to leave today for a meeting some thirty miles from here. We have not had time to get straightened up over the move yet, but I came here to preach and this place is waiting. Bro. Clovis Cook will help me in this meeting.

—Homer A. Gay.

TANT-MUSGRAVE DEBATE

The above debate was held in the school auditorium, Lake Arthur, New Mexico, beginning August 29, and continuing for four nights.

Bro. J. L. Musgrave affirmed the first night that in the assembly one should speak at a time, the women keeping silent, and he certainly proved his proposition. The second night Bro. J. D. Tant affirmed that the assembly may be divided into classes, with both men and women teaching at the same time and place. This he utterly failed to prove.

The third night Bro. Musgrave affirmed that it takes both the container and its contents to constitute the Lord's cup, which he proved. The fourth night Bro. Tant affirmed that the fruit of the vine alone constitutes the Lord's cup. He made a worse failure on this than he did on the S. S. proposition. His first thirty minutes on this proposition was devoted to a discussion of faith, repentance, confession, and baptism, and the Christian graces.

We all were much surprised in J. D. Tant, as he is an old debater, claiming 300 debates. We expected him to put up something that would look like an argument, at least, but he failed completely.

Bro. Musgrave is but twenty-three years of age, and this was his fourth debate, but it was just another case of David and Goliath; and just as complete a victory for the truth.

The attendance was good throughout, there being from 500 to 700 present each session. The speakers conducted themselves as Christian gentlemen, and thus it was a clean debate. We believe that much and lasting good will be the results. Brethren, you need not be afraid to call Bro. J. L. Musgrave to expose these innovators, for he has the truth and is able to present it.

H. D. Jeffcoat, of Roswell, moderated for Tant, and I for Bro. Musgrave.

—T. F. Thomasson,
Box 196, Roswell, N. M.

NOBLE EXAMPLE

Guthrie, Okla., August 27, 1934.

Dear Bro. King:

I have the Lord's money I have given "upon the first day of the week," and which I have saved to establish a loyal church here, so that I would have some place to worship, as Bro. Tom E. Smith suggested for me to do; but I am moving from Guthrie to Hominy, and I do not like to keep this amount any longer, knowing that there are many places where it could do lots of good. I am enclosing it to you, and you may use it for whatever purpose you think best, or where most needed; it will be all right with me. A part of it can go as a donation to the O. P. A., for that is the only preaching I ever hear, and I do love to read the paper. I wish it could be increased in size and published weekly. I am glad I am able to take the paper and to give offerings on the Lord's day, and yet it is little I can do to help advance the cause of the good work.

I pray for you and the dear children and all the loyal workers for Christ.

—Mrs. Verdine Poteet,
Hominy, Okla.

Remarks

What a noble example the above presents even to many who have been members of the Church of Christ for years. It was only about three or four years ago that I was instrumental in leading Sister Poteet out of the error of the Baptist doctrine into the light of the gospel, in a series of meetings at Healdton, Okla. While she has been deprived of living with a good congregation much of the time, she has manifested unusual faith and zeal in the cause of the Lord. I wonder just how many more would have thought of "laying by in store" to try to build up a congregation, had they been in like circumstances. The amount she enclosed was \$21.00. Thanks a lot, Sister Poteet, and may God bless you with an opportunity to worship as the Bible directs. As you suggested I am using a part of the money for a donation to the O. P. A. and the rest for a mission meeting.

—Homer L. King.



Grover White, Long Bottom, Ohio, Sept. 2, 1934.—I closed a ten days' meeting, August 26, with an all-day meeting and basket dinner, at Uneeda, W. Va. There were about 500 present that day, and about 200 communed. Bro. G. W. Terry, of Maynor, W. Va., writes me that he continued the meeting another week, and reports five conversions.

W. C. Rice, Mountain Home, Ark., Sept. 5, 1934.—I am just home from a fine meeting at a mission point, where I started a little band of worshippers last May. I baptized a man over sixty years of age, and one confessed faults. We closed with a fine interest, and the little band doing well.

Burley F. Black, Ottumwa, Iowa, Sept. 11, 1934.—Bro. James R. Stewart, of Phillipsburg, Mo., is now in a series of meetings here. I wish to say to all the faithful brethren that Bro. Stewart's preaching and life are entirely satisfactory here, and that this congregation tolerates no departures from the Bible way. You will not be disappointed if you call him for meetings.

L. G. Park, Council Hill, Okla., Sept. 8, 1934.—NOTICE:—I can place an unincumbered middle-aged lady or girl, who can do light house-work, in a good home with room, board and small wages. She must be a member of the Church of Christ, in good standing, and must furnish recommendations. If interested, write me for the particulars.

T. E. Mead, Advance, Ark., Sept. 7, 1934.—Bro. H. E. Robertson, of Phillipsburg, Mo., recently closed the most successful meeting ever held in this community, with twelve baptized and two re-

stored. This reminds us that "the gospel is the power of God unto salvation." From here he went to McPhearson to begin a mission meeting there August 23, which resulted in six being baptized and a congregation of eleven members established after the Bible way. Brethren, beware of false teachers and accept only those who are true to the Book. I can commend Bro. Robertson as a Christian gentleman in every respect, contending only for those things that are written and speaking as the oracles of God.

H. C. Harper, Jonesboro, Ark., Aug. 28, 1934.—I have just closed a meeting here, and the few who have been meeting in a private house have rented a public place right in the heart of this city of 15,000 or more, and are now to meet the first day of every week, at 10 A. M. for worship and edification. The elders being Ryan Bennett, of 407 East Washington, and C. E. Perry, of 220 Fisher Street. Preaching brethren in passing this way will do well in stopping over and meeting with these brethren to build them up and encourage them. These brethren will need a little help for a while to pay the rent on their building, and any donation sent to either of the elders will be thankfully received and gratefully acknowledged.

H. K. Tidwell, Haughton, La., Aug. 25, 1934.—I just closed a good meeting at Mountain Gapp, near Rush, Texas, with one restored and five baptized into Christ. I have been invited to be with them next year in my forth effort there. I shall, probably, teach them a singing school at that time. I am to teach a singing school near Jefferson, Texas, the latter part of August and the first part of September. I have been quite busy this year, and my time has been arranged for the greater part of the remainder of the year, as well as a part of next. Those who may need my services in a meeting or a singing school next year should write me as early as possible.

Tom E. Smith, Healdton, Okla., Sept. 11, 1934.—Bro. Walter Bray and I recently closed a meeting at Pruitt City, Okla. Six confessed their faults and one was baptized. They have promised to keep house for the Lord, and we believe we shall be able to build up a good congregation there. Bro. Homer A. Gay and I visited them last Lord's day, and Bro. Gay preached them a good sermon on Christian development, which was much appreciated. We shall certainly miss Bro. Gay and his good family in this part, as they are leaving for the Ozarks of Missouri, to make their home in Bro. King's community, and we feel that our loss will be Missouri's gain. We bid them God's speed, and will try always to remember them in our prayers.

J. E. Jones, Santa Fe Hospital, Temple, Texas, Sept. 6, 1934.—Bro. Homer L. King, of Lebanon, Mo., closed a very successful ten days meeting in this town, Aug. 26. Nine were baptized into Christ and twelve confessed their faults and asked for forgiveness. Besides the additions, much

good was accomplished in other ways. Due to Bro. King's uncompromising, unselfish and fearless zeal for truth, the church here has been placed on a sounder method. Bro. King's reputation brought visitors from many towns, viz. San Antonio, Austin, Waco, Dale, Troy, Pendleton, Moody, Bethel, and Dallas, and possibly, others. Our affections for the brotherhood has been greatly strengthened by the association of brethren and sisters from other congregations. The above mentioned places furnished us with song leaders of note among singers, and our hearts were made to rejoice in the good singing, especially each Lord's day, as we had all-day meetings with basket dinners. Words fail us as we try to describe our feelings of joy in the services of God during these troublesome days. The attendance was exceptionally fine throughout the meeting. We wish to invite all to a similar event next year at the same time and to hear the same preacher, the Lord willing, for we long for another such Love-feast.

J. R. Stewart, Phillipsburg, Mo., Sept. 10, 1934.—The meeting at Vanzant, Mo., closed with a good interest, but no additions, however, the church seemed to take on new life. We had a good home with Bro. and Sister Penner while there. Our next was at Lees Summit, near Lebanon, for five nights. One confessed faults there. We learned to love all the folks there. I am now in a very interesting meeting in Ottumwa, Iowa, with four baptized and nineteen confessed faults to date. We expect others before the close. I go next to Burlington, Iowa. We learn that they have not had a meeting there for about fourteen years and that they do not agree with us on the S. S. and cups, but we have hopes of showing them the truth, as they have promised to leave them off during the meeting. Bro. Carlyn Cage, a young preacher, will assist me in my effort there, and we expect him to enter the field next year. I go from there to Wheatfield, Ind., and on to Commodore, Pa. and other points in that state. Those who wish to write me direct should do so in care of Thos. J. Shaw, Commodore, Pa.

Homer L. King, Lebanon, Mo., Sept. 17, 1934. Closing out in Temple, Texas, Aug. 26, we departed for our home in Missouri, but I must say a few words about our pleasant stay with the good brethren in Temple. We were treated royally by them and were well supported for our efforts. We shall not soon forget them and the many kind deeds shown the children and me. We made our home with Bro. J. E. Jones, and it was all that we could desire. One very pleasant memory in this meeting was our meeting again Bro. Jesse E. James and family, of San Antonio, whom we learned to love in El Paso. To know them is to love them. I hope it will not be so long (9 years) before I see you and sing with you again, Jesse. May the Lord grant us this pleasure, is my humble prayer. On our way home, we went via Atlanta, Texas, where we have labored much with the good brethren, preaching two nights. We

are very sorry they lost their meeting house by fire, but they plan to build again as soon as they can get enough funds to buy the windows, doors and a few other things necessary, as they already have the lumber sawed out. If any one could help them it would be greatly appreciated. You may send to D. A. Jones, Atlanta, Texas. We arrived home August 30, safely, spending the first Lord's day in September with the home congregation. The second Saturday and Sunday was spent with the brethren at McBride and at Claxton. We were glad to see all again. Bro. Clovis Cook was with me at all of the above mentioned places, assisting much in the work. I am now at Munday, Texas, in a meeting, but if I have accomplished anything so far, I cannot see it. We are very glad that Brethren Gay and Stewart and their families are making their homes in our community, near Lebanon. We are looking forward to a very pleasant association when we all can be at home together. I go next to Waco, then back home to enjoy a part of Bro. Gay's meeting in October.

C. C. Rawdon, R. 3, Lawrenceburg, Tenn., Sept. 3.—We have just closed one of the most interesting meetings I ever attended. Our old friend, J. D. Phillips, held it. However, by mistake we were looking for him a week before he got there, and Brother J. P. Burns preached that week. The meeting lasted two weeks after Bro. Phillips arrived. So we had three weeks of sound gospel teaching. The crowds were large and a great deal of good was done. Two Baptists were baptized, and lots of prejudice was removed. People here thought that we did not believe in teaching the Scriptures and that this was our reason for having no Sunday School. But Bro. Phillips showed that one of our chief objections to the S. S. is the fact that it is inefficient and a failure in so far as an institution to educate people in the Scriptures is concerned, and that the sectarians, who have had plenty of experience with it to know by experience what it is, are beginning to see that it is a failure. We hope to have him back with us next year. Brother Harper, if you are near us on your return to Florida, come by and preach a few days for us!

J. D. Phillips, Van Court, Texas, Sept. 8.—I recently heard Bro. H. C. Harper in a series of meetings at Wesson, Miss., and his sermons were as great and, in some respects, excelled any I had ever heard. Nine were baptized, most of whom were sectarians, one fine young man being a deacon in the M. E. Church. On my way from the Lawrenceburg, Tenn., meeting to my present one in Ky. I spent two nights with Bro. Dr. A. J. Trail, McMinnville, Tenn., and one with Bro. J. P. Watson, a preacher, at Cookeville, Tenn. They are both fine men. Bro. Watson is sad and lonely, having lost his Christian wife over a year ago. I had been in their home during two meetings in that section in 1927, and learned to love them all. I was very sorry to learn of her death. I am now in a meeting at Gilpin, Ky., where four preachers

—J. E. Thomas and sons, James and Charles, and O. B. Perkins—live. I go to W. Va. for three or four meetings soon; then to Long Bottom, Ohio, where Bro. Grover White, a preacher, lives; then to Indiana for a meeting at Unionville, and one at Wheatfield. My wife is with me, and I am thankful to Jehovah that her health is still improving.

The Watson-Tallman Debate, a neat tract of 148 pages, sells for 25c per copy, the price having been recently reduced from 35c. It is by far the best discussion in print on the Sunday School question. Order from J. P. Watson, R. 2, Cookeville, Tenn.—J. D. P.

Brother H. C. Harper is now in Ark., and will go to Okla. and Texas before long, and spend the winter in meetings in the West. All the brethren owe it to themselves to hear him while he is there. He will do a great deal of good in every meeting he holds. Have him to preach a few days for you and get acquainted with him and hear some of his masterful discourses. Address: H. C. Harper, Sneads, Fla.—J. D. P.

PASSED ON

Willie Mae Elmore was born March 6, 1917; died August 11, 1934, being seventeen years, five months and five days of age.

She obeyed the gospel June 6, 1930, thereby becoming a member of the Church of Christ. The writer had the pleasure of assisting her in her obedience. Due to her Christian example, she wielded a great influence over others in leading them into this noble life.

She will be much missed in both the Harmonville and the Pike City Congregations. She leaves behind to mourn her passing a father, mother, three brothers, three sisters, and a host of friends and relatives.

The funeral services were conducted in Healdton, and interment was in the Mt. Olive Cemetery, where her body awaits the Resurrection. A large crowd was present to pay their last respects to a girl who had lived and died a Christian.

—Tom E. Smith.

HONOR ROLL

The following people have our thanks and appreciation for their co-operation in securing subscriptions for the O. P. A. and for aiding in the campaign to increase our reader list:

Homer L. King—5; Homer A. Gay—3; John B. Hall—2; Clovis Cook—1; Jesse E. James—1; M. H. Northcross—1; Mrs. Verdine Poteet—1; J. D. Phillips—1; C. H. James—1; D. F. Nichols—1; Mrs. L. J. Chapman—1; H. K. Tidwell—1;

Donations to O. P. A.

Mrs. Verdine Poteet \$5.00

Keep the good work going by sending in subs. and donations.

—Publishers.

Subscribe for the O. P. A. and be a booster for the great work we are doing.

THE UNDIVIDED CUP

By James T. White, Lometa, Texas

"The Cup" (Mt. 26:27): what is it? "After the same manner also He took the cup, after having supped, saying, 'This cup is the New Testament in My blood' (1 Cor. 11:25). Do we believe it? I do, exactly as it stands. Why? Because the communion-blood is in it, and nowhere else!

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). Then "the cup which we bless" (Paul), the "cup containing wine" (Thayer), "the vessel out of which one drinks" (Thayer), is where we get the blood of the New Testament. Our Lord put the blood in the cup; not in cups nor on the cross. See Mark 14:24. It says, "And He took the cup, and when He had given thanks, He gave it to them; and they all drank of it." In verse 25, He says, "This is My blood of the New Testament which is shed for you." In verse 26, He says, "I will not drink any more of the fruit of the vine until that day when I drink it new with you in the Kingdom of God."

Jesus spoke as He put the institution of the New Covenant into existence, and Paul, rebinding, delivered it to the Church, the ekklesia, or "called out" people—called out of the covenant of death into the covenant of life—as he received it "from the Lord." Hence, the seeming discrepancy in the language of the two.

If you would like to investigate this communion question further, send for my booklet, "Scriptural Communion; Name, Form, Design. The Blood of the Covenant Restored." Read it carefully and prayerfully. If you have a copy, re-read it after reading this article. It sells for 25c. To those who cannot pay it is free for the postage.

I stand ready to prove and defend the cup question as it relates to the communion with any one who disbelieves it regardless of whether he claims to be a Christian. I am yours for a New Testament order of teaching and practice.

WISE AND OTHERWISE

Do you know that allowing the words perish and everlasting life in the following passages to have their common everyday meaning, we have a clear statement of these great truths: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16. (Adventist).

Reply: If you do not know that we must go to the New Testament use of words to get their correct meaning, you better "brush up." For example, take baptism in its "common everyday meaning," and what have you? Sprinkling, pouring, or immersion. Is this the N. T. meaning. No, for the Greek word in the N. T., baptisma, means "immersion, submersion."—Thayer. "Everlasting," *aiōnios*, eternal, "without end, never to cease."—Thayer. And this term is applied to the "punishment," *kolakeia*, of the unjust as well as to the enjoyment of the just. Jesus says, "And these shall go away into (*aiōvion kolasin*) eternal punishment, but the righteous into (*aiōvion*

zooeen) eternal life." (Mt. 25:46.) Kolasis, punishment, "torment" (I John 4:18). The Concordant renders it "chastening." And Paul says "tribulation and anguish." (Rom. 2:7.) Kolasis, chastisement," as Berry defines it, a "sorer punishment," says Paul, than death without mercy. (Heb. 10:29.)

Apooieia, here rendered perish, is rendered eight times perdition; five times destruction; twice waste; once each die, perish, damnation, damnable, pernicious ways. And here it means "the loss of eternal life" which results in "eternal misery, perdition."—Thayer.—H. C. Harper.

THE FIRST RESURRECTION

(Continued from last issue)

It does no injustice to Rev. 20:6 to read as follows: "Blessed and holy is he that hath obeyed the Gospel, (been born again), on whom the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

If the devil is not bound, Christ is not reigning. There are three fundamental facts we should keep in mind when discussing "Millennium," "binding of Satan" and the "first resurrection." First, man was created with power of volition, or choice. Second, everything should bring forth after its kind. Third, the Gospel is the power of God unto salvation.

God does not force men. Only one example to contrary; that of Baalam. The Gospel is and always will be the power of God unto salvation, and not Gospel plus personal presence of Christ.

Some think the binding of Satan means the removal of all temptation to sin. Whether the Gospel is the chain binding Satan, or not, it binds man back to God. The devil once had power to enter people and make them superhuman (Matt. 8:34.) He could cast them into fire and water. He could give wicked persons such great strength that ropes, thongs and chains would not hold them. He had possession of a young woman at Philippe (Acts 16).

Satan's power must have been removed to give the Gospel a chance. Hence Jesus bound the "strong man" Matt. 12:28, 29; Mr. 12:27).

We understand Christ is the angel of Rev. 20th chapter. There are two resurrections spoken of in the 20th chapter of Rev., the first or spiritual in verse 5, and the general or bodily resurrection beginning at verse 11. We have both resurrections spoken of in the 5th chapter of John. The spiritual first in the 24 and 25th verses, and the general bodily resurrection in the 28 and 29th verses.

How many ways are there of escaping second death? How many ways of becoming "blessed and holy?" God promised to bless all nations through Christ (Gal. 3:29). How many ways to become holy? (1 Pet. 1:22) We are not able to avoid the conclusion that obedience to the Gospel is the first resurrection. But somebody asks "who are the rest of the dead?" We answer those who fail to become Christians, be born again, but remain "dead in trespasses and sins." The thrones

are those of the apostles which Christ promised them in Matt. 19:28.

Christians are now reigning with the apostles and with Christ (1 Cor. 4:8). We are not able to avoid the conclusion that the millenium has been in progress since the kingdom, or church was set up, and Christ began to reign. Every person who obeyed the Gospel takes part in the first resurrection and when they continue to live the Christian life they are reigning with the apostles, Christ and God, here on earth. They are a "holy priesthood, a royal nation, a peculiar people." If you, my kind reader, have not taken part in the first resurrection, may God help you to do so now.

—Grover White—

QUESTIONS

Who does the writer admonish respecting the things stated in Heb. 6:1-7?—B.

Ans. The Christians to whom he wrote. In the last of the preceding chapter he contrasts the "infant" with the "fully grown," and by this he illustrates the spiritual condition of the one who knows but the "elements" the beginnings, of the life in Christ and those "skillful in the word of righteousness." And he urges the beginner on to the "fully grown," saying, "For this reason, we should go on to the full growth, having left the teaching of the beginning of the Christ; not laying again a foundation of repentance from dead works, and faith in God; of the teaching of baptisms, and the laying on of hands, and of resurrection of the dead, and eternal judgment; and this we will do, the Lord permitting it," that is, go on, on, on, the Lord willing.

He goes right on, showing the danger of apostasy on the part of those who remain nothros (sluggish). He encourages them with God's promise and love, and the noble example of Abraham. On, on, on, he urges, lest they sicken and die (spiritually).

Hands were laid on in bestowing spiritual gifts; dead works were such as man devised, not God, which made them "workers of iniquity" (Mt. 7:23). Baptisms.—John's, that commanded of Christ, Mt. 28:19; that promised to the Apostles in the Holy Spirit, which they received, Acts 2:1-4, the antecedent of "they" being "apostles," in the preceding chapter; that in fire; that of suffering. The resurrection, that of Christ, and "the just and the unjust." Judgment.—Acts 10:40-42; Acts 17:31; 2 Cor. 4:10, 11. —H. C. H.

On one occasion, John Smith preached at Sparta, Tenn., where several lawyers and judges were in attendance. He was asked if it did not embarrass him to speak before such learned men. He replied: "Not in the least; for I have learned that judges and lawyers, so far as the Bible is concerned, are the most ignorant class of people in the world except Doctors of Divinity."

Subscribe for the O. P. A.

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. 7

LEBANON, MISSOURI, NOVEMBER 1, 1934

No. 12

FROM DARKNESS TO LIGHT

"Come out of her all ye my people, that ye be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" Rev. 18.

God has people in Babylon, and the call has gone forth to "come out of her." When John was on the island of Patmos he saw "A woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations for the earth" (Rev. 17:4-6). She is the one that has set forth the system of false teaching: and when people are begotten by her system, and set forth laws to govern themselves they are then "daughters of the harlot," and become guilty of spiritual adultery; for spiritual adultery is worship according to human doctrines. This crime can be committed by God's people if they go beyond that which is written in the worship. Viewing the subject as God revealed it, is it any wonder he is pleading for his people to come out of such a state of corruption?

Doctrines of men have filled the land, and many of us have used them more or less. Why do we need any man, or set of men, to tell us what to do, when we have "all things that pertain to life and godliness" through the perfect law of liberty?

The law of the Lord is perfect; men of God spake as they were guided by the Holy Spirit, and why does any one want to go beyond that which is written, when they know, or should know, that death and destruction is lurking just beyond that which is written? "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God" (2 Jno. 9).

Do we believe it? If we do, we will throw off every doctrine and practice of men, (if such we have) and take the word of God and it alone. We meet for worship on the first day of the week. Why not meet on the second day? Some one will say the disciples were guided by the Holy Spirit to meet on the first day. Yes, and they were guided by the same Spirit to give us the entire New Covenant; so why not take all they say and not sort out what suits our fancy.

When gathered together we are commanded to sing psalms, hymns, and spiritual songs, and make melody in our hearts to the Lord (Eph. 5:19). And that does away with using instruments of music for Christ did not include them in his plan of salvation, and James says it is a perfect law. Acts 20:7, also shows the disciples met together to "break bread." Some say, "oh yes, Christ broke the loaf in two pieces and the deacons passed them around." Whoever read that in the Bible?

Many seem to think just so they eat bread and drink a little wine they have done what the Lord told them to do. For about ten years I was taught that when thanks were given for the bread and wine we could divide them as many times as we wished and it was all right: I gulped that down till I began to think for myself. But thanks be to God a few of us have seen our terrible plight and are throwing off the shackles of humanism; or the bondage of spiritual Babylon, and are on our way to restore Jerusalem (the church) in all its ancient splendor and beauty; may we never stop until our hope is lost in sight and the Jerusalem model re-established. The Lord instituted the Communion in the way he wanted it observed, being one loaf broken by all, and one cup out of which we all drink, and we have no right to change it.

The following quotation is from Bro. J. C. Roady in Apostolic Review, Dec. 5, 1933: "The Lord has legislated in the Church and told us just what to have there, but nowhere did he legislate as to what I am to have in my home. Here is what we mean by that statement. He told us to have the bread and cup on His table in His house; but we can put meat and bread on our table in our house, and we are not condemned for it. We can drink milk at our table, but not at His. We can eat mince pie at our table, but not from His. Why not? Because He told us just what to have on His table; and that settles the matter, and we have no right to add another thing to it." Fine! Now let us see what he had on His table.

"And as they were eating He took a loaf and having given praise He broke it, and gave to them, and said, Take; this is my body. And taking a cup having given thanks, He gave it to them; and they all drank out of it" (Mark 14:22, 23). Paul received it of the Lord just as it was instituted; and delivered it to the Church just as he received it, and we certainly have no right to change it.

If we want to stand approved in the judgment

day, we had better abide in that which is written on all subjects, and leave doctrines and commandments of men alone, and thus come out of Babylon. Babylon belongs to satan, is his kingdom, and the power of darkness. We were made free, through obedience to Christ in the waters of baptism; being delivered out of the power of darkness and translated into the kingdom of God's dear Son.

We are placed on the highway of holiness, above the evils of the world, and have taken refuge in the "City of God," where satan can not harm us if we abide therein. In it no evil thing can come, no false doctrine is taught, satan cannot enter.

Brethren, let us stay with that which is written, and press the fight. The enemy can not stand against the sword of the Spirit.

—H. C. Thomas.

TURNING ON THE LIGHT

By J. D. Phillips.

Speaking of those who oppose the Sunday School, but favor the divisive innovation of using "two or more" cups in the Communion, Bro. J. A. Dennis says:

"We have the truth, the whole truth, and nothing but the truth" (Church Messenger).

I am glad that our writers are not so presumptuous. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). It is just such false confidence and arrogance that our brother manifests that has kept the Church in the mists in which Alexander Campbell died. Campbell says, "When Luther died, there was no Joshua to lead the people out of the mists in which he died." Unfortunately when Campbell died, "there was no Joshua" to finish the task he had so nobly begun! The brethren thought that, since they had learned that baptism is essential to salvation, and that we must observe the Communion on "the Lord's day" (Ac. 20:7; Rev. 1:10), they had "the truth, the whole truth, and nothing but the truth."

The Church is in "the wilderness" (Rev. 12:6) of "Mystery, Babylon the Great" (Rev. 17:5), and such boastful arrogance, as our brother and others of his persuasion manifest, is helping to keep the Church in the suburbs of "the great city" of Babylon, and helps to keep her from marching "up from the wilderness, leaning upon her Beloved" (Song of Solomon 8:5), the Messiah; robing herself "in fine linen, which is the righteousness of the saints" (Rev. 19:8), they having "washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14); and being, as she comes "up from the wilderness, leaning upon her beloved," "fair as the moon, clear as the sun, terrible as an army with banners" (S. of Sol. 6:10); cleansing herself of the "Achans" (a Hebrew word meaning trouble, trouble-maker) who "covet the Babylonish garments" (Josh 7:21), and thus make trouble by bringing into the Church "the garments of Babylon," such, for example, as mechanical music in the Church; worldly and unscriptural societies (missionary, ladies' aid, Christian endeavor, Sunday School, mite,

penny-a-day, etc.); a plurality of cups, leading to a flat denial of the fact that the Communion-cup "is the New Covenant in" Jesus' "blood" (Luke 22:20); refusing to go beyond the plan of salvation to the alien in their teaching, leading to general ignorance of what the Bible teaches on church discipline, the prophecies, etc.

Yes, the Church is still in the wilderness. She is spoken of in Rev. 11:2 as "the Holy City," which was to be trodden "under foot for forty-two months," i. e., 1,260 years. "The 'Holy City' is still trodden under foot, and the sanctuary is filled with corruption" (A. Campbell)—"it is a den of thieves" (Campbell). But, "after 2,300 days" or "years" (Ezek. 4:6), dating from the beginning of the He-goat (Greek) Kingdom (331-328 B. C.) "then shall the sanctuary be cleansed" (Dan. 8:14) of her traditions, superstitions, speculations, substitutions, and innovations, borrowed from Paganism, Judahism, Mohammedanism, Catholicism, and Protestantism. Then "the Holy City" (Rev. 11:2)—"the Sanctuary and the host" (Dan. 8:14)—shall cease "to be trodden underfoot" (Dan. 8:14; Rev. 11:2). The "2,300 days" or years of Dan. 8:14 show that the complete restoration, or cleansing, of the sanctuary is yet about thirty to forty years future; and hence "The Church has not been completely restored to its New Testament loyalty and purity" (C. B. Tigner).

The many issues which arise, as dust from the roads we travel, are necessary in order for God's work in this "sifting time" (Tigner) to be accomplished, in separating the chaffy members of the "body of Christ," the Church, from "the real grain." A cleansing process is now going on! Since "the day is far spent" (Lk. 24:29) and we are in the evening time of the world's history, we are evidently in the time of which it is said—"At evening time there shall be light" (Zech. 14:7).

Being in "the sifting time," with the "evening light" shining clearer every day, and the task of completing the restoration confronting us, let us not boast of having "the truth, the whole truth, and nothing but the truth"; but rather occupy the place of "disciples" (Ac. 11:26), i. e., learners; therefore, let us study so that each may be a qualified workman "who knows how to use the tools provided by the Lord to complete the Restoration" (Battenfield).

We pray God's special blessings upon all who love Zion and seek the peace and happiness of Jerusalem, that all may realize that God has a work for us to do in restoring primitive Christianity! Let us work and pray for this great accomplishment!!

FINANCING THE CHURCH—No. 2

In this we want to notice the comparison which Paul gives in 1 Cor. 9. "Have we not power (authority) to eat and to drink? * * Have we not power to lead about a sister, a wife? Have we not power to forbear working? Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not

of the milk thereof? For, it is written in the law of Moses that thou shalt not muzzle the mouth of the ox that treadeth out the corn * * * If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partaker with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Surely the workman is worthy of his meat. We read again in 2 Cor. 10:15-16,—"But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you." Again in Phil. 4, we read, "But I rejoice greatly that now at the last your care of me hath flourished again. Not that I speak in respect of want: for I have learned in whatsoever state I am therewith to be content—not withstanding ye have well done that ye did communicate with my affliction. Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. "With these passages before us, it is plain that The apostles taught that the plan under the Law of Moses would and should work in the Christian dispensation. And truly if we in each local congregation would adopt the plan to give, at least, a tenth of our earnings into the church treasury, the work of the Lord would prosper. But Nehemiah found a condition in Israel that was alarming, he says, "And I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of corn and the new wine and the oil into the treasuries" Neh. 13:10-12. These same conditions are extant in the house of God today; those who do the work have not received their portions and have had to flee to other fields of labor in order to feed and clothe their families, when if their brethren would give them their part that rightfully belongs to them of money, beans, potatoes, wheat or what ever they have, then they could be busy preaching the gospel to the world and leading souls to Christ. This is not a dream; for God has ordained that "they that preach the gospel shall live of the gospel." It is not right for the brethren to live in good homes, drive new cars, and enjoy the other luxuries of life while the preachers, and others, who carry on the work of the church, walk, live in a rented shack, and their families go thinly clad and poorly fed. God has not so decreed; and somebody is going to be lost for not helping in this work of saving souls. Yes, and preachers will be condemned if they do not teach what God says on this matter just the same as on any other matter! Only a few of the many

good loyal preachers can put in all of their time preaching the gospel: they must pick cotton, plough, work at anything they can get to do to care for their families. And those who are putting all of their time in the work, do so at an unmerciful sacrifice. May God help the churches to awake, is the prayer of your humble servant.

I have much more to say on this subject yet.

—Homer A. Gay.

ECHOES FROM THE OZARKS

Bro. Cloves Cook and I began the meeting at McBride, south of Lebanon, Mo., September 15th and continued until September 30. We had good crowds throughout the meeting except a night or two when it rained us all out. Two were baptized, and we feel that the brethren were encouraged. I came in and started the meeting here at Lees Summit church on Saturday night, September 29, while Bro. Cook finished the meeting at McBride. The meeting here is being well attended and the interest is good but up to this time (October 10th) no one has been baptized.

We were hoping that Bro. King would get to be at home for a part of the meeting, but it now looks like that he will not get to be here for any of it. We are fortunate, however, to have with us Brethren C. H. Lee and H. E. Robertson—good old faithful stand-bys. We have also about five young preachers with us, and they are all a great help in the meetings. Being centrally located as I am now, I hope to be able to reach more places than I have been able to do before. I hope to reach points in Ill., Ind., Ark., Iowa and Okla., this winter and spring. I shall likely spend the most of the summer in meetings in Okla. and Texas next year.

Homer A. Gay,

Lebanon, Mo., care O. P. A., Rt. 2

HONOR ROLL

The following persons have our thanks and appreciation for their co-operation in securing subscriptions for the O. P. A. and for aiding in the campaign to increase our reader list:

James R. Stewart—5; Grover White—2; W. F. Cogburn—2; J. D. Phillips—1; K. G. Wilks—1; Winnie Trimble—1; S. T. Spigener—1; Otis F. Young—1; J. F. Thompson—1; L. L. McGill—1; Mrs. L. C. Asplin—1; Homer L. King—1; G. A. Cornfield—1; W. H. Reynolds—1.

NOTICE!

We want to urge upon every friend of the O. P. A. that you work for subscriptions and donations, that the only paper published in the interest of a complete restoration of the Ancient Order, may continue to make its monthly visits to you and others; waging its relentless war against every departure from the Word of God. It is imperative that you do more now since the price of printing has advanced and the subscriptions have not been equal to the expenses the past three months. What are you going to do about it?

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WHEN DOES THE DAY BEGIN?

In answer to the adverse criticism in our issues of July and August, we wish, first, to sincerely thank the brother for this criticism, and secondly to candidly examine the criticism.

He says: "Our beginning day is the first day of the week." Yes, and it has always been, by God's reckoning, the beginning day. And the seventh day of the week has always been the ending day of the week by the same reckoning. And by this reckoning "the day itself" began at sunset and ended at the next sunset; and the daylight part of this twenty-four hour day began at sunrise and ended at the sunset following; and the night part of this twenty-four-hour day began at sunset, and ended at the following sunrise. These facts, we think, no one will dispute.

He says: "The dawn of the day is at the rising of the sun." This, we believe, is an error. The dawn is the lighting up caused by the sun before the rising of the sun. (See definition of batheos, Thayer, p. 92; and dawn.)

He says: "The 'early dawn' spoken of is no other than the rising of the sun." No; the "early dawn" is the early part of the dawn. And the dawn was before sunrise "while it was yet dark," John 20:1. Now see:

"But on the first day of the week at early dawn they came unto the tomb." (Luke 24:1).

1. They came to the tomb "on the first day of the week," Luke 24:1. 2. They came to the tomb "at early dawn," Lk. 24:1. ("Early dawn" is before sunrise.) 3. Therefore the time of the day before sunrise is, by God's reckoning here, "the first day of the week," and the brother's contention that the first day of the week begins at sunrise is not true.

He asks: "How could it be early on the first day of the week when the sun was risen, and early on the first day of the week the night before?" Thayer says of *pooli*, the word translated "early" here, "Used specially of the fourth watch of the night, that is, the time from 3 o'clock in the morning till 6, according to our reckoning." (p. 554).

Yes, "The natural sun was risen when they arrived."

The Greek is: *anateilantos tou heoliou*, the sun having risen. And the coming was "on the first day of the week at early dawn" (Lk. 24:1) "while it was yet dark" (Jn. 20:1). Hence, the time before sunrise was "the first day of the week," and the first day of the week did not begin at sunrise.

"About to depart on the morrow," Acts 20:7. The twelve hours of daylight are known as "the day" in distinction from the twelve hours of night, John 11:9, 10. And so in Acts 20:7, the twelve hours of daylight, when Paul expected to depart, are "the next day" as spoken of with reference to a previous such day. The twelve-hours daylight of the twenty-four-hour day, began, of course, at daylight. But this is far from saying that the 24-hour day began at sunrise, or daylight.

The women saw how his body was laid, and returned, "and rested the sabbath, according to the commandment." (Lk. 23:56). The "first day of the week" began when the sabbath ended. "But on the first day of the week at early dawn they came unto the tomb." (Lk. 24:1.) And since "the dawn" is the time before sunrise, the "first day of the week" does not begin at sunrise.

Some contend that Jesus was crucified on Wednesday, some on Thursday, and some on Friday. But this is another question. Argue this with whom you will. But if there is anything more to be said as to when the day begins, let it come, and we shall be glad to examine it. Yours for truth, H. C. Harper.

CANADA NOTES

Estevan, Sask., Sept. 30, 1934. — Dear Bro. King: Your letter was received sometime ago, and I was very pleased to hear from you.

I left Harptree in August, 1933, and came 140 miles to Estevan, where there are a few who worship in a private house. When we came here first, some of the women spoke out in the assembly answering questions, and occasionally there is a break of this kind yet, but persistent teaching is having some effect. However some are very stubborn. Wife and I were married here April 3, 1923. There used to be a congregation of about thirty members, but owing to digression and inefficient leadership it has dwindled away. There are from seven to twelve who assemble each Lord's Day for worship. On account of all not being one mind with us on the women speaking and political question, we are not yet in a position to solicit an outside hearing. We are six miles from the U. S. boundary and I have been across the line into N. D. a few times where there are a few scattered disciples. However on account of lack of means, I have not been able to keep up sufficient teaching anywhere for making much progress. Prejudice is so strong against me on account of my opposition to the S. S., Cups, etc., that it has been very difficult to obtain a respectful hearing among disciples. However I think we are slowly gaining ground.

I am making some preparation for winter with

a view to getting out into the field more. "The harvest indeed is plenteous but the laborers few." There are hundreds of places where the Gospel has not been preached. May the Lord send forth laborers. It seems that I must go whether we are provided for or not, accepting the consequences of whatever suffering and hardship it may mean. I have a letter from Bro. Geo. Moore, Gothenburg, Neb. He thinks I could make the round trip there and back for around \$20.00. I notice no one has been there for a meeting this summer. He is still anxious for something to be done. Also here in this north country, there are a few small congregations within a radius of 60 or 70 miles where some good might be done. There has been next to famine in these parts for six years, so you may imagine the financial condition. Nevertheless people are more willing now to talk about the scriptures than they were in prosperous times. I have been market gardening this summer but, of course, the crop was practically a failure.

On Lord's Day, August 19, a number of us motored to Knoxville School, (35 miles away,) for an all day meeting. There are about 40 members there. I hope to go there shortly and endeavor to show them the truth on the S. S. question. They are very faithful in their Lord's Day assembling. I am getting license for my car for the first time in two years.

I am enclosing Bro. M's reply and my response to it. Also enclosing 50 cents to apply on my subscription. I wish I could write it 50 dollars instead. Reading the letters and articles in O. P. A. is like hearing from the family at home. Bro. Harper's "A few questions" in August issue was especially appreciated. We rejoice to hear of all your labors in the kingdom and are constantly praying for your continued success. May the Lord ever bless you all in Christ.

Sincerely your brother,

—L. L. McGill.

HOW WE RECEIVE THE SPIRIT

Gal. 3:2; II Cor. 1:7

No-doubt this is the greatest religious controversy in Christendom. What is the Spirit? The spirit is that which gives life (Jno. 6:63); comprehends and reveals to others the thoughts of the one to which it gives life (1 Cor. 2:11). There are different kinds of spirits. Man has a spirit (Job 32:8), the devil has a spirit, an unholy spirit, and God has a Spirit, the Holy Spirit.

The devil, by the use of his spirit, influences and causes many to follow him, or have a spirit like unto his. God, by His Holy Spirit, influences some to follow him (Rom. 8:14, 16). Before man transgressed, God used his spirit by speaking directly to man; then after man transgressed, God placed his spirit (a like spirit unto his) in the prophets, who spake to man for him. Christ had the greatest measure of the Holy Spirit that could be miraculously bestowed upon anyone (Jno. 3:34). The apostles had the Baptismal measure (Matt. 3:11; Acts 2, 4). No one since has received such an amount miraculously. Christians

who lived while the apostles lived received secondary gifts of the spirit by the laying on of the apostles' hands; but Paul said that these miraculous manifestations of the Holy Spirit were things in part and would be done away when that which is perfect had come (1 Cor. 13:8, 10). That which is perfect, the perfect law of liberty, the New Testament scriptures came in about the year 100 A. D. Well, do not Christians today receive the spirit? Yes, how? We will investigate the scriptures and find out.

Most religious people who belong to the so-called churches, like to claim that we don't believe in the spirit; but we believe in the spirit more than they do. We believe in it as taught in the Bible, the Book of God.

Most religious people believe that they receive the spirit in some miraculous way independent of the word of God, while we believe that we receive it by means of the word of God. The New Testament is called the law of the Spirit (Rom. 8:2). We believe that the New Testament is the result of the Spirit of God, Holy Spirit, searching God's heart and revealing His thoughts to us; then we believe that we receive the Spirit of God, Holy Spirit, or a spirit like God's by receiving His word. The word of God is the basis of our faith and also the reception of the spirit. Paul says in Romans 10:17, "faith comes by hearing the Word of God." In Gal. 3:2 he says the Galatian Christians received the spirit by the hearing of faith. In order to hear faith there must be a worded faith. Hence Paul says in Romans 10:6 it is the word of faith which he preached. IN 11 Cor. 3:17 Paul calls the preaching of the Gospel (the New Testament scriptures) the ministration of the spirit. From the above scriptures we conclude that we receive the Holy Spirit, the Spirit of Christ, or the spirit of God, by receiving His word, and the amount of the word of God that we have abiding in us determines the amount of the spirit we have.

To have the Spirit of Christ is to have the disposition of Christ and the inclination to try to get others interested in it both by teaching it to others and in manifesting it by our manner of life, or, in other words, by precept and example.

Then let us acquire more of the spirit each day that we live, by reading the word of God. Christ said "My words, they are spirit" (Jno. 6:63) "Be filled with the spirit" (Eph. 5:18). Must be filled to be led by (Rom. 8:14). Then we may bear the fruits (Gal. 5:22-26). —Grover White.

Chas. H. Lee, Lebanon, Mo., Oct. 16, 1934.—I am now at home, preparing to move to Deming, New Mex. I expect to have a public sale the 22nd inst., and will leave soon after the sale. Since last report I taught a singing school for the faithful brethren at Vanzant, Mo. They seemed well pleased with the school. I preached three times while there, and one was reclaimed. To God be all the praise. Pray for us.

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G. A. Comfield, Marion, La., Oct. 16, 1934.—Bro. J. D. Phillips held a meeting here in calling distance of my house, and I was very glad to meet him, and I enjoyed the subjects he preached very much. He is a very able man. I had a debate with a Missionary Baptist, in Eldorado, Ark., in September. We were to continue four nights, but he quit after two nights, saying that wisdom taught him to stop as it was doing no good. We discussed the general church propositions. He was as weak as he could be.

Mrs. John L. Nichols, Outlook, Washington, October 11, 1934.—I would like to know if there are any loyal brethren in this state, and if anyone knows of a loyal congregation in this part. If so, please, let me know where they are.

W. F. Cates, Munday, Texas, Oct. 11, 1934.—Bro. Homer L. King closed a meeting here Sept. 21. There were no visible results, but the faithful few were greatly benefitted. To my mind, Bro. King is one of our greatest preachers. We acknowledge the following donations to assist in financing this meeting: Greenfield, N. M.—\$8.50; Bethel, Texas—\$12.50. All of which was much appreciated in this much needed meeting.

C. C. Rawdon, Lawrenceburg, Tenn., Oct. 9, 1934.—The church at the Alabama school house is at work, and both old and young are studying God's Word. Any gospel preachers, who believe in God's way of doing things, are invited to stop over with us to encourage us in the good work. I hope to have some new subscribers for the O. P. A. by the next time I report.

T. E. Mead, Advance, Ark., Sept. 25, 1934.—Bro. H. C. Harper closed a meeting here Sept. 16. While there were no additions, yet we believe much good was accomplished in strengthening the church against innovations, especially the S. S. and cups. We think Bro. Harper is a wonderful preacher. He knows the Book and can tell it in a very forceful manner. Brethren will make no mistake in calling him for meetings, especially where division over innovations exists.

C. W. Beavers, McPhearson, Ark., Oct. 3, 1934.—Bro. H. E. Robertson, of Phillipsburg, Mo., has closed a very successful meeting in this section, which resulted in establishing a congregation. All lessons were extra good, if you like the truth. You can't go wrong in calling Bro. Robertson for your meetings next year. While I have in the past endorsed Bro. W. W. Leamons, I can no longer do so, as I have learned that he stands for the "class

system" of teaching the Bible and more than one cup in the Communion.

J. C. Moore, Rte. No. 6, Waco, Texas, Oct. 15, 1934.—Bro. Homer L. King closed a series of meeting here, embracing three Lord's days, October 14; baptizing sixteen and restoring two. This was one of the greatest meeting ever conducted at the present place of meeting, which is located at 1605 S. 4th St. Does this look like we are about dead? Our number has about doubled since we were forced to start another congregation as the result of putting in two cups. Bro. King is a strong defender of the word of God, and we say to him and all other gospel preachers, "Preach the Word." We appreciated the co-operation of brethren, from Temple, Troy, Bethel, and Cleburne. This was a great help in the singing and otherwise. Let me admonish all that we must live a godly life in order to be blest in the end.

T. F. Stewart, Sunnyside, Washington, Sept. 29, 1934.—Due to an outbreak of infantile paralysis, our work in Washington was hindered much, as an ordinance was passed prohibiting children under the age of 16, attending any public meetings; making it necessary to cancel most of our previous appointments. I hope to return in the future to the Northwest to do some much needed mission work. I visited Vancouver, B. C., and I tried to find the Church of Christ, but I failed to find a person who knew what that is; neither was it listed in the daily papers. Brethren, we have a responsibility to carry the gospel to such places—awake, arise, for the field is white to harvest, and the laborers are few!

J. R. Rowe, Rush, Texas, Oct. 6, 1934.—In behalf of Bro. James E. Tidwell, who died about a year ago. I had known him for eleven years, and we had visited in each other's homes, and thus I learned to love and appreciate him very much. I found him to be a man who practiced just what he preached. He was instrumental in saving many congregations and individuals from innovations. He was welcome in all congregations that wanted the truth. I believe he did me more good than any man I ever knew, and my love and sympathy go out to Sister Tidwell and children. I am interested in the restoration of primitive Christianity, hence let the good work continue through the O. P. A. and otherwise.

W. C. Rice, Mountain Home, Ark., Oct. 10, 1934.—I left home Sept. 22, for Carthage, Mo.; where I preached three times. From there I went to Topeka, Kansas for a short visit; then to Larned, Kans. for one Lord's day, with fine crowds and attention. My next was at Jetmore, Kans., where I continued nine days, with growing interest, and we feel certain the meeting should have continued longer. The little band that meet here in a rented house, are true to the Book. They treated me very nicely, and may God bless them in the good work. I leave today for Eden, Idaho.

Church of Christ, Burlington, Iowa.—Bro. James R. Stewart closed a meeting here Sept. 23, with five baptized and quite a number confessed their faults. The whole congregation took a new stand, making a few changes in the regular worship, as a result of Bro. Stewart's earnest teaching. We believe he is a worthy servant of the Lord. Those who were not entirely convinced to the importance of making the changes were willing to do so, in order to keep unity. We desire the prayers of righteous men and women that this peace and unity may prevail. If any loyal brethren should be passing this way, you will find a welcome with us and in the homes of Brethren George Nicholas, 210 S. Garfield Ave., and Harry Harmon, 600 S. Gertrude St.

L. N. Byford, 2404 Flint St., Waco, Texas, Oct. 16, 1934.—I wish to say a few words in regards to the meeting just closed with the 4th Street Church of Christ. Bro. Homer L. King conducted the most successful meeting the church here has had in a number of years, with sixteen baptized and two restorations. The entire congregation was much strengthened and took on new courage to do more in the work of the Lord. The attendance and attention was fine throughout. As a result of Bro. King's plain teaching we expect to baptize a number before he comes back next year. We invite all to hear Bro. King next year at about the same time, in a series of meeting, the Lord Willing. We appreciated the co-operation of brethren from other congregations.

Clovis Cook, Rte. No. 2, Lebanon, Mo., October 16, 1934.—Since my last report, I was with Bro. Gay in a series of meetings at McBride, near Lebanon. We had good crowds and attention, and Bro. Gay did some good sound teaching. The church seemed to take on new life. Owing to the fact that Bro. Gay had to leave to begin at Lees Summit, I continued the meeting over the last Lord's day, baptizing two. Then I came on to be with him in the Lees Summit meeting, which I enjoyed very much. I expect to be with Bro. King in a meeting at Claxton, beginning next week, to hear some more of that good preaching. I certainly do enjoy the work of the Lord in the Ozarks.

S. J. Gay, 1118 N. Second St., Albuquerque, New Mex.—I intend to go to Santa Fe tomorrow (Sept. 15th). Under the leadership of Bro. Wilson the church there is doing fine. They have about ten or twelve members. The church here in Albuquerque is doing fine. I have promised to go over to Mountainair and help them out as soon as I can. I intend to divide my time between Albuquerque, Santa Fe, Mountainair, and the Indians. I find the Indians fine subjects to teach, and there are many believers among them. Some of them have been attending worship here since I have been working with them. One of the Indians, who is educated has promised to write an article for the O. P. A. We are planning on trying to get

Bro. King for a two weeks meeting here and also for a meeting at Santa Fe before Christmas.

James R. Stewart, Phillipsburg, Mo., Sept. 27, 1934.—The meeting at Ottumwa, Iowa, resulted in eight being baptized and twenty-two confessing their faults. The church there is working with great zeal. I am to return for another effort in the spring. From there I went to Burlington, where there was a cups and S. S. congregation. The results were that the congregation took its stand against all of these innovations, and against the breaking of the loaf in two in the middle. We baptized five and restored ten. Among those baptized was an old man 76 years of age. They, too, want me to return. Bro. Otis Harmon, a young preacher, has taken his stand against all innovations, and will be with us out in the fields. Call him out, brethren. You may look for his reports in the O. P. A. Also; Bro. Cavlyn Cage, another fine young man, will soon be out in the field to help in this great fight. The brethren at Ottumwa assisted in the Burlington meeting, which was much appreciated. I am now at home for about three days, but will go then to Pa., continuing there through October and November. Then back home for some mission work. A number of us plan to evangelize the state of Missouri this winter.

Homer L. King, Lebanon, Mo., October 16, 1934.—After the short meeting at Munday, Texas, I went to Wichita Falls to be with them over Lord's day. I found that some preachers had been there, advocating an extreme position on the manner of breaking the loaf and making the same a test of fellowship. I am glad that the number of such preachers is limited to about two or three, but it is too bad that these do not see the truth or, at least, take a more conservative attitude on this question. I think that my visit there did much good in clearing up some misrepresentations by said preachers. My next was at Waco, which has been reported by others, but I wish to say a few words. I enjoyed the meeting very much, and was treated very nicely by the congregation, being well supported. This is where some of the cups brethren put in two cups and forced a division in the congregation a few years ago, and where Bro. J. A. Dennis tried to defend the use of two or more cups in a debate. I understand that he assisted the cups brethren in a series of meetings last summer, which resulted in one addition. Our meeting with the sound brethren resulted in eighteen additions. We leave it to our readers as to who is "about dead." I am at home now for a few days, but expect to begin a mission meeting with Bro. Gay, at Claxton, next week. Then I hope to attend the Wallace-Norris debate at Fort Worth, November 5-7, on my way to begin a meeting at Cleburne November 9. We invite others to attend this meeting.

J.D. Phillips, Van Court, Texas.—I am now (Oct. 12) in a meeting at Mallory Chapel, just across the mountain from Spring Hill, W. Va.

Crowds are not large, but a good interest on the part of those who attend. Five were baptized yesterday, and one has sent word from town that she will be over soon to be baptized. We continue here another week. We have a good church here. They cut loose from the modern innovators several years ago, and have constantly made it their aim since that time to get nearer to the Book as the years go by. There is room for improvement yet, but a great improvement has been made already. Two preachers, I. G. Williams and C. I. Hill, live here and the church holds them in high esteem. Bro. J. F. Cobbs deserves special mention. Bro. G. W. Terry, Maynor, W. Va., is visiting us at present. He has preached the gospel for 46 years, and about 2,000 people have obeyed the gospel under his teaching.

I go next to Uneeda, where Bro. Willie Doss has recently met C. W. Holly in debate on the Sunday School and cups. We now have a church of about 80 members at Uneeda, while the S. S. church numbers about a dozen.

My next will be at Staniford, W. Va., where I met Ried Robinson on the S. S. question in the spring of 1928. They had a two-cups, sect-baptism, S. S. church there then and I saw no hopes of their ever giving up these innovations. Ried was the pastor of the church. But, to my surprise, they gave up all these innovations, pastor, S. S. and cups, and we now have a church there that is striving to be apostolic.

The church at Warden Chapel, about three miles from Staniford, also got right on the question of innovations during my debate with Bro. Robinson. I intend to visit them on this trip.

The fight is on in W. Va., and I rejoice to know that we have as preachers, I. G. Williams and C. I. Hill, both of Spring Hill; G. W. Terry, Maynor; Elihu Dozier, Pax; Willie Doss, Uneeda, and possibly other preachers in the state to "contend earnestly for the faith once for all delivered unto the saints" (Jude 3). Then, just across the Ohio line, we have our good brother Grover C. White, a very excellent preacher and one of the best of men, to "battle for the right." I expect to be with his home congregation in a meeting in November. I hope to be back in Texas by March or April.

Bro. William Grant Burleigh, a preacher who recently came out of the organ, society, festival "Christian Church," has recently brought from the press a neat volume of 116 pages, entitled "Christ and Religious Racketeers," dealing with the various "rackets" that have been troubling the church. While the book is incomplete since it does not discuss the "Bible Class" and "Cups" "rackets," yet it is an interesting and instructive book well worth the price—50c, paper binding; 75c, cloth binding. Bro. G. W. Terry, Maynor, W. Va., has the agency.—J. D. P.

J. Madison Wright, 2816 Osceola Ave., Columbus, Ohio, Oct. 16, 1934.—I have been solely in mission work since English authority turned down my request to go to India as a missionary.

April and May I held meetings in Cleveland, Ohio, which resulted in eleven baptisms; June and July in open air meetings in Columbus, two reclaimed; July and August in Cincinnati, Ohio, six baptisms; September and October in Columbus, five baptisms and one reclaimed. This resting on arms till the next call to work gives me the first opportunity to write anything for your paper, for which I thank you.

BREAKING BREAD SUNDAY NIGHT

Inasmuch as some have troubled the minds of the brethren, saying that we ought not to break bread on Sunday night, because 'the day begins in the evening':

We call attention to the evident fact that John counts Roman time, beginning at Midnight. As John is the last (historical) letter in the New Testament, and as it is dictated by the Holy Spirit, We Gentiles may use that count of time.

The 'authorities' tell us that John wrote about A. D. 90, after the destruction of Jerusalem; and the internal evidence is clear that the 'gospel of John' is written to Gentiles.

(1) John's letter makes frequent reference to 'the Jews' as another people, and he is repeatedly explaining customs of 'the Jews,' to his readers.

See: (Jno. 1:19; 2:6; 2:13; 2:18; 5:1; 6:4; 7:2; 11:55; 19:42; etc.)

(2) Note that Mark 15:25 states that Jesus was crucified the 'third hour,' while John states that Jesus was under trial at the 'sixth hour' (19:14). Is this a contradiction?

Mark is counting Jewish time, beginning at six o'clock in the morning (not evening), and John is counting Roman time, beginning at midnight. Thus: Jesus is before Pilate at six o'clock in the morning, and is crucified at nine o'clock. This is the only possible harmony.

(3) According to the 24th chapter of Luke, 'the two disciples' invited Jesus to partake of their hospitality, in the late afternoon, when 'the day was far spent.' After supper was prepared and eaten, interspersed with interesting conversation, Jesus disappeared.

Then the disciples, after a portion of an 'hour' in quandary, returned to Jerusalem, a distance of 60 furloughs (besides the distance through the city) to where the 11 disciples were assembled.

After considerable 'gossip' concerning the startling happenings of the day, Jesus appeared in their midst. Taken in connection with Jno. 20:19, we gather that it is the 'evening of the first day of the week.' It may have been as late as ten o'clock at night. The commentaries agree that it is night.

I have an article, written by E. G. Sewell, in which he says, "On the next Sunday night, the same thing occurred again, thus sanctifying the first day of the week." It looks like it would sanctify the night also.

The foregoing establishes the fact that, by divine revelation, Sunday night is still the first day of the week, and that it is scriptural to take the Lord's supper at 'supper' time. Let us hold fast the 'form of sound words.'

Paul Hays, Fresno, Calif.

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. 8

LEBANON, MISSOURI, DECEMBER 1, 1934

No. 1.

GO HANG!

If a new hobby is born or some strange teaching attracts attention, it is important that we find out whether it comes within the "principles of the Restoration Movement." The fellow who can get Campbell, Lard, and Lipscomb all on his side is supposed to win the war. We might be surprised if, right in the heat of battle, some friendly outsider should yawn in our faces and say: "Oh, let Campbell and Lard and Lipscomb and the principles of the Restoration go hang! Tell me what the New Testament teaches." I have been expecting some brother to absently ask a candidate for baptism if he believed in the principles of the Restoration Movement, and accept an affirmative answer as a full confession of faith.

—Cled Wallace, (G. A., Aug. 9, 1934.)

Reply: But this is a misrepresentation—a gross perversion, for the "principles of the Restoration Movement" do not allow any one to "get Campbell, Lard, and Lipscomb all on his side to win the war"—far from it; yes, just the opposite from this sectarian and Roman Catholic stand. These "principles" require him to "Speak where the Bible speaks," a "Thus saith the Lord," for his faith and practice. And these "principles" require him to "be silent where the Bible is silent," and not thrust his "think-so's" on any person or church. And there is no room here to trot after Campbell, or any other man. But long since have individuals and churches "hanged" these "principles," and gone after the devil in going after men, such men as are those that thrust in "mechanical music," the "Missionary society," the "pastor, or minister, located evangelist," the "Sunday school, or Bible school," the "two or more cups, even individual cups," the "two or more loaves," and other things that they cannot have without "hanging" these "principles of the Restoration Movement."

You say, "Tell me what the New Testament teaches." Do you really, truly, want what "the New Testament teaches?" Do you profess to go by "what the N. T. teaches?" Will you defend churches that have the "pastor, or minister," the "Sunday school, or Bible school," with its classes and women teachers, its "Sunday school literature" (their name for it), the "two or more" or "individual" cups, the loaves—will you defend such churches as churches that have "what the New Testament teaches?" Will you? What is the use to tell you or these churches "what the Bible teaches" when you and they know full well

what it teaches, but will not follow it? Do you think that "mechanical music in the worship" is the only thing the Bible is "silent" on? Is it just "mechanical music" and the Missionary society? Come, tell us where the "Bible speaks" of any of the things mentioned in the foregoing. Are they not all things excluded by Matt. 28:20; 2 John 9; 1 Cor. 4:6; and Col. 2:21, 22? If not, what ones are excluded?

You say: "As a creed, I prefer a New Testament to the principles of the Restoration Movement," etc.

Do not these "principles" demand that all take the N. T. creed? Have you never learned these "principles"? Do you really think you know whereof you speak? What does "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," mean to you? Pray, tell us. Was not the fact that the hearers of Berea (Acts 17:11) "searched the scriptures daily" to determine "whether those things were so," what commended them as "more noble"? Was not Cornelius following these "principles" to "Speak where the Bible speaks, and be silent where the Bible is silent" in saying, "Now therefore are we all here present before God, to hear all things that are commanded that of God," Acts 10:33? Answer, please.

You say: "As for thinking too much of men, it might help us to remember that the children of Israel burned incense to a brazen serpent."

Yes, and churches of Christ with their "pastor, or minister," pay about as much attention to God's word today as the children of Israel did when they worshipped the "serpent."

—H. C. Harper.

"THE FIRST RESURRECTION"

I refer you to O. P. A., Sept. and Oct., pages 8. If Bro. White is correct in these two articles, then Bro. John, who wrote Rev. 20, is wrong, as careful comparison shows.

(1) Bro. White says, if only martyrs have part in the first resurrection then only martyrs are blessed and holy and will escape the second death. Bro. John does not use the word only and so makes it possible for all saints to escape the second death. Hence the idea that the first resurrection includes martyrs alone, and the general resurrection includes all saints is not exclusive at all, and all who believe the Bible can believe it.

(2) At the second coming of Christ the dead in Christ shall rise first (1 Th. 4:16) and the righteous living will be changed and both will

rise to meet the Lord in the air (I Th. 4:17). John 5:28, 29, shows that the resurrection of the "evil" will follow that of the righteous in the same hour, and this last day is the day of Judgment and the destruction of heaven and earth (Jno. 12:48; 2 Pe. 3:7, 10). This squares the second theory with the Bible.

(3) There are many reasons why those who rose at Christ's resurrection do not compose the first resurrection of Rev. 20. One is sufficient: theirs was a bodily resurrection (Mt. 27:52), that of Re. 20:4 is the soul. That settles that.

(4) Bro. White's first resurrection being baptism is The Gospel Trumpet Saints' idea, I met with in Canada many years ago, and does not fit Bro. John's idea Rev. 20:1-6.

(5) Bro. White says, The first resurrection and the millennium have been in progress since the first Pentecost after Christ's resurrection, which was A. D. 33. About A. D. 100, John was instructed to write of the things which must be hereafter (Re. 4:1), one of which things was the first resurrection. Hence, Pentecost was at least 66 years too early for the first resurrection to begin. Millennium means a thousand. It has been 2000 years since Pentecost, so if the millennium began at Pentecost it has ended 1000 years ago. But John puts the millennium in the future, A. D. 100. So Pentecost was at least 66 years too early for the millennium to begin.

(6) "The first resurrection begins when satan is bound." When he is bound the nations are deceived no more by him (Re. 20: 3, 8), but when deceived by him they are ready for war. Then during the millennium the nations will not engage in war. Is. 2:4. This being a correct sign that satan is bound and the millennium here, I do not know of any time past or present that fits the description.

(7) Bro. White says, the first resurrection saints are now reigning with Christ on the earth; but the Bible says Christ's reign at His Father's right hand in heaven was first proclaimed at Pentecost, A. D. 33, (Acts 2:32-35), and must continue till He has brought all in subjection to Him, the last enemy subjected is death (I. Cor. 15:24-26). Then Christ comes to earth. As people are still dying and being buried that time has not come yet. So if reign with Christ now they reign with Him in heaven.

(8) John says, Re. 20:4, that the martyred during the reign-supremacy of the beast and his image, were the ones he saw reigning with Christ. So it was after the terrible persecutions of the saints by the harlot and her daughters that the first resurrection takes place. How long has it been since these ceased?

(9) John says, it was the souls of those beheaded for Christ that lived and reigned with Christ 1000 years. The soul-spirit of man is the part that goes to hell (Mt. 10:28), or heaven (Re. 6:9). Death separates spirit and body (James 2:26). The body returns to dust (Eccl. 12:7). Christ receives the Spirits of His saints (Acts 7:59). John saw the souls of the martyred saints under the altar which is before the throne of God

in heaven (Re. 6:9-11). Their bodies were on earth, their souls with Christ (for whom they died) in heaven.

(10) John says, he saw white robes given to the souls of the martyrs and they sat on thrones and lived and reigned with Christ 1000 years (Re. 6:9-11; 20:3). This John calls, the first resurrection, and we can say with him certainly, they are blessed and holy, and shall not be hurt of the second death; but John does not say they are the only ones that are blessed and holy and the only ones that shall not be hurt of the second death. The word only is not in John's words. These souls that lived and reigned with Christ 1000 years shall be a part of all the souls of the saints that Christ brings with Him when He comes again (I Thess. 3:13) and receive their bodies that sleep in the dust on earth (I Thess. 4:13-16), at the resurrection in the last day.

(11) Bro. White says, "It does no injustice to Re. 20:6 to read as follows: 'Blessed and holy is he that hath obeyed the gospel (been born again) on whom the second death hath not power'; but Bro. John takes issue with him, "They were judged every man according to their works" (Re. 20:13), and the "faithful unto death" (Re. 2:10), who "overcome" (verse 11), and "keepeth my works unto the end" (verse 26), shall not be hurt of the second death. Not all saved by grace escape falling from grace, and consequently the second death (Gal. 5:4; Phil. 3:16-19; He. 6:4-8). Herein is the complete wreck of the idea of the first resurrection advanced by Bro. White. Such a position does violence to the Scriptures. We are not able to accept the conclusion that obedience to the gospel is the first resurrection spoken of in Re. 20; nor that the thrones that Christ promised the apostles (Mt. 19:28, 25:31-34) are the thrones spoken of there; nor that Christians are now reigning (I Cor. 4:8) with Christ and the apostles. (Christians shall reign in heaven (2 Tim. 2:10-12; Re. 3:21; 22:5); nor are we able to accept the conclusion that the millennium has been in progress since the day of Pentecost. Some of us still believe that Bro. John-Boanerges-Zebedee's son told the truth when he wrote Revelation.

Yours for the truth,
Madison Wright,
2816 Osceola, Ave., Columbus, Ohio.

CONSIDERATIONS

By Homer L. King

Being engaged in an effort to restore the Apostolic order of work and worship in the church, as we are through the columns of the O. P. A. and from the pulpit, and knowing that it is but human to err, even in matters of religion, and seeing that some are prone to become radical and extreme in their decision and utterances, I feel the need of sounding a few words of warning. I trust that I may not be misunderstood in this matter, but it seems but natural, or in keeping with human nature, for some to be too hasty in their decisions and utterances, in advocating changes in doctrine and practice. On the other hand some are so bound to customs that they seem to mistake

them for the Law of God. Both extremes must be avoided.

Before we disturb the minds and peace of congregations by advocating radical changes in the worship, we should be thoroughly convinced by Scriptural evidence of the soundness of our claims. Even, then wisdom and tact should be used in presenting those claims. Our Writers and preachers should remember that the brethren generally do not travel so rapidly in knowledge and decisions as do those who are students of these matters, and they should not be expected to reach conclusions in a day, when it, probably, took you months or years to reach those conclusions. On the other hand we should not refuse to consider any Bible evidence, necessitating a change in faith or practice, no matter how foreign it may seem to our preconceived ideas.

For example, there is no doubt in my mind but what there needs to be some reform in the song service and the songs sung in the worship, but there are a number of things that we should consider before we become too radical and reckless in our assertions. Just a few here, remember that the Lord hasn't given us a song book to be used in the praise service, nor has He given us the words or melodies (music) to be sung. Neither has He told us the rhythm, or time, to be used, nor the voice part we must sing, nor which voice part may lead in the melody, nor the number of songs to be sung in each service. Not only do I want to make a careful study of the Scriptures on this subject, but I feel that I should know considerable about the science of vocal music before I become too critical and radical in my teaching on this subject. I am not averse to the study of such subjects, I believe we should look into them and contest, so to speak, every inch of the ground, but I believe that a word of warning is not out of order. "Be sure you are right, and then go ahead," is a mighty fine motto just here.

Again, I am not opposed to the study of any Bible question, but I fear that some of our writers in their zeal for new thought may overlook the "weightier matters," and waste too much precious time, space, and energy, on questions that do not pertain to our eternal salvation. Brethren, there are just two outstanding questions that are really essential, and that must ever be kept before the world and the church; viz., how to become a Christian, and how to live that Christian life so as to please God and finally reach Heaven. These two keep me so busy trying to teach them and to live out the latter that I just don't have time to study or teach speculative theories and dreams. I find so many people unsaved and so many things in the church that need attention and so much neglect of important things there, that I just can't get all the teaching of this kind done that should be. Brother, sister, let me admonish you that you pray and study that you may be fired with a burning zeal for the salvation of lost souls and for the pure worship in the church, and for purity of daily walking with God, and your dreams will vanish like a cloud.

I am not so much concerned about the origin of the devil; I am concerned about his efforts to de-

ceive and the success he is having, and how I may be delivered from his lures. I am not so much concerned about what the first resurrection is or when, but that I may attain to the general, or last, in peace with God and hear my Lord say, "well done, thou good and faithful servant." I am not concerned so much about whether I shall declare myself as a pre or a post millennialist, but whether it be past, present or future, I may be with the Lord, when he comes, and to do this I know that I must become a child of His now and remain faithful unto death. Seeing that all of these things must be, "what manner of persons ought ye to be?" "Knowing the terror of the Lord, we persuade men."

WORDS OF ENCOURAGEMENT

"I obtained a copy of the O. P. A. from my brother, and I like it fine. You will find my sub. enclosed."—B. J. Tidwell, La.

"May our Heavenly Father abundantly bless you and the O. P. A. in earnestly contending for the faith once for all delivered to the saints' is my prayer."—G. W. Paslay, Washington.

"The O. P. A. is surely a good paper, and I am going to do all I can for it. I hope that you can continue to preach the Word and give us a good clean paper as you have been doing." — B. S. Thompson, Texas.

"I am coming again with two new subscriptions. I wish I could make it 200. I was so glad to get the paper, and I could not turn it loose until I had read it all. May the good Lord be with you and help you in everything you need, I do pray."

—Donie Trott, Texas.

"Here is my renewal to the O. P. A. I am always anxiously looking for it each month, and I do not want to miss an issue."—M. C. Case, Miss.

"I have not missed a copy of the O. P. A. and have just received a bundle of samples. Here is a dollar for the paper, and if I owe you any more just notify me and I will send it."—G. A. Comfield (colored), La.

"I am enclosing two subs. to the O. P. A. May God bless you in continuing the good work."

—Grover White, Ohio.

"Find my renewal to the O. P. A., the soundest paper I ever read."—A. A. Patterson, Texas.

"Find enclosed two dollars for subs. to the O. P. A. Success to the paper."—D. F. Nichols, Calif.

MASSER-PAGE DEBATE

This debate was conducted at Cedar Gap, Texas by the above named brethren, on the Sunday School question. Bro. George Masser opposed the S. S. practice, and we were well pleased with his defense of the truth. We consider him a real debater, and you need not be afraid to call him if you need a good man to defend the truth. We also recommend him as a good gospel preacher.

—Clarence N. Snodgrass, Tuscola, Texas.

—G. C. Snodgrass, 418 Amorilla St., Abilene, Texas.

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KEEPING THE RECORD STRAIGHT

By Homer A. Gay.

In the October issue of the Church Messenger, I noticed two columns of the ravings of Bro. G. W. Phillips in an attempted reply to my report of the Phillips-Phillips debate.

In this unbecoming article of his, he tries to make much of his accusation that I changed the propositions, but you will notice that he admits that he himself changed the propositions, which he did. Here it is in his own words, "I rubbed out cups and wrote containers instead." If he did not like the propositions that I wrote he should have written some others, instead of tampering with the ones I wrote. Now, talk about "hogs in a pen," but that looks more like hogs in a smoke-house to me.

All of his talk about my being forced to give him the Propositions, and about Tom Smith, Doug Phillips, and H. C. Harper, and the work we are doing comes with bad grace from a man like G. W. Phillips. For if he ever baptized anyone we do not know of it, and having made some investigations about his work, it seems that he is the one who is doing the destructive work. It seems that the churches where he meets, either die as the one in his home town, or dwindle away until they revolt from under his iron hand as they did at Sulphur.

A glance at the results of this debate at Sulphur should be convincing to our readers as to who is telling the truth in this matter. In spite of his ravings about me, I was asked to hold their meeting at Sulphur, and we had a splendid meeting. I have a standing invitation from almost every member to come back and preach any time that I can, but he went to Sulphur since the debate, and sat idly by without an invitation to speak. The brethren at Healdton attended the debate, but I held their meeting after that, and am to return next year for work around Sulphur.

In view of the above and other things to follow, I lay the charge at his own door and to put it in his own words, "he frustrates the grace of God." Yet he talks about me and others as if

our work is destructive, but with all due respect to him and without boasting, I believe that those who know us and know of the work we are doing will tell you that those whom he bemoans have preached in more states than he has counties; have established more congregations than to which he has preached; have baptized more people than with whom he has worshipped. However, he seems to be the "bell-weather" of the Church Messenger.

Were this abusive article of his coming from some other source, we might think proper to give more space to a reply, but suffice it to submit the following:

TO WHOM IT MAY CONCERN.

We, the undersigned attended the said debate at Sulphur and saw the propositions under dispute, as signed by G. W. Phillips and Homer A. Gay, and we heard what was said about them, and we certify that we believe that Bro. Gay gave a true report of the matter as published in the Old Paths Advocate, August issue:

Tom E. Smith, Healdton, Okla.
W. C. Milner, Healdton, Okla.
O. C. Mathews, Healdton, Okla.
Walter W. Bray, Healdton, Okla.
W. E. Ray, Healdton, Okla.

"LOUD-MOUTHED PREACHER"

In his report in the Church Messenger, a cups paper, Geo. Phillips calls me "a loud mouthed preacher." But George evidently heard himself braying when he said that, as anyone can testify who lives within two blocks of the place where he hangs out in Ardmore. And what he says about my debate with Wiggs is not true. It was six years ago, not two, as he has it. It was agreed by us that the debate should be published in "The Truth," Brother Harper's paper, and the Apostolic Way. And I wrote my first affirmative of 640 words, and it was sent to Wiggs. He replied and sent the articles to the papers. Brother Harper then notified me that Wiggs' article contained about 1500 words, an excess of about 860 words. I asked Wiggs to cut it down. In his reply he said some very ugly things, but finally agreed to the word limit. But when he came to furnish his medium for the discussion, the Way refused to carry it. And so the debate failed to come out. And they are but talking about themselves when they talk about anyone being "unreliable and untrustworthy."—Tom E. Smith.

A WORD

My attention has been called to an erroneous statement made about me by Bro. George Phillips, who generally goes off half-cocked, not knowing whereof he speaks, in a recent issue of the Christ Messenger, which seems to have plenty of space for mudsling about brethren, but none for an honorable discussion of the cups. When George says that I wrote the articles of Brother Tom Smith, for his debate with Wiggs, he says what is not true. And if George thinks he can, with Wiggs and all the other cups advocates combined

as his helpers, carry the load involved in affirming their teaching and practice, That a church can speak where the Bible speaks and be silent where the Bible is silent" for its practice of using drinking cups in the communion worship, we are ready to begin any time the Church Messenger furnishes its endorsement of him for this task, and furnishes equal space with us in its columns. Now who wants the truth? Who is willing to affirm his faith and practice as a thing spoken of "where the Bible speaks"? Is the Church Messenger willing? It strikes me that they do not want the truth. Let them speak out if they do. And if they will deny our teaching and practice, just put a drinking cup in the proposition instead of "drinking cups," and we will affirm it.

— H. C. Harper.

EARNEST APPEAL

Brethren, we need a tent in this field. Nine of us here meet in the home of Bro. Hutchinson, at Thomaston, Ga. Bro. W. L. Shelnett, Wedowee, Ala., has been working much with us, but has been handicapped for the want of a suitable place to hold meetings.

I got Bro. Shelnett to go to my old home, near Colquitt, Ga., and they were well pleased with his efforts, but we had the same handicap here—no tent or house suitable.

However, we plan to do our best to get a tent so as to keep Bro. Shelnett busy in this much needed field. We are all poor and laborers, but we are willing and ready to make a sacrifice to carry out this plan. However, we know that we cannot do it alone, but we are praying that God will put it into the hearts of faithful brethren and congregations to help us.

You may send all of your donations to me or Bro. Shelnett, and we will keep an exact record of all funds received, and if we fail to get sufficient funds to carry out our plan, we will return all funds to the donors.

Bro. Shelnett needs no recommendations, for he is well known to most of the brethren as a mission worker.

—M. E. Busby, 309, 4th Ave.,
Thomaston, Ga.

TURNING ON THE LIGHT

By J. D. Phillips

"Bro. G. W. Phillips used the same scripture introduced by Bro. James D. Phillips showing that it was used in a figurative sense, hence by Metonymy, 'fruit of the vine,' is the thing referred to and not the literal cup at all" (Terrance Wiggs, in "Church Messenger" for May, 1934).

But when Terrance Wiggs and Bro. George Phillips admit that "cup" is used by metonymy in any scripture or other literature, they unwittingly admit my contention in the debate Wiggs was pretending to report, for it takes a "Container and the thing contained" (Williams' Rhetoric, p. 220) to constitute this kind of metonymy: for "Metonymy is a figure of speech in which a thing is presented to the mind, not by naming it, but by

naming something else that readily suggests it" (Ib.); and hence, my proposition is true, namely: It takes "a cup" (Mt. 26:27) and the fruit of the vine" (Mt. 26:29) to constitute "the cup of the Lord" (I Cor. 10:21). Thayer gives us some valuable information to the same effect. See his Lexicon, p. 533. Since John R. Freeman, of "Church Messenger" fame, says, "Study Thayer, p. 461," article *oude*; so I say, "Study Thayer, p. 533, article *poteerion*, and you will learn that *poteerion* in Mt. 26:27 connotes a literal "cup" with "the fruit of the vine" (v. 29) as its contents. No wonder Terrance did not give what I gave from Thayer!

"Bro. G. W. Phillips used as an illustration which involved Bro. J. D. Phillips in such a way that he could not extract himself and went down as a rank materialist on this point" (Terrance Wiggs, in "Church Messenger" for May, 1934).

Yes, Bro. Geo. Phillips, to use his own phrase, "frustrated the grace of God" by his false claim that I was a materialist. But he refused to deny the proposition that man is composed of "spirit, soul and body" (I Thess. 5:23). You heard him refuse this. You know that you misrepresent me on this point, and you further know that Bro. George Phillips was wilfully misrepresenting both me and the word of God when he detoured around the above-given Scripture reference.

J. D. Phillips teaches, in harmony with the disciples of Christ in general, that man is composed of a mortal body—a body that is subject to death—and a spirit that is not subject to death—an immortal spirit. "Your mortal body" (Rom. 6:12). "The body without the spirit is dead" (Jam. 2:26), and hence the spirit is immortal. All Bro. George Phillips did in the debate was to vilify, and misrepresent. All you did in your report was to misrepresent. What kind of "Church" does this "Messenger" represent?

HONOR ROLL

We wish to extend our thanks and appreciation to the following persons for their assistance in securing subscriptions and aiding in the campaign to increase our reader list:

J. D. Phillips—7; Homer L. King—4; J. R. Stewart—3; D. F. Nichols—2; W. H. Reynolds—2; Donie Trott—2; Henry Young—1; G. W. Paisley—1; A. A. Patterson—1; M. C. Case—1; H. C. Harper—1; B. J. Tidwell—1; Ira Jorden—1; M. E. Busby—1; W. E. Covy—1.

If you should receive a bundle of sample papers, you may regard it as a modest invitation to solicit subscribers. If your paper on page three is marked "Time expired" you should renew promptly. If you move or change addresses, you should notify the publisher in advance of your change.

—Publishers.

NOTICE TO WRITERS

Once more we call your attention to the fact that we have on hands in the office enough copy to run the paper about two years, and some of the copy has been in the office for almost three

years, due to the fact that we do not have space to publish all that comes in as it comes. Generally, our writers have been very patient, but once in a while an inexperienced writer gets impatient because he fails to see his article in print within a month or two after sending it in. We do not want you to let up on the matter you have been sending in, but we do wish that you exercise patience in leaving it to us to select the time to use your article. Another thing, double space all matter intended for publication, and use a typewriter or have it done, if convenient. Be sure to put sufficient postage on the articles to carry them.

—Homer L. King.



L. G. Park, Council Hill, Okla., November 1, 1934.—The church here closed a good meeting last Lord's day with nine baptisms.

Clovis Cook, Lebanon, Mo., Nov. 13, 1934.—As Bro. King had to leave for Texas, I helped Bro. Gay in the mission meeting at Claxton from Thursday over Sunday. The leading members here were baptized by Bro. King last spring, and they with the ones baptized in this meeting have promised to meet each Lord's day for worship as the New Testament directs. The next will be with Bro. Gay at McBride over Lord's day. Then to Cold Water, near Claxton, for a series of meetings. The fields in the Ozarks are white to harvest.

H. C. Harper, Norman, Okla.—Closed at Norman, Okla., on Sunday night, Oct. 21, with one baptized. Preaching brethren and others passing this way will find these brethren strictly for the Bible way. Bro. J. H. Harris, Rte. 2, Norman; and Bro. J. B. Hall, Moore, Okla., are the elders; also W. M. Rollins, Rte. 1, Purcell, Okla., a deacon. This church is arranging to have a place under their control where they can meet and worship God without distraction. They have many young members among them who dearly love the Lord and want to do right in all things; and the leadership in this church is well qualified to build it up and protect it from "wolves in sheep's clothing."

B. J. Tidwell, Many, La., Oct. 28, 1934.—There are only a few of us here, and we meet for worship from house to house. We went today to Jackson's Chapel. Bro. T. M. Ruks preached at 2:00 p. m. There is a real good church there, and they are practicing only the things taught in the Bible. Any of the loyal preaching brethren passing this way are invited to stop over with us and preach. You will find me seven miles west of Many. May the Lord bless you in the good work.

Otis Harmon, Rte. 1, Burlington, Iowa, Nov. 2, 1934.—I just closed a series of meetings, Oct. 28, near Davis City, Iowa, with four baptized, two restored and one placed membership. The crowds and interest were fine throughout. Except for their practice of breaking the loaf in the middle before passing it out, they follow the Bible plan in the worship, and they seem to be honest on this. I plan to start out in the evangelistic work about the first of the year, and will be open for meetings from first of March on, and any one desiring my services may write me as above. I expect to return to the place above next spring for another effort. I need the prayers of the faithful brethren.

W. H. Hilton, Crane, Mo., Nov. 7, 1934.—I just got home from Council Hill, Okla., where I closed two good meetings, baptising twenty and some were restored to their first love. I have established two congregations in this section of the country, and have taught others the way of the Lord more perfectly. One congregation just recently laid aside the cups and the S. S. It looks as if I may have to meet Rue Porter or someone else on these questions soon. I am the only preacher in this section that opposes these things. There are six congregations in this part, and I have an all winter job of preaching ahead of me, but I am expecting opposition with the S. S. preachers.

Tom E. Smith, Healdton, Okla.—Bro. Harper has just closed week's meeting at Healdton, and baptized a young married man whose wife had just lately obeyed the gospel. This meeting was a spiritual feast for the Healdton church. And truly, as Bro. J. D. Phillips has said, when Brother Harper finishes a subject it is water tight. In coming through from Oklahoma City he held meetings at Norman, the seat of the State University, where he set in order a church, at Sulphur, at Harmonville, at Pike City, and he preached at Prewitt. May he live long to proclaim the glad tidings of good things. The churches are strengthened wherever he goes.

James R. Stewart, Phillipsburg, Mo., Nov. 12, 1934.—Since last report I held a meeting at Nanty Glo, Pa., baptising three. This is the home of Bro. A. J. Salyard, a true gospel preacher. We have some fine brethren here, and any loyal preachers passing that way will find a hearty welcome. From here I went to a mission point, near Hastings, Pa. The gospel had never been preached here, but we had good interest throughout the series, with twenty-one baptized and one reclaimed. The most of those baptized were from the Baptists and other sects. Two were from the Catholics. We established the cause there with twenty-two members. The congregations at Nanty Glo and Commodore assisted much in this meeting, and will continue to help them in the work. At Commodore we baptized one and restored two. We visited Wheatfield, Ind. and Ottumwa, Iowa, on our way back. Our next will be

a mission meeting at Waterloo, Iowa., then home for some mission work.

Homer L. King, Lebanon, Mo., Nov. 19, 1934.—I enjoyed the mission meeting reported by Bro. Gay very much. While I have known Bro. Gay for many years and have been associated with him much in the work of the Lord, this was my first to preach alternately with him. He is a "true yoke-fellow" in every sense of the word, and one who is able and willing to carry his end of the load. I began at Cleburne, November 9, continuing with two services each day until the 18, with one baptized, and much good it seemed done otherwise. All seemed to enjoy the preaching, and they have asked me to return next year for a longer stay, which I shall be glad to do. My association with the good brethren there has given me a very favorable impression of their sincerity and regard for the Bible way. You will find that this church stands for a strict observance of church discipline, and is possibly, the most outstanding example in the brotherhood today. I met here Bro. Walker Horn for the first time. I was glad to be associated with Bro. Tom McBride again. I go next to Wilson, Okla., then home for more mission work.

J. D. Phillips, Van Court, Texas.—I am now (Nov. 4) in an interesting meeting with the Church at Foster, W. Va. This Church numbers over a hundred members and all, with the exception of possibly a dozen, oppose the new goddesses of Satan, the S. S. and the Cups. They have the best country meeting-house I have ever seen. It seats 200.

Last Sunday night, I closed a fine meeting at Uneeda, W. Va., with one added from the Baptists by confession and baptism, and two restored. The Church there is less than two years old, if we date its beginning from the time they started out of Babylon in obedience to Rev. 18:4. Bro. Wm. E. Doss, a manly young preacher of sterling worth, strong intellect and ability, led the way from Babylon on the way to Jerusalem, and about forty followed his noble example. Brethren Grover White and G. W. Terry have baptized about twenty since then. Bro. Doss has baptized several. They are as anxious to learn as any disciples I have met, and every change they have made so far was a step closer to the Old Book.

I recently held a two weeks' meeting with the Mallory Chapel Church, Spring Hill, W. Va., where Bro. Frank Cobbs is "a pillar in the Church," with five baptisms. Bro. I. G. Williams, a preacher of experience and ability, lives there. Bro. C. I. Hill, a young preacher, also lives there. He is planning to take courses in English and Greek (and possibly Hebrew) this winter, under the instruction of the talented and learned Prof. C. Wesley Milam. This is very commendable. Every young preacher ought to do this if possible. The Mallory Chapel Church is one of integrity. Out of possibly a hundred congregations that have promised to send me additional support for a meeting after it closed, this Church is the

only one that has ever done it!

Bro. G. W. Terry, of Maynor, W. Va., who has done much to check the tide of digression in Boone and other counties of W. Va., was with me a few days both at Mallory Chapel and Uneeda. It was largely through his influence that Bro. Doss gave up the innovations. Although in his 81st year, Bro. Terry has a brilliant intellect and an excellent delivery of speech, and is actively engaged in evangelistic work.

I go next to Staniford, where I debated the S. S. question with Ried Robinson in the spring of 1928 before I debated the same issue with Ira C. Moore at So. Charleston the same year. Ried came first and he "fell a-sprawlin'" and Moore "came a-tumlin'" after him. Ried was pastor at Staniford, but after the debate they gave up Ried, the S. S., and the Cups, and are worshipping as "it is written." At So. Charleston, where Moore and I debated, the brethren got careless and allowed Robinson and I. D. Janney to preach there. Janney came in under promise to advocate nothing that would cause division, even going so far as to say, "I would suffah my right arm to be cut off before I would advocate classes or anything that would cause division," yet it was not long until he had the classes going. Moore soon came over. Janney said: "We must pattern aftah old Fathah Mooah." So the individual cups were introduced by them, even though Moore flatly refused to debate the question with Bro. Harper there! An effort is being made to form a church in a nearby community in order for those whose meeting-house was taken from them by dishonest manipulation to have a place to worship.

I ask those who have written me from O., Ind., Ill., and Mo., for meetings to be patient with me, and I will get to you as soon as possible. "The field is white unto harvest" here and "the laborers" are indeed "few." I must labor to save the Church from those who have set themselves to the task of destroying it by their innovations!

ECHOES FROM THE OZARKS

After closing the meeting at Lees Summit, Oct. 14th., I had a few days at home in which to get moved, haul up wood, build a cowshed and etc. Then, Bro. King and I went to Claxton, not far from McBride, and began a meeting there October 27, and continued until November 11th. We had splendid crowds and interest and the very best of attention and five were baptized, and a congregation of about twenty members was established. Claxton is a splendid community. Bro. King and I preached time about until he had to leave us and go to Texas. When he left Bro. Cloves Cook came down and helped me. There are a number of other mission places calling us to them just as quick as we can get there. I have promised to preach at McBride Saturday night and Lord's day (Nov. 17-18), and then begin at a M. E. church house a few miles from Claxton Monday night. I understand that a Christian preacher has never preached there. Bro. Cook or some of the other young preachers will likely help me in this meeting. Some have

complained that all of the preachers are locating at Lebanon. Bro. King is in Texas in meetings, Bro. Robertson has just returned from Douglass Co. Mo., where he held a good meeting, and is to leave again this week; Bro. Stewart has been in Penn. for several weeks, came home for two days last week and is now in Iowa. "The harvest truly is white, but the laborers are few."

—Homer A. Gay.

WHEN DOES THE DAY BEGIN?

In Bro. Harper's response (Nov. issue) to my criticism, he did not refer to Mark 16:2 and 9. Although I wrote these verses out in full, he ignored them in his reply. I do not know why he failed to notice them, but had he done so, they would have destroyed his contention that the Christian Day begins before the rising of the sun.

Now read: Mark 16:2, "And very early on the first day of the week, they come to the tomb when the sun was risen;" And verse 9. "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, etc."

According to verse 2, "very early on the first day of the week" was "when the sun was risen." And verse 9 says the rising was early on the first day of the week. Therefore since Jesus rose from the dead "early on the first day of the week" and it was "VERY early on the first day of the week when the sun was risen," he must have risen with the rising sun. If not, how could he fulfill the figure of speech used by Malachi (4:2) "unto you that fear my name shall the sun of righteousness arise with healing in its wings"?

He says, yes, "The natural sun was risen when they arrived." Now Luke (24:1) says, "But on the first day of the week at early dawn they came (past tense denoting time of arrival) to the tomb." Therefore since the woman came to the tomb when the sun was risen (according to Mark 16:2) and at early dawn (according to Luke 24:1), the early dawn is at the rising of the sun, "and the brothers contention that the first day of the week begins at sunrise" is true.

Yes, I still ask my unanswered question, If the day still begins at nightfall, "how could it be early on the first day of the week when the sun was risen, and early on the first day of the week the night before"; or how could it be VERY early on the first day of the week just before sunrise either of the 24 hour day beginning at sunset, or a 12 hour day beginning at either sunrise or sunset?

John's record does not mention the "dawn" but tells of the time Mary started for the tomb "while it was yet dark" Jno. 20:1. However Mark and Luke tell of the time of the arrival. One says "at early dawn," the other, "when the sun was risen." Therefore the early dawn was at the rising of the sun, and before the rising of the sun is not called the first day of the week.

It was still "late on the Sabbath day when it began to dawn toward the first day of the week, (Matt. 28:1). Joshua commanded the sun and the moon to stand still making a longer day until

he had gained the victory over the enemy, Josh. 10:12-14. He is a type of Jesus who extended this last Sabbath Day making a longer day until he had gained the victory over the arch enemy, death, and brought liberty to light with the rising sun of a new day.

Nothing was said to the Israelites about the first month being a memorial time before their deliverance from Egyptian Bondage. Nothing was said to Christ's followers about the first day of the week being a memorial day until he delivered us from Sin-Bondage by the resurrection from the dead. Therefore the first day of the week was nothing more to disciples before Jesus' resurrection than any other of the six days. cf. Heb. 7:14.

Under the old covenant the holy day was the Sabbath. Under the new covenant the holy day is the First Day of the Week. The same scripture that teaches us to remember Christ on the first day of the week tells us how long that day lasted, Acts 20:7-11. Paul intended to "depart on the morrow," and the morrow when he departed was at break of day, or rising of the sun, verse 11. The disciples came together to break bread, and we believe they accomplished what they came together for. Paul intended to depart on the morrow. Why not believe that he also accomplished his purpose?

In considering consecutive time, the 12 hours of light as opposed to the 12 hours of night is never called "the morrow." God's definition of "one day" under the old covenant was "evening and morning"; or "night and day," Gen. 1:1-31. Under that same covenant the holy day, the Sabbath, lasted for 24 hours, cf. Neh. 13:19 and Mark 16:1. Therefore if we follow the definition of a holy day as 24 hours, the first day of the week of Acts 20:7-11 was of 24 hour duration. But if the day began at sunset and Paul departed at sunrise of the first day of the week, the term "day" did not mean 24 hours. However take God's own definition of a holy day, evening and morning; or night and day equals 24 hours, then Paul must have assembled with the disciples in the day, prolonged his speech until midnight of the first day of the week and departed at "break of day" of the second day of the week. If Paul departed at break of day of the first day of the week, and the disciples worshipped before day break, he did not depart "on the morrow," but on the same day. But if the first day of the week began at sunrise and the meeting lasted until break of day of the second day of the week, then it goes without dispute that he departed "on the morrow."

Truth has always had to fight its way through error before being accepted, and sometimes its most zealous opponents become its most ardent supporters. Therefore I cheerfully make this defence, because I believe that when disciples break bread before sunrise of the first day of the week, they have not scripturally communed, and if I must stand alone and fight on this as I have on the S. S. and cup questions, then alone I must stand and fight. Yet I am not alone for I believe that God is with me, and His Truth will eventually triumph.

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